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"Still from the fount of joy's delicious springs
Some bitter o'er the flowers its bubbling venom flings."

And the cheerful spirit in which I would point to the success of **NOTES AND QUERIES**, and thank those who have contributed to such success, is naturally toned down when I look round and see how many of those who originally did so have been taken away. Many of these were dear personal friends, "not of the roll of common men." Peace to their honoured memories!

Happily for the cause of good earnest inquiry after literary and historical truth, their places have

been supplied by worthy successors, as a glance at the contents of this the opening number of our Sixth Series will abundantly testify. It is a number to which the editor may point in every way with justifiable pride, as an evidence of the high esteem in which "N. & Q." is held by men of eminence in literature and position.

Long may my offspring occupy the position which it so worthily fills; and long may the contributors to dear old "N. & Q." greet each new series as I do this, *Floreat! Floreat! Floreat!*

WILLIAM J. THOMS.

THE MOROSINI PALACE AT VENICE.

It may be interesting, before the last echoes of the discussion on the church of St. Mark have died away, to give a brief account of another monument at Venice, concerning which we trust that nothing that we can say will irritate the nerves even of the most susceptible Italian. Amongst the many palaces of Venice perhaps the most interesting of all is one which is the least known. In ordinary handbooks and descriptions of Venice hardly a word is given to the palace of Francesco Morosini. It is this which, owing to the kindness of friends staying in Venice during the memorable week in last autumn when so many famous personages by an accidental coincidence were congregated in that famous city, we were permitted to visit.

The interest of it consists in this. It belonged to Francesco Morosini, first General and then Doge of the Venetian republic, who, in consequence of his having conquered the Peloponnesus from the Turks, was called "The Peloponnesian" or "Peloponesiaco."

All that travellers have ordinarily seen of this illustrious champion of Venice have been, first, the triumphal arch erected to him in the gallery of the Ducal Palace, and, secondly, the two colossal lions which he brought from the entrance of the Piræus, and which may well be ranked amongst the foremost historical relics of the world, not only because of their association with that renowned harbour to which in later times they gave the name of Porto Leoni, but because on the shoulders of one of them are engraved Etruscan characters of a date earlier, probably, than the Piræus itself, and Runic inscriptions which describe the conquest of the Piræus by the Norse seamen of the eleventh century.

The impressions conveyed by these memorials, even to a passing traveller, are greatly intensified when we enter the palace which was the actual habitation of this great warrior. Rarely, either in Italy or in any other country, do we see the residence of a famous personage continuing in its integrity through such a lapse of time. His portraits abound in every part of the house, giving us a life-

like representation of him alike in peace and war. His father, mother, cousins, and nephews surround him. The bronze likeness given to him even by the jealous Senate of the Republic still remains in his palace. The long gallery is entirely lined with pictures on an elaborate scale of his warlike exploits in different parts of Greece. A chamber adjoining is filled with his trophies. There is the sword on the blade of which is inscribed the calendar of the ecclesiastical year, and then, as if by a reverse process, there is a small book of devotion with a pistol concealed in the thickness of its wooden cover—memorials which exhibit in singular union the devout Catholic and the fierce soldier. There is also, as if to bring us into the most familiar connexion with his private life, the skeleton of his favourite cat, companion of his wars, having its paw on the skeleton of a mouse. His chapel, or rather small oratory, beautifully decorated, gives a like insight into his private devotions, and within it is the splendid faldstool, or *prie-dieu*, which accompanied him on board ship in all his voyages and in his tent throughout all his campaigns.

His exploits were carried on through a considerable part of the seventeenth century, and if at Athens they were marked by the melancholy incident that it was a bombshell from his batteries that reduced the Parthenon to its present state of ruin, it must be remembered that the Acropolis was then a Turkish fortress, and that even in those comparatively uneducated times Morosini gave vent to his mingled grief and indignation in the cry, "O Athens! nurse of arts and letters, what have I done to thee?"

He died at Nauplia in Argolis, and his body was brought home and buried in the church of St. Stephen, close by his palace. In the nave of that church the grave is marked by a vast circular slab circumscribed with these words: FRANCISCI MAUROCENI PELOPONNESIACI VENETIARUM PRINCIPIS OSSA. It was a striking spectacle to witness, standing silent around that pathetic gravestone, the circle of distinguished visitors who, as we have said, were congregated at that moment in the ancient capital of the Adriatic.

The palace is still intact, and we trust that no remonstrance from England will be needed to preserve it unchanged, as nearly the sole relic of the ancient warrior chiefs of the great republic.

A. P. S.

MY COLLECTION OF BOOK-PLATES.

Though a collection of book-plates may not seem a very lively subject, still it may be instructive, if not amusing; the more so, perhaps, that this particular collection was made almost entirely forty years ago. In the outset, let me justify myself with those very worthy people who look on a

collector of book-plates as a Goth, who defaces precious volumes by stripping them of what rendered them doubly precious, the evidence of their possession by this or that great man. Of this sin, at least, I am guiltless. I never plundered a volume in this way; and if the capricious critic proceeds to ask, How, then, did I acquire them?—my answer is, that when the binding of old books becomes so dilapidated that they must be rebound, the book-plates which they contain would perish in the hands of the binder unless they were rescued, as mine have been. Perhaps it would be better to say "would have," for I believe that at the present day bookbinders are quite aware of the value of book-plates, and preserve them when they fall into their hands. But at the time of which I write there were few or no collectors, and so it happened that I being a customer of the late Mr. John Lilly, the well-known bookseller, he was good enough to save for me such book-plates as were to be found in the volumes which he intended to rebind.

Having thus freed my soul, I turn to the collection itself. It is not very large, for in all these forty years I have scarcely added anything to it. It cannot compare, therefore, with the collection formed by the Hon. Gerald Ponsonby in quantity, and perhaps not in quality, but it contains many most interesting objects, and some certainly which it will be hard to match. My purpose is, however, not to boast of my collection, but to call attention to a very interesting subject. Of Popes I have Barberini's book-plate, charmingly engraved, the keys of St. Peter and the lappets of the triple crown forming a shield for the bees of his family coat, while below are Romulus and Remus suckled by the she-wolf. Of cardinals, Cardinal Maury's book-plate, containing his arms below the cardinal's hat, and underneath the order of the St. Esprit, inscribed, "Bibliothèque particulière de son Eminence M^{sr} le Cardinal de Maury." Other foreign ecclesiastics I have, but I pass them over, and turn to our own Church. It is not every day that you can see the book-plate of Gilbert Burnet, Lord Bishop of Salisbury, Chancellor of the Most Noble Order of the Garter, yet it is here, recalling a whole chapter both of political and church history. We only glance at other Bishops of Salisbury, side by side with Chester and Durham—Van Mildert being the prelate who filled the last-named see—and pass on to more worldly dignitaries. Of our own royal family I have the book-plate of Her Most Gracious Majesty for her library at Windsor, a very beautiful piece of modern wood-engraving, together with the Prince Regent's bookplate, for his library at Carlton House, which is spelt "Carleton" House, and William IV.'s cipher and monogram, inscribed "Royal Library." I am not rich in foreign royal book-plates, that of Charles XIII., bearing the three crowns surrounded by the collar and cross of the order of the Seraphin

and his motto, "Folkets wäl mint hogsta lag," "The people's weal my highest law."

Of our own nobility I have the book-plate of Augustus Henry, Duke of Grafton, with his bend sinister across the royal arms of England, that of "the most noble Wriothesley, Duke of Bedford, Knight of the Most Noble Order of the Garter," dated 1703, a very beautiful specimen, showing only the Russell coat, with no quarterings, surrounded by the "*Honi soit qui mal y pense*" on the ribbon of the Garter, and below, the "*Che sarà sarà*," the well-known motto of the family. Side by side I have placed the book-plate of Hastings, Duke of Bedford, Woburn Abbey, an excellent example of modern wood-engraving, though, to my mind, not so good as the copper-plate of his ancestor. Next comes the plate of Richard, Duke of Buckingham, the spendthrift duke, who brought Stowe and its treasures to auction. His many quarterings and the "*Templa quam dilecta*" of his motto afford another proof, if any were needed, that modern temples, however much beloved, may be laid in ruin by improvidence. Of marquesses, I have Sligo, from the collection of Westport House, with its wise motto, "*Suivez raison*," and the extinct Carnarvon, with its no less wise "*Mainten le droit*"; the more modern Lansdowne brings with it many memories of a house which has for two centuries deserved well of its country, whose motto, "*Virtute, non verbis*," does them but half justice, as from generation to generation they have been able to debate in both Houses of Parliament. The family seem always to have been fond of books, for I have three or four book-plates of Earls of Shelburne. Of other earls I have book-plates of the "Rt. Hon. Algernon Capell, Earl of Essex, Viscount Maldon, and Baron Capell of Hadham," dated 1701, and of the "Right Hon. Philip Sydney, Earle of Leicester, Viscount Lisle, and Baron Sydney of Penshurst, 1704." These two are in the same style as that of the Duke of Bedford mentioned above, the shields containing one coat, with helmet and crest above the coronet, beautiful mantling, and the motto beneath. There is a grandeur and simplicity in the Or, a pheon sable, of the Sidneys, and a harmony between it and the motto, "*Quo fata vocant*." Very interesting are the book-plates of the Earls of Delawarr, and better still that of the same house when they were only barons, with their fine old motto, "*Jour de ma vie*," and their two badges, a caltrop enclosing the letter *r* and a double-seeded rose, parti argent and gules. In the same way, the book-plate of the Earl of Guildford, encircled by the ribbon of the Guelphic order and its motto, "*La vertue est la seule noblesse*," is anything but an improvement on that of his ancestor, "The Right Hon. Francis North, Baron of Guildford, 1703," his motto being "*Animo et fide*." Very good, too, is the book-plate of the

Right Hon. Charles, Viscount Bruce of Amphthill (son and heir-apparent of Thomas, Earl of Ailesbury), and Baron Bruce of Whorleton, 1712. Nor, though as late as 1750, is the book-plate of "Deburgh, Earl of Clanricarde," with its fine old coat and noble motto, "*Un roy, un foy, un loy*," to be passed over without notice.

Extremely interesting are the cases where a succession of book-plates marks the rise of a noble family, and shows the steps by which it attained its honours. For instance, among the baronets in this collection is the book-plate of "Sir John Percival, Baronet, of Boston, in the county of Cork in Ireland, 1702," with the motto, "*Sub cruce canto*," punning on the crosses and canton in his coat. So the family remained for thirteen years. In 1715 we find "John, L^d Percival, Baron of Boston, in the county of Cork in Ireland." In 1736 we find the book-plate of John Percival, Earl of Egmont in the United Kingdom. These three plates were found pasted, one over the other, on the binding of the same book when it was sent to be rebound. Of other baronets, we find the book-plates of Pye, Mainwaring, Steuart of Coltness (afterwards changed to Steuart-Denham), Thorold of Syston Park, Wemyss of Bogie, Hutchinson, Parker, with its flanges and stag's head cabossed, crest a hand grasping an antler, all alluding to the days when the first Parker kept the royal parks and forests. Nor should the plate of Sir Mark Masterman Sykes, the great book collector, be forgotten, who either copied from or was copied by a still greater collector, the Rt. Hon. Thomas Grenville, in the style of his book-plate. Earliest of the baronets is the book-plate of Sir John Anstruther of that ilk, baronet, with its motto, "*Periissem nisi periissem*."

I have only left myself space to glance at the rest of my collection. The book-plate of Cosmas Nevill, Esq., of Holt, Leicestershire, reminds the reader painfully of a magnificent library now scattered and dispersed; that of Bryan Edwards, of Greenwich Park, Jamaica, recalls the historian of that island in the days when West India estates were worth having; that of William Wilberforce has a deep interest, not only on account of the philanthropic labours of the man, but for those of his still more remarkable son Samuel. In that of Marsden is revived the memory of a great Orientalist, who bequeathed his fine library to King's College, London. The cross *ragulée* on the book-plate of the Dignums is worth mentioning, were it only for its punning motto, "*Crucem ferre dignum*." That of Dr. Dibdin, with its composite coat, formed out of Caxton's device and those of other early printers, recalls the days of bibliomania, when Lord Spenser and the Duke of Marlborough were outbidding each other at public auctions. The simple book-plate of William Bromley, of Baginton, in the county of Warwick, conjures up

the shade of the Speaker of the House of Commons in Queen Anne's days. The plate of Augustine Earle, of Heydon, in Norfolk, represents an ancient family merged by marriage in that of the Bulwers. That of Alfred Thrale Perkins smacks of two worthy houses of brewers, whose draymen were champions of Kossuth. With that of John Wilkes, Esq., we come to another darling of the populace, whose motto, alluding to the crossbow as his crest, "Arcui meo non confido," was anything but fitted to the character of the man. It might be said, indeed, that he trusted too much both the cross and long bow. On the same page stands the book-plate of James Bindley, a great book collector. A little further on comes that of Joseph Haslewood, an antiquary, who had hard fights with Ritson, and whose work on book rarities, which he entitled *Nutmegs for Nightingales*, is forgotten. John Towneley's, with its simple coat and fine motto, "Tenés le vraye," recalls a name venerable both for lineage and for good report in literature and art. The book-plate of Anna Damer has an interest of its own, besides the artistic genius of the owner, for it was designed by her friend Agnes Berry in 1793, one of the two sisters whom some of us at least can remember in their extreme old age. The name of Sir Francis Freeling reminds us of a man who, besides being Secretary to the Post Office, was another bibliomaniac, and had a choice library. The book-plate of "Ric. Rawlinson, A.M. e. Coll. Di. Jo. Bapt., Oxon., et R.S.S.," bears witness to the good taste of one of our oldest antiquarians, borne out by his motto, "Sunt antiquissima queque optima." That of William Blackstone tells of Sir William, one of our greatest legal luminaries, even though his famous commentaries have, in spite of constant mending, become almost antiquated and worn out. That of Jermy, of Preston Hall, with its many quarterings, speaks of an ancient family which received such deadly blows at the hand of the murderer Rush.

Besides these there are many more which cannot be now mentioned. If it be asked, What is the oldest book-plate?—the question is not easy to answer. The oldest in this collection is that of Joseph Barnes, or Josephus Barnesius, who was printer to the University of Oxford about the middle of Elizabeth's reign. It is very interesting, and almost deserves a notice to itself. Among my foreign book-plates is one dated 1590, belonging to "Thomas Lunde Canon. S. Joannis Ratis." This is a book-plate in every sense of the word, with arms, mantling, crest, and inscription complete. Perhaps still older is a large woodcut belonging to some mediæval monastery. I read the arms Party per pale gules and argent, over all a fir cone proper resting on the capital of a column.

Let me add, before I cease this notice, that several of these book-plates came from volumes

which formed part of Heber's magnificent library, and have written on them, according to his invariable practice, the price of each book, and from whom, or at what auction, it was bought.

G. W. D.

Athenæum Club.

[We hope to receive many such interesting notes from our valued correspondent, and especially on "Book-Plates." May we refer him to the *Pall Mall Gazette* of Nov. 19 and Dec. 18, 1877, for evidence that the subject has not hitherto attracted so much attention in this country as its interest would justify?]

EPISCOPACY IN SCOTLAND IN 1710.

The paper which follows, from the original at Wroxton Abbey, may interest the historians of the Church of Scotland. Though short it is comprehensive, and gives a detailed account of the different Episcopal congregations in that country in 1710, with other particulars. It is entitled:—

"Remarks on some Affairs in Scotland since my going thither, in October, 1709, concerning the Disposition of the Nobility towards Episcopacy; of the People in their several Shires; the Persecution of some Episcopalian Ministers; and some Particulars touching the Presbyterian Ministers."

The name of the writer is not given, but the paper appears to have been intended for the information of the Government, the queen herself being, as is well known, inclined to favour the Episcopalians. In the appendix to Lawson's *History of the Scottish Episcopal Church* (Edinburgh, 1843, 8vo.), p. 515, is a paper on the "State of the Episcopal Church in 1708," which may be compared with the present "Remarks." The former would seem to have been written by a Presbyterian, the latter certainly by an Episcopalian.

First the Nobility and Gentry do generally embrace or espouse the Episcopal persuasion and use of the English Liturgy. Many of them profess it openly, and some for private reasons or those of State are secret in their respects towards it.

Dukes of Hamilton, Queensberry, Roxburgh.—Well inclined.

Buccleuch, Athol.—Protest.

Marquis of Annandale.—Inclined.

Earls of Errol, Marshal, Morton, Glencairn, Eglinton, Findlater, Carnworth, Dysart, Panmure, Northesk, Kincardin, Balcarrais.—Protest Episcopals.

Dundonald, Dumbarton, Kintore, Brailalbin, Aberdeen, Dunmore, March, Cromarty, Roseberry, Cassils, Murray, Winton, Linlithgow, Hume, Wigton, Strathmore, Abercorn, Kelly, Dumfries, Southesk, Dalhousie, Airly, Portmore, Bute, Delorain.—Protest Episcopals.

Marr, Selkirk, Kilmarnock, Orkney, Ruglen, Seafield, Stair, Galloway, Lauderdale, Kinoul, Weems.—Inclined.

Viscounts of Falkland, Stormont, Kenmore, Killyth, Arbuthnot, Irwing, Newhaven, Kingston, Strathallan.—Protest.

Barons of Salton, Gray, Sinolair, Semple, Elphinston, Lovat, Lindors, Balminno, Forrester, Pitligo, Frazer, Banff, Elibank, Hackorton, Duffus, Nairn, Dingwall, Ballenden.—Protest Episcopals.

Mordington, Blantyre, Oliphant, Belhaven.—Inclined.

Secondly the populace are generally Presbyterian in the West and Southern parts; but not so in the north of

Scotland: the men of Estates & education every where are mostly Episcopal. A regard to the Church of England Liturgy does daily encrease, so that tho' before the Revolution very few had the Common Prayers and none received y^e Sacrament of the Lord's Supper kneeling; yet now there be many thousands of y^e Episcopalians that use y^e former, and almost all of them do y^e latter. An account of them in the several shires is as follows.

In the S. Western shires, Galloway, Ayre, Renfrew, Lanark and Dumfries, they are the most bigotted to Presbytery & y^e Covenant, from which were y^e Insurrections at Pentland hills, and Bothwell Bridge; yet there be some well disposed to the Church and Liturgy, who take opportunities to communicate therewith when they come to Edinburgh, or can send for Episcopal Ministers to their Houses.

In Dumbartonshire are Cowgratins family, Chappelltons, & Kilmarnocks, to which are great Resorts of Clergy and Laity; as also to y^e Meeting House at Dumbarton. In Stirlingshire is a Chaplain in Vis^{ts} Kilsyth's family; & a great congregation in the Church of England Meeting House at Stirling, and also at y^e Earl of Linlithgows in Callender House.

In Perthshire there be Meeting Houses at Down, Mint-hill, Perth, Muggle(?), Innerman, the Carse of Gowry, &c., besides Chaplains at y^e Lord Stormonts & Nairne, & Laids of Loggys, Kerrys, Blagowros & Grandully.

In Fifeshire are English Meeting Houses at Cowper, Crail, Falkland, St Andrews and many other places, besides Chaplains at the Earls of Murrays & Kellys.

In Angus are Meeting Houses at Montross & Dundee, & Chaplains at y^e Earls of Strathnarn, Southesk & Panmure's; besides many Episcopal Ministers yet in their Churches; there are about a hundred of them in the north of Scotland, who according to the 23 Act of Parliament 1693, confirmed by y^e 27 of 1695, and other subsequent Acts, if they took the oath of allegiance, and were then in possession of their Churches & Benefices, they continue.

In Mernishire [Kincardshire?] are Meeting Houses at Stonehive & Fettercrossie.

In Aberdeenshire are several Meeting Houses for y^e English service with two in.....* and several Episcopal Ministers yet in their Churches.

In Murrayshire are English Meeting Houses at Elgin, Duffus,.....Torras, Aberlour, &c., with many Episcopalists yet in their Churches.

In Ross-shire is an English Meeting House at Canonry, besides many Episcopal. In this last shire, and those of Inverness, Cromarty, Kincardin & Caithness are more Episcopalists than Presbyterian Min^{rs} in their Churches, & y^e people so generally disposed to y^e former, that few or none will hear the Presbyterian Preachers.

In Orkney there is a great Meeting House for y^e English Service at Kirkwall, and the Gentry generally thereto disposed thro' all that country.

In West-Lothian or Linlithgow are many families that resort to the English Service.

In Mid-Lothian are 14 or 15 Meeting Houses in Edinburgh, & so general a Disposition therein for y^e English Liturgy that they want nothing but liberty & encouragement^t to gain them wholly to it. There are also Meeting Houses at Leith, Dalkeith, & Musselburgh. In East-Lothian are Meeting Houses at Trentan & Haddington where is an Episcopal Minister in his Church, as also at Dunbar, & a Chaplain at y^e Countess of Roxburghs.

In Berwickshire is a Meeting-House at Coldingham, and an Episcopal Minister at the Earl of Humes. In Teviotdale is a Meeting-House at Kelso. In Tweeddale, are many Episcopal Ministers yet in their Churches, &

much people well dispos'd & yet notwithstanding the numbers and quality of the Episcopalians the Presbyterian Ministers do violently press.

Thirdly the Persecution of the Episcopal Ministers. It is too true y^e many of the Episcopalians have not given Testimony of their affection to the present Governmt. But if any Difference be made in their furious Persecution of y^e Episcopalists, as to that respect, it is rather more fierce against those that swear to, or pray for Her Maj^{ty} Person & Government, and this raises or continues their prejudices against the Governmt. when they suffer so much and so long under it.

Mr. Greenshields is a known case, since his Imprison^t were these persecutions.

Mr. James Lyon for reading the Liturgy at Kirkwall in Orkney, from the Presbytery was before y^e Lords Justiciary prosecuted with violence, but the Prosecution dropt this summer session thro' y^e Informality of the process.

M^r Ross of Cowper & M^r Hunnyman of Crail in Fife, were prosecuted by the Presbyteries for using the English Service Book, and should have been pursued by the Criminal Court, or Magistrates, but y^e they wait y^e issue of M^r Greenshields case before the House of Lords.

The Chaplains to the Lords Stormont & laird of Blagowre & M^r W^m Smith were pursued by y^e Presbyterian Church Judicatories for reading the Common Prayers, but at present.....stops, tho' yet depending.

.....of Glasgow, was in July last threatened with the utmost severity. by the.....magistrates if he did not withdraw his Episcopal Meeting from y^e City: upon.....to retire into the Country.....Magistrates of Elgin were prosecuted by that Presbytery and from y^e circuit.....before y^e Justiciary in february last, [but they wisely dropt it] for not [keeping] the fast against Innovations in the Presbyterian Worship, enjoyned only by y^e Commission of the Assembly, upon that act of theirs against M^r Greenshields. Yet that Judiciary is not establish'd or authorized upon any act of Parliament, nor is there any statute y^e without wresting, can subject the Episcopal Clergy to any Presbyterian Judicature, nor favour their prosecutions, except y^e act about Irregular Marriages and Baptism's, 12th Act of Parl: 1695: and M^r Hay of Aberlour in Murray, was in October last pursued by the Lord Minto in the Circuit Court, for reading the English Liturgy in a Meeting House of great resort, and when the Jury gave up a verdict for acquitting him, he forced them with threats to return, and gave him in guilty, and not having law otherwise to punish him, having baptized children, he thereupon sentenced him to perpetual Imprison^t or Banishment from his Country, to which last he was forced to submit; and now resides at London, and all this severity against him, that was otherwise inoffensive, and always pray'd for the Queen, and had converted many papists. M^r Skinner Minister of Brichen by many unjust and irregular proceedings was deposed from his Church by that Presbytery, and imprisoned in Edinburgh Tolbooth by the Justiciary, until he should go into Banishment, or give security never to exercise any part of his Ministerial function within Scotland. M^r Downes of Petty near Inverness, was somewhat like case. M^r Sheen & M^r Sutherland's Meeting House for y^e English Service in Nidderies Wynd was shut up by y^e Magistrates of Edinburgh, in y^e summer 1709, and being open'd again by these Ministers in October 1710, it is now threat'ned to be again shut up, & y^e Ministers punish'd, after the determination of M^r Greenshield's case. All these foregoing facts being within something more than one year, it may be considered what usage the Episcopalists have met with in the course of 22 years, & will hereafter, if y^e Presbyterian Cruelty be not allay'd.

* Here and in several other places the original is de-
aced.

Fourthly some particulars concerning the Presbyterian Ministers.

Not above half of them have taken the oath of allegiance: tho' they scruple not other oaths, and are by law obliged hereto. & forfeit their livings upon Refusal; as by 23. Act. 1693.

Many of them if not the most, do from their pulpits revile the Bishops & Church of England with the bitterest expressions, as Mr Webster, Mr Mitchell, Mr Hart, Mr McVicar, Mr Milner, &c., in Edinburgh, Mr Wishart in Leith, Mr Burnet in Falkirk, Mr Williamson in Musselburgh, &c. Daniel de Foe, for his good services by the Review,* has ten shillings sterling p' an^m at least from every Presbyterian Minister, and many gifts from the Communion, and otherwise, as particularly a considerable sum from y^e Sacrament at Leith in Autumn 1709, and last New Years day, a present from the Magistrates of Edinburgh of about twenty guineas.

The Presbyterian Ministers do all baptize the children into the Westminster Confession of Faith, or Assemblies Catechism, and some of them into the solemn League and Covenant, as do Mr Hamilton of Airth, near Stirling, Mr Cameron of Kircubright, Mr Cleland in Shotts[?], Mr Gordon in Askirk, Mr Lumon in Lesmayo &c. Sometimes they ordain their Ministers thereunto, as did Mr Loggan &c. to Mr Davison of Stirling Castle this last summer; altho' that y^e 5th Act of Parliament 1685, is not their clamours against the ignorance or immorality aggravates their own crimes: for without malice or falsehood it Presbyterian Ministers are mostly very ignorant, & some exceed There have of late been some deposed for adultery, drunkenness, as Mr M^cNay in Sutherland, Mr Ramsay & M^c Lowry in Niddisdale, M^c Tweedale, Mr Hannah in Ayre, Mr Harley & Mr Ja. was pursued for adultery in Perthshire &c. and some yet in their Churches as Mr Sands of Byres in Orkney &c. Mr Stewart in Annandale, on the stool of Repentance.

Yet their encouragement for learning and good life should be thought considerable in that cheap country, of their 920 Livings in Scotland there being none but what are above 50^l ster: p' an^m and freed altogether from the Incumbrances of Taxes & Dilapidations. Dec^r 29th 1710.

EV. PH. SHIRLEY.

AN UNPRINTED CHARTULARY OF ST. JOHN'S ABBEY, COLCHESTER.

I have lately been enabled, by the kindness of the Dowager Countess Cowper, to make a hurried examination of the MS. chartulary of St. John's Abbey, Colchester, which was acquired, with the site of the abbey, by the ancestor of Lord Lucas in 1548, and has been preserved as an heirloom by his descendants to the present day. As this MS. is not likely to be printed or to find many readers at Wrest Park, it seems worth recording in "N. & Q." what it contains. It forms a noble volume, with parchment leaves of folio size, and is in such excellent preservation that the illuminated initials are as bright, and the ink is as black, as if it had been written yesterday. I had not time to make out the precise date of its compilation, but it is at least 450 years old, for some instruments dated in the reign of Henry VI. have

been added in a later hand. It contains some 3,000 charters, and begins with Eudo Dapifer's charter of foundation, which is printed No. II. in the *Monasticon* (iv. 609). This is followed by the great charter of confirmation from King Henry I., which is dated at Rouen "in the month and year that King Henry's son William, *Rex designatus*, married at Lisieux, Matilda, daughter of the Count of Anjou," viz., June, 1119. This was reckoned the most important of the abbey title deeds, and a detailed account of how it was drawn up and executed is prefixed to the charter, and will have a special interest for readers of Mr. Freeman's note on the education of Henry I. (*Norman Conquest*, iv. 796), as supplying the direct contemporary evidence which the historian was unable to find of Henry Beaulerc's familiar knowledge of the English tongue. The story of the charter runs as follows:—

When Abbot Gilbert found that the monks had no muniments or title deeds, he had a charter drawn up defining the possessions, franchises, and privileges of the abbey. Osmond the prior was then sent across the Channel with this charter to beg the founders, Eudo Dapifer and his wife Rohese, to get it confirmed by King Henry, who was then in Normandy. Eudo and his wife were at Préaux (Pratellis) when Osmond brought them the charter, and they took it to the king at Rouen, where he was holding his court. John of Bayeux, a "noble clerk and the king's cousin," began to read the charter to the king, but when he came to the franchises and privileges, which were written in English ("*consuetudines Anglice scriptas*"), he left off reading because he did not know their meaning. "*Tunc Rex ipse, erat enim optime litteratus, cartam accepit legit et iis qui aderant exposuit.*" The king then said to Eudo, "For the love of God and you both, *libens omnia concedo libensque subscribo.*" The charter was also subscribed by the bishops, nobles, and chaplains in attendance at court, amongst whom were Eudo Dapifer's brothers-in-law, Roger Fitz Richard and his brother Robert. John of Bayeux, "*Regis Capellanus*," signs first of the royal chaplains. He was the son of William the Conqueror's half-brother, Odo, Bishop of Bayeux, and had a son Robert, who married the heiress of the great Norman house of De Humet, and was the father of Richard de Humet, hereditary Constable of Normandy under Henry II. John is mentioned by Ordericus Vitalis as a favourite in the court of Henry I., but I learn for the first time from this charter that he was a clerk in holy orders, and that the Constables of Normandy sprang from a double bastardy.

One of the most valuable features of this chartulary is that it contains not only the grants of benefactors to the abbey, but the charters from which donors derived their title to the lands they gave. These charters clear up many points of

* Preface to the *History of the Union*, by Daniel De Foe.

difficulty and interest in baronial history. For example, the details of Eudo Dapifer's career, hitherto imperfectly known, can be picked out from the series of royal grants of his acquisitions subsequent to Domesday. The charter of Henry I., by which Eudo was reinstated in all his estates as he held them on the day that William II. died, is dated "on the first day of the week after the Purification of the B. Virgin, after the concord made between me and my brother Robert *apud Wesbian*,"* viz., February, 1102; whilst the grant of the city of Colchester, with the tower there and the castle and all *firmities*, "to hold as freely as my father King William and I myself held them," is dated at Westminster on the first Christmas after the same concord with Robert Curthose. This chartulary also contains positive proof of an error which I have long suspected, for it is asserted in Dugdale and all the Baronages that Eudo Dapifer left a daughter Margaret, who married William de Magnaville, and was the mother of Geoffrey, Earl of Essex, who played so prominent a part in the reign of King Stephen. I must reserve for another occasion how this error arose, when it was patent that the Magnavilles, whether in or out of favour at court, never inherited Eudo's Honour or estates. It is sufficient to say now that the chartulary contains both negative and positive evidence that Eudo Dapifer and his wife Robese never had any children. This appears negatively from the silence of the *movent* clauses in their benefactions to St. John's. For example:—

"I Rohais, widow of Eudo Dapifer, grant to the monks of St. John's the manor of Hallingbury and the lands which my brother Gilbert gave me, for the souls of King William and Queen Matilda, and of my father and mother, and of my husband Eudo Dapifer, and of my brother Gilbert, and of all my kindred, and for my own salvation." Witnesses, Turstin, Archbishop of York, and Roger his brother.

This is only one of many charters which imply that they left no child, but positive proof of the fact is contained in the solemn instrument by which the church of St. Mary West Cheap in London, then called New Church, was confirmed to Abbot Gilbert by Henry I.:—

"*Recognitum fuit coram Rege Henrico in curia sua apud Westmonasterium, quod on the day that King William II. was alive and dead, the church called New Church London was included in the fee of Eudo Dapifer. This was certified by the testimony of Hamo de St. Claro, Ralph de Ambli, Robert de Caron, Esmeilin de Argentine, Amfrid, formerly Eudo Dapifer's chaplain, and others of his barons. Then the court resolved 'ista debere remanere sicut erat quum rex suscepit coronam regni, quum non existente herede aliquo res Eudonis venit in regis arbitrio et jure, ita rex reddidit Abbati Colecest. Gilberto ecclesiam,' &c."*

This is by no means the only correction of Dug-

* None of the chronicles give the name of the place at which this concord was made between King Henry and his brother.

dale supplied by this chartulary, for it contains materials for better pedigrees of the baronial families of Lanvallei, Martel, Magnaville, Sackville, St. Claro, and others; but this note is already too long.

EDMOND CHESTER WATERS.

TOMBSTONE BLUNDERS.

That implicit reliance is not to be placed on tombstone inscriptions is a maxim accepted by all careful genealogists. How or when the numerous blunders—examples of which may be found in every antiquary's collections—were originally perpetrated it is generally impossible to determine, but it is probable that they may be all attributed to one of two causes, ignorance or sheer carelessness. As a rule, however, so far as my experience goes, they were not in the original inscriptions, but occurred in recutting. In some instances the fictitious dates thus engraved have been accepted and perpetuated as historical. The case of the Princess Mary is one in point. On her monument in Westminster Abbey it is stated that she died on December 16, 1607, while it is certain that she died on September 16 in that year, but it is the former date which always appears in the pedigrees of the royal family. A more flagrant blunder of this sort was made at the Abbey within the last few years, when, on a stone placed over the grave of Ambrose Fisher, the "Blind Scholar," the year of his burial was given as 1630, although the Abbey register records it on November 24, 1617 (see "N. & Q.," 4th S. vi. 177, 203). A few other examples of such inaccuracies may be found interesting.

In the south ambulatory of the Abbey Church of Romsey, Hants, is an elaborate monument, a portion of the inscription on which I quote (the whole may be found in the little history of the church by Charles Spence, published in 1851):—

"Here lyeth interred y^e body of John Storke,

Who was twice Mayor of this Corporation,

Who died the xixth of December m^occxi, aged lxxi:

Also Mercy his wife, who died xxxith of May m^occxi:

And John Storke, their eldest son,

Who died the iii^d of July, m^occxxiii, aged lvi;

Also Mary his wife,

Who died the xxxth of November, m^occxxiv

aged xxxii."

Lest there might be an error in the printed copy of this inscription I obtained a careful rubbing, from which I quote. The blunders in these few lines are twofold. Mercy, wife of the first John Storke, actually died on May 23, and was buried on May 25, 1702, not 1711, as appears by an entry in the register and on a small stone over her grave, and also by the facts that her husband remarried the next year, and his second wife, Martha, survived him. The second error is curious, for the dates and ages are correct in themselves, although

wrongly applied. It was the second John Storke who died November 30, 1724, aged fifty-six, his wife Mary having died July 3, 1723, aged thirty-two, as is abundantly proved by the Romsey registers, a small stone over the actual grave, and the will of this John Storke. These blunders, therefore, could have occurred only through unpardonable carelessness.

In the chancel of the church of Little Compton, Warwickshire, is a flat stone over the remains of Sir William Juxon, Bart. The inscription states that his mother was "Elizabeth, a daughter of Sir John Walter, of Sarsden, in the county of Oxford, Bart.," while nothing is more certain than that she was a daughter of Sir William Walter. Another inscription in the same chancel states that Elizabeth Pory (*née* Juxon) died in 1652-3, in her thirtieth year, hence born in 1623. In the affidavit on which her marriage licence was issued, dated September 21, 1640, her age was sworn to be then twenty-eight, hence really born in 1612, and therefore in her forty-first year at her death.

In the south chapel of East Horndon Church, Essex, is a splendid monument of the Tyrell family. It records that Sir John Tyrell died April 5, 1676, aged eighty-two, and that Dame Martha his wife, daughter of Sir Lawrence Washington, of Stonage, Wilts, Knt., died "December y^e 17, 1679, in the 90th year of her age." If correct, she would have been born in or about the year 1590, which is impossible, as her father, if even an eldest child, could not at that date have been more than eleven years old, his parents having been married in the year 1578; and on his own monument at Garsden, Wilts, it is stated that he died May 14, 1643, in his sixty-fourth year, which, if accurate, fixes his birth in 1579. Lady Tyrell's only sister was not born until 1622, and her only brother was born in 1623. I have reason to believe that she was their senior, and born in or about 1620, and hence in her sixtieth year at her death. Although the monument in question presents no appearance of restoration since its erection two centuries ago, yet it is inconceivable that her age could then have been given as ninety, and the probability is that the inscription has since been recut, and that the first figure, having become indistinct, was mistaken for nine, the advanced age of her husband also affording some reason for assimilating her age to his. At all events, it is absolutely certain that she was some thirty years younger than the age assigned her on the monument.

A strange, though not vitally important, blunder on the monument of one of my own ancestors—the Rev. John Rogers, "the famous Parson of Dedham," in Essex—was for many years a *crux* to me, and to all to whom I submitted it. His bust was put up in the chancel of the church shortly after his death in 1636, and there is no indication that the inscription has ever been renewed. For the last

hundred years, at least, the concluding lines have stood as follows:—

"Hoc, Affect' Sinceri Simbolum,
Posuit,
Geo: Dvnn, Chyrvg: Bon'."

There was no difficulty in understanding that George Dunn, Chirurgeon, erected the monument, but what was the meaning of the mysterious word "Bonis"? I sought in vain for a satisfactory solution from antiquaries and Latin scholars. The late Mr. Thomas Watts, of the British Museum, made perhaps the most ingenious shot when he suggested that George Dunn erected the monument "of his goods," i.e. paid for it out of his own pocket; but it is due to his memory to say that he was not more than half serious on this occasion. Subsequently, however, I chanced to discover a copy of the inscription, made in 1639, three years only after my ancestor's death, in which this perplexing word reads, not "Bon^{is}," but "Lond^{is}," the ordinary contraction of "Londinensis," which of course set the matter right and at rest. Clearly the inscription has been recut at some period, and as clearly the recutter misread the word.

I might multiply these examples indefinitely, but enough have been given to show that they are confined to no particular periods or localities.

JOSEPH LEMUEL CHESTER.

THE MALDEN ELECTION OF 1699.

Your readers will doubtless remember that some years ago two prominent members of the House of Lords raised the question whether peers had not a legal right to vote at Parliamentary elections. There was a prevalent impression in the public mind that the members of the Upper House could put forward no claim to take part in elections for the return of members, and it was known that a resolution to that effect had been repeated in every House of Commons for the better part of two hundred years. But on the other hand it was obvious that such a resolution, taken by itself, could not possibly have the force of an Act of Parliament; and Lords Salisbury and Beauchamp were laudably anxious to have the existing state of the law distinctly ascertained by seeking to have their names put upon the register of voters, and instructing counsel to defend their claim before the Court of Common Pleas. When the case came on for hearing, however, their lordships' counsel threw up their briefs, declaring that they had not been able to find the vestige of a precedent in favour of the supposed right which it would otherwise have been their duty to advocate, and judgment was accordingly given that such right had no existence in law.

One precedent, and one alone, was referred to as having any bearing upon the question, and that was the Malden election of 1699, which it was

assumed by the counsel of the two peers absolutely governed the law of the case for all future ages. I cannot help thinking that if, even on this assumption, the circumstances of that notable case had been a little more carefully inquired into, the learned counsel would have acted otherwise, and the court would have come to a very different decision. It is quite true that after the election in question the House of Commons instituted an inquiry, and after the inquiry passed the resolution, which has ever since been repeated, "that no peer of this kingdom hath any right to give his vote in the election for any member to serve in Parliament." But on the other hand it is obvious, and was indeed expressly admitted, that a mere resolution of one House of Parliament could not disfranchise any person or body of persons whatsoever. On the authority of Coke and Blackstone, however, it was considered that in matters which concerned the right of an individual member to sit in either House, that House constituted a court whose decision could not be called in question; and as it seemed that the House of Commons in 1699 sat as a court touching the validity of the Malden election, the principle embodied in the resolution on that occasion must be considered to have the force of a judicial decision.

Such, it seems, was the legal theory by which the Court of Common-Pleas was governed; and if it could be shown that in 1699 the House of Commons successfully vindicated its jurisdiction as a court, the case, no doubt, would be complete. Unfortunately, the historical side of the question was not sufficiently examined, else it would have been found that the facts were quite otherwise. There is not merely no evidence whatever that the House of Commons was "sitting as a court" when the resolution was passed, but there is very strong evidence indeed against it. For, in fact, the case had been already disposed of; the election Committee had brought up their report in favour of the sitting member; that report had been approved by the House, and the Malden case had thus been completely settled when the House proceeded to the resolution above quoted. And if it be contended in this nineteenth century that such a resolution had the force of law, all I can say is, it was not so contended by that very House of Commons in which the resolution was passed; for, if it had been so, the member for Malden ought to have been unseated. The point seems utterly to have escaped observation that the Malden election was carried by a majority of one in favour of the candidate for whom the Earl of Manchester had voted; yet the House of Commons, instead of declaring the election void as having been carried only by the vote of a peer, declared by a large majority that the sitting member, Ireby Montague, Esquire, was "duly elected a Burgess to serve in this present Parliament for the borough of Malden."

Under these circumstances it seems to me that the resolution of the House of Commons amounted only to this—that the Earl of Manchester had, in the opinion of the House, done wrong in voting, but that, as he actually had voted, his vote could not be set aside. It was for this reason, I take it, and to protest as much as possible against a practice for which there was felt to be no legal remedy in those days, that the resolution, as framed in the Parliament of 1699, "that no peer of this kingdom hath any right," &c., was repeated in following Parliaments, until it came to be considered—what it certainly is not—an authoritative statement of the law.

I wish to add that I write this with no desire to reopen a question which is considered to have been set at rest, but solely for the better understanding of a point in constitutional history.

JAMES GAIRDNER.

Record Office.

ANOTHER OLD VIEW OF COVENT GARDEN MARKET.

I have recently met with a curious oil painting, representing old Covent Garden Market, at Wimpole Park, Cambridgeshire, the residence of the Earl of Hardwicke. The view, like those recently noticed in "N. & Q." (5th S. xii. 441, 469, 481), is taken from the eastern extremity of the square, and from an upper window of a house towards the north-east corner. The portico of the church in the centre looks low, and the column also appears small. The north side of the square is very much foreshortened, with a dark shadow sloping across it on the right side as if caused by an early morning sun. The same shadow extends over the whole of the front of the picture. The open area is not paved, but covered with green litter or rushes. The space is crowded with figures in gay dresses, and presents a very animated scene. Workmen are seen repairing the arcade on the right side. Between the opening of James Street and the front of the picture, eight arches may be counted, and lamps are observable beneath them. From one of the piers on the north side projects a large square board inscribed, "Haddock's Bagnio. Sweatings, Cuppings and Bathings at 2." The figures are very varied, and the costume of the ladies indicates a period about 1760. One lady, buying flowers, is attended by a black boy in a turban, as seen in the pictures of Hogarth and Jervas. The men wear hats, excepting a young clergyman, who is bare-headed, and figures in a black gown. Market carts, waggons, and sedan chairs are introduced. There is no brazen pot on a post at the corner of King Street, nor are dishes suspended along the eaves of the shop-front belonging to it. A long row of flat-roofed sheds occupies the ground near, and to the south of, the central column. The clock, as shown by Hogarth, in his print of

"Morning," in the eastern pediment of the church is very elaborately ornamented. A weathercock surmounts it, and the western tower is very small. The present spire of St. Martin's Church rises conspicuously over the houses to the left. The sky is pale blue, with light clouds, and the outline of the dark buildings cuts harshly against it. The buildings are drawn in a formal, architectural style, and wanting in what may be termed physiognomical peculiarities.

The distance at which the picture is hung in its present locality and the objects by which it is surrounded preclude the possibility of a fuller examination. No name of artist was associated with the picture, and no signature could, under the circumstances, be detected. Herbert Pugh, the painter referred to by MR. AUSTIN DOBSON ("N. & Q." 5th S. xii. 442), resided in Covent Garden Market, and as this view is seen from above, it may prove to be the work of his hand, taken from his own window.

The picture is on canvas, and about four feet by three. The "Morning Visit to Covent Garden," exhibited by Pugh at the Society of Artists in 1775, corresponds with a smaller picture looking towards the north-east corner of the Market, and showing, on the extreme left, the house, now the "Unicorn Tavern," at the corner of Henrietta Street. This picture is also in the collection of the Duke of Bedford in Eaton Square. In this picture the arrangement of the shadows shows it to be a very early morning scene. The costumes of the figures in the latter painting suggest a date about 1780, of which no history is known.

GEORGE SCHARF.

CHAP-BOOK NOTES.

NO. II.—MR. DOUCE ON PENNY HISTORIES.

MR. EBSWORTH's article on the subject of chap-books in "N. & Q." (5th S. xii. 461), has recalled to my mind some fragments of an interesting conversation which I had in the year 1827 with my kind and learned old friend Mr. Douce on the subject of Penny Histories. It probably had its rise in my having had the good fortune to pick up rather an interesting collection of them while hunting over bookstalls for materials for my series of *Early English Prose Romances*, the publication of which commenced in that year.

My lucky find consists of two volumes, the second and third of what had originally been a series in three. The tracts are all described on their title-pages as "Printed and sold in Aldermary Church Yard, London." In some of them the words "Bow Lane" precede "London."

Each volume contains twenty-seven Penny Histories, alphabetically arranged, with a very neatly written MS. index. I think it very likely some of the accomplished gentlemen in the MS. Depart-

ment of the British Museum might identify the handwriting, and so recognize who had been the original collector.

The volumes have been uniformly half-bound, but each has lost one cover. The second is lettered "Ancient Histories, Vol. 2, F-M," the first tract being Partridge and Flamsted's *New and Well Experienced Fortune Book*, and the last, *The Famous History of the Seven Wise Mistresses of Rome*, &c. The third volume, which is lettered "Ancient Histories, Vol. 3, M-W," commences with *Doctor Merryman*; or, *Nothing but Mirth*, and ends with *The World Turned Upside Down*; or, *the Folly of Man Exemplified in Twelve Comical Relations*, &c.

My learned friend pointed out to me, in a way which, after the lapse of half a century, I will not attempt to follow in detail, how many of these very Penny Histories were only degenerated, modernized, and abridged versions of the Romances of Chivalry which had been centuries ago the delight of our ancestors, and of which the earliest versions were preserved in old manuscripts of extreme rarity and of great value. *Guy of Warwick* was one to which he specially referred, and of this there is a copy in my second volume.

In illustration of this part of the subject, MR. DOUCE mentioned a curious conversation with a great dealer in books of this class, resident, if I remember rightly, in Shoe Lane, who explained to him that, as printing became more expensive, the publishers of penny histories used to strike out some of the letter-press and supply the place of it by inserting additional woodcuts.

These woodcuts he characterized as being sometimes of considerable interest, for the illustration they afford of bygone manners and customs; as, for instance, on the title-page of the *Strange and Wonderful Relation of the Old Woman that was Drowned at Ratcliff Highway a Fortnight Ago*, &c., there is one of the earliest known representations of the old ducking stool. And with reference to this very woodcut, he related an amusing anecdote of Miss Banks, the sister of Sir Joseph, who took great interest in historical and antiquarian inquiries, as her collections on the Order of the Garter in the British Museum sufficiently prove.

MR. DOUCE having told her of this engraving, she became very anxious to procure a copy of the story of *The Old Woman of Ratcliff Highway*, and on his telling her she could get it in Shoe Lane, she made up her mind to go there. Miss Banks, who was a plain, homely-dressing old lady, took an early opportunity of visiting Shoe Lane, and on arriving at the shop, seeing there was a great variety of these chap-books, asked for a dozen of them. A large parcel was put before her to choose from, and she eventually selected twelve. The bookseller, supposing from her appearance that she was in the trade, and had purchased them

to sell again, reminded her that she was entitled to thirteen to the dozen. Miss Banks took the extra book, and putting a shilling upon the counter to pay for them, was leaving the shop, when she was recalled and rather sharply rebuked for not knowing her business and waiting for the three-pence change out of the shilling, to which, as being in the trade, she was entitled. Miss Banks quietly pocketed the affront and the coppers, and used to tell the story, to the amusement of her friends.

WILLIAM J. THOMS.

THE MYSTERY OF ST. PANTALEON, OR CHURCH AND STAGE IN 1653.

In the days of which I am about to write, the Prince-Bishop of Basle was a very great potentate, whom all men delighted to honour, especially within the bishopric. On June 17, 1653, Jean François de Schönaue was to be consecrated by the Bishop-Suffragan, assisted by the Abbots of Lucelle and Beinweil. Like his immediate predecessor, Beatus Albertus de Ramstein, the new prelate was a former *alumnus* of the College of Porrentruy, so there was special reason for giving him a splendid reception. Nothing better could be suggested, according to the tastes of the day, than a sacred play or mystery. Moreover, the views of the future prince with regard to the stage were not doubtful, for he had already taken upon himself the expenses attending upon the construction of a theatre for the college. If there was not then in existence a "church and stage guild" it was because, in the bishopric of Basle, at least, there was so friendly a feeling between the two that no need was felt of such a means of intercourse. It is true that the piece to be put on the stage was a sacred one, but nevertheless, as will be seen, it was not devoid of worldly, even pagan, accessories, and plays of this kind were, as we are told, not unfrequently spread over two days, to the great delight of the thronging multitude of spectators.

Many readers of "N. & Q." will recall to memory the Church of St. Pantaleon, at Cologne. The reason for the choice of this saint's life as the subject of the play on the inauguration of the new theatre at Porrentruy will be obvious, when it is borne in mind that he is accounted as the first Bishop of Basle. The friend and contemporary of St. Ursula and the Eleven Thousand Virgins, a splendid opportunity for dramatic situations opened itself before actors and audience alike, neither being too critical on the point of historic accuracy.

The action of the play was divided into three parts, representing severally the most stirring events in the martyr's life. The prologue introduces us to the fair Rhineland, with its smiling fields, its sombre forests, and famous Father Rhine rushing rapidly towards ocean. Among the clouds angels are hovering, not perhaps easily distinguish-

able from "amorini," save for the name. Above them, in the high empyrean, are sitting the patrons of the bishopric. Beneath, on mother earth, Rauracia and Alsatia, representing the lands subject to the prince, are congratulating their new ruler on his election. Young persons of both sexes (the subjects of the prince-bishop seem to have been on this point of dramatic practice ahead of Shakespeare's countrymen) perform dances, while the name of the prince is brilliantly set forth in illuminated anagrams.

Part I, or the "Protasis," exhibits St. Pantaleon as "adorned by excellence of doctrine and virtue."

Scene 1. A town and a palace. Pantaleon is found, discussing with his friends the disasters presaged for Gaul and Germany by the struggle between Maximus and Gratian. Thunder and lightning darken the scene; a comet (itself a forerunner of evil in olden days) appears in the sky, and appearances as of combatants are seen among the clouds.

Scene 2. The sea, islands, with forests and open country at each wing. Two sirens, one black, the other white, "sitting alone, singing alone," and making merry over the light-heartedness and inconstancy of this world, which is presently swallowed up by flames, while Providence, kinder to the imperial eagle than to the records of the house of Choiseul, saves the symbol of majesty by plunging it beneath the sea.

Scene 3. Forests, gardens, and houses, the sea in the distance. Pantaleon perceives, amid celestial harmonies, the approach of boats, containing Ursula and her eleven thousand companions.

Scene 4. Town and palace again. The Emperor Gratian arrives in Basle. Pantaleon, with the Senate of the city, comes out to greet him. A splendid tournament is held in honour of the event.

Scene 5. Cupid and the Loves, drawing the car of Victory, are so bewitched by a Fury from the infernal regions that they fall upon Victory and slay her, while the Fury snatches her laurel-crowned sword. The Loves, suddenly repenting of their deed, bewail the death of Victory in funeral strains.

Scene 6. As before. Pantaleon is seen praying for Gratian. In the clouds appears to him Divine Justice, accompanied by torch-bearing genii, and unfolds before him the terrible woes that overshadow the imperial house. Pantaleon submits to the decrees of Divine Justice.

A Chorus now presents the delectable spectacle of the divine and moral virtues, in gratitude to their most virtuous master, St. Pantaleon, dancing a ballet agreeable to his name.

C. H. E. CARMICHAEL.

New University Club, S.W.

(To be continued.)

A PUZZLE SOLVED.

It is well known that no adequate solution of the word *puzzle* has ever been offered. I now proceed to solve it. It occurs as a verb in *Hamlet*, III. i. 80, and in other passages; but it was originally a substantive. From its familiar use as a verb it seems to have been regarded as a frequentative form of the verb to *pose*, with the addition of the usual suffix *-le*; such, indeed, is Skinner's explanation, hitherto accepted only because no better one has yet appeared. The connexion with *pose* is right, as indeed our instincts assure us; but the suffix, though long regarded as verbal, is not really so, as will appear. Before proceeding, it is necessary to say a word as to the word *pose* itself. This is usually regarded as an abbreviation of *appose*, and this is true; but we must also go back a step further, and acknowledge *appose* to be a corruption of *oppose*. To *appose* or *pose* was to propose questions; examples are plentiful, especially in Richardson's *Dictionary*, s.v. "Appose." But no such sense is commonly found in the French *opposer* or the Latin *opponere*. The true Latin word is *opponere*, which was a regular term in the schools; see Ducange. The old method of examination was by argument, and the examiner was really an umpire, who decided questions put by an *opponent* to the examinee, so that the old word for to *examine* was also *opponere*. Now it so happened that neat answers were called *opposite* answers; and between the opponent on one side, and the apponent (or neat answerer) on the other, a complete confusion easily arose, at any rate in English, as testified by numerous instances. We thus have, as the right order of things, first to *oppose* in the schools; secondly, to *oppose* or *appose* by asking questions; and finally to *pose*, by putting a hard question to a candidate.

We have numerous words formed from verbs by a suffix *-al*, as in the case of *deni-al*, *refus-al*, and the like. Similarly, a hard question was an *oppos-al*, and this is the word which has now become *puzzle*. The whole of this would be but guesswork if it were not that I have been so fortunate as to find the necessary examples which support and elucidate the solution. We are really indebted for it to Dyce's *Skelton*, which (I say it advisedly) is one of the best edited books in our literature, and a great credit to the honoured name of Alexander Dyce. The references will be found in that book, at vol. i. p. 367 and vol. ii. p. 304, and here they are:—

"And to pouert she put this *opposayle*."

Lydgate, *Fall of Princes*, ed. Wayland, sig. B iii. leaf lxvi.

"Made vnto her this vnconth *apposale*,
Why wepe ye so?"

Id., sig. B v. leaf cxxviii.

"Madame, your *apposelle* is wele inferrid" (i.e. your question is well put).

Skelton, *Garland of Laurel*, l. 141.

In this last instance the "various reading" is *opposelle* (Dyce). In all these cases the sense is a question hard of solution, or, in modern language, a *puzzle*.

WALTER W. SKREAT.

NOTES ON CHICHESTER.

The attention of local historians has not been given as yet sufficiently to the stores of information laid up and still unused among the wills of the Middle Ages. I therefore, in the way of illustration, give some notes which throw light on the fabric and ornament of Chichester Cathedral.

"Volo quòd ij. pelves preciosissime fabricate offerantur pro me ad magnum altare eccl. Cic." (Chichewell, Canon, 1368, Reg. Islip, fo. 153 b). "Do tabulam meam de auro Ecc. Cic. ponendam coram capellano celebranti ad magnam missam" (Maydenhithe, 1407, Reg. Arundel, fo. 242). W. Eston, canon, desires to be buried "in capella S. Anne" (1455, Wills Stockton, 4), and Ivo Darell, canon, "in capella S. Nicholai situata in parte boreali in ecc. Cic." (Wills Dogett, 4). This is the only notice of this chapel.

There are many curious MS. notes in Browne Willis's copy of Le Neve's *Fasti*, now in the Bodleian. A quaint itinerary of 1634 mentions the so-called Arundel effigies. "There lieth a prince in armour, who lived in the woods in Edward III.'s time, some report he was Lord Berkeley of Bosham. By the wall now nearer to the choir and cross aisle lieth the statue of an anchoress, near unto which is a pretty little room for such an one." Browne Willis, in 1723, gives another version of this local tradition:—

"In the north aisle, under the wall near the transept, is a tomb of a lady, the effigy of freestone. She is said to have founded an almshouse about three hundred years gone or more, and below lie an Earl of Arundel and his lady on two altar tombs, their effigies in freestone, with a lion on his breast."

Gough, in his MS. Tour (xi. 15, Bodl. Lib.), mentions the appearance of the feretory in his day: "Under each of these two westernmost arches is an altar tomb raised off, making an inclosure behind the altar." Now there is a void space, with the tombs standing bare. Here Adam Facete, canon, desired to be buried in 1513, "ante feretrum S. Ricardi ex parte australi," bestowing a suit "de blodio serico, Anglice, sarsenet" (Wills Fettiplace, 17), where we learn two synonyms, Latin and English. In another will the donor gives "j. annulus aureus in quo includitur, j. lapis albus de ierusalem in quo figurantur facies hominum, et ij. alii annuli aurei cum lapidibus, ij. firmacula auri, j. rotundum in cuius medio est cygnus albus, sub cuius ala est lapis saphirus cum v. perulis in circuitu, et aliud de antiqua forma cum xvj. parvis perulis de rubeo albo et viridi coloribus, ad serviendum sacerdoti celebranti in festis magnis altam missam in summo altari ob

reverentiam S. Ricardi" (Reg. Chichele, fo. 275). How these morses were worn with a chasuble is not explained. The "Pardon door," mentioned in a Compotus of 1414, may be illustrated from a will relating to Pilton in 1509, "in the south part nigh the wall under the Pardon and Indulgences there."

The old muniments would reveal many interesting anecdotes of the state of the time. What would not the ecclesiologist give to find the missing book which Bishop Rede in 1402 ordered to be compiled, "Consuetudines Ecclesiæ circa divinum officium," from the relation of the ancients of the church (Reg., fo. xxxi). Does it exist? I printed the statutes from the original copy in University College Library, Oxford.

How curiously sounds the account of the commune bread in the sixteenth century! The dean had 1,092 loaves yearly, and each residentiary 1,047, deducting twenty-nine for Venite loaves to the vicars for every holiday, and sixteen to Sherborne's clerks; four vicars choral had each 757 yearly. Altogether there were 12,496 loaves. Forty-two loaves were given to the poor every Sunday (Book B. 9, 15).

Gough, in his Tour already quoted, mentions that the chasuble of Bishop Stratford's effigy was then of blue and gold. In 1456 W. Rowe, canon, desires to be buried below the rood "ante magnam crucem in navi ecclesie" (Wills Stockton, 5). Neal, a citizen, mentions in the directions for his burial a recluse priest in the cathedral who was to receive 6s. for saying a mass of requiem (Reg. Chichele, fo. 316 b).

Your space is valuable at this time, so I draw my notes to a close, but with the earnest hope that they may stimulate others to make researches at Somerset House and in the muniment chambers of our cathedrals. What a boon an analysis of episcopal registers would be, even the list of their contents being of value! Who will edit the "Laudabiles Consuetudines" of Hereford, with illustrations from these sources?

MACKENZIE E. C. WALCOTT.

[Who better than our learned correspondent?]

PROVINCIAL FAIRS.

The correspondence which has from time to time been going on in "N. & Q." on the above subject gives, as I venture to think, only one phase of the history of provincial fairs. Like all historical institutions, the provincial fair has (1) a history of its own, and (2) a history which belongs to the general history of institutions. I do not suggest that a hard and fast line can be drawn between these two divisions, but simply that the latter appears to me to be properly the end, and the former the means, to an historical inquiry of some importance. I desire, with the editor's permission,

to draw attention to this earlier phase of provincial fairs.

And first, as to their locality. Mr. Kemble's chapter on "The Mark," in his first volume of the *Saxons in England*, gives us the first clue. "Each mark-community, isolated and independent, is surrounded by certain territory, separating it from other marks" (i. 48-9). Carried a step further, we come upon the Hindoo evidence on the subject.

"At several points," Sir Henry Maine says (*Vill. Com.*, p. 192)—"points, probably, where the domains of two or three villages converged—there appear to have been spaces of what we should now call neutral ground." This neutral ground was the market territory.

"These were the only places," continues Sir Henry Maine, "at which the members of the different primitive groups met for any purpose except warfare." They met for inter-tribal affairs, for the exchange of goods, and for feasts and rejoicings. As, however, independent communities became merged, either by conquest or by external political influences, the common meeting-place often became fixed in the centre of the new community, instead of outside all the old communities. In this way grew up (1) the provincial fair of modern times, meeting on common lands outside towns or villages; and (2) the regular market-places, generally in the centre of towns or villages. Thus both the market and the fair are historically of one origin.

Secondly, as to the object of the fair or market. That it was a place for barter does not need any special comment. Sir Henry Maine has struck the key-note of a great historical question by drawing attention to the association of markets and neutrality (*Vill. Com.*, 192-3); also Sir John Lubbock (*Origin of Civilization*, p. 205). For by this association arises also their connexion with laws and law-making. They must have been the great centres of primitive legislation. In later times they retained a survival of their old functions. Among the Romans the people assembled at fairs to hear the laws propounded, and when a law had been proposed on three market or fair days it was proclaimed a law before the people (*Archæologia*, i. p. 192, quoting *Macrob.*, i., Saturn. c. 16). In Ireland, in addition to the promulgation of new laws and the proclamation of peace, the old laws were rehearsed at the senech, or fair (Sullivan's edition of O'Curry's *Lectures*, p. 256). In England the laws of every session of Parliament were proclaimed at fairs by the king's writ to the sheriff, which may be seen at the end of the Acts of 31 Edward III.

These notes, already too long, perhaps, are intended merely to direct attention to, not to exhaust, a most interesting subject connected with the early history of mankind; and other corre-

spondents—perhaps Mr. Cornelius Walford—may be able to add further notes, and trace out the early history of the Piepowder Court, which Dr. Hyde Clarke reminds me is most likely a relic of a primitive village court of justice.

G. LAURENCE GOMME.

THE FIRST DRAFT OF COWPER'S POEM OF "THE ROSE."—I have in my possession the first draft of William Cowper's well-known poem of *The Rose*, in the poet's autograph. It is interesting, as it shows how much he altered and improved his poems :—

"The rose that I sing had been bathed in a show'r,
Profusely and hastily shed,
The plentiful moisture incumber'd the flow'r,
And weigh'd down its elegant head.

The cup was all fill'd, and the leaves were all wet,
And it seem'd to a fanciful view
To weep for the home it had left with regret
In the flowery bush where it grew.

Unfit as it was for the use of the Fair
With foliage so dripping and drown'd,
I shook it and swung it with too little care—
I snapp'd it, it fell to the ground.

And such, I exclaim'd is the pitiless part,
Some act by the delicate mind,
Regardless of wringing and breaking a heart
Already to sorrow resign'd.

This Rose might have held, had I shaken it less,
Its unblemish'd beauty awhile,
And the tear that is wiped by a little address,
May be follow'd perhaps by a smile."

FRED. LOCKER.

A SIAMESE FABLE.—With the New Year are born or resuscitated many tales inculcating charity, forgiveness, self-sacrifice. Let us take a Buddhist one from Siam* by way of a change :—

A man, chased by a tiger in a forest one night, escaped by climbing a tree, on which lived a monkey and its family. The monkey received the man kindly, and refused to listen to the tiger, which advised it to fling him down while he slept. When the man awoke the tiger retired, and the monkey went to sleep. Presently the tiger returned, and recommended the man to fling the monkey down. The man pondered awhile, then gave the monkey a push, and it fell into the tiger's claws. Awakened by the shock and the pain, the monkey laughed aloud. "Wherefore laughest thou, when I am clawing thy body?" asked the astonished tiger. "Because thou thinkest thy claws are near my heart, and thou art wrong," replied the monkey. "Where, then, is thy heart?" "At the end of my tail." The tiger let go its hold, but before it could seize its victim's tail the monkey ran up the tree and was saved.

* One of several fables extracted by Dr. A. Bastian from the Siamese *Nonthuk Pakkaranam*. Prof. Benfey has compared it with *Panchatantra*, ii. 208.

It knew who had pushed it over, but it uttered no angry word. When the day dawned the tiger disappeared, and the monkey went out to gather fruit for its guest. During its absence the man killed its mate and all its little ones, intending to take them home for his wife to cook; when the monkey came back with a throng of its kinsfolk, it found its home made desolate. Still it uttered no angry word—only offered to guide the man out of the forest. They set forth together, the man following the monkey. After a time the man struck the monkey over the head so hard that the blood gushed forth. "Why hast thou done this?" asked the monkey. "Because I wanted flesh for my wife to cook," replied the man. "But if thou hadst killed me," said the monkey, "who would have guided thee out of the forest? Now follow me at a distance; my blood-drops will show thee the way. And when thou art clear from the trees, then thou canst kill me without risk." The man did as he was counselled. When they came near the forest verge the monkey stopped for the man to come up and kill it. The man killed the monkey. But just as he was leaving the forest he tripped and fell, first into a hole, then headlong right into hell. But no sooner was the monkey dead than it was carried straight up into heaven. There, in a golden palace, it was joined by all its dear ones whom the man had killed. "But where is the man?" asked the monkey with anxious sympathy. "He is in hell," was the reply. "Your Highness must not think of him any more."

W. R. S. RALSTON.

"MAIDEN," IN BRITISH PLACE NAMES.—Referring to my few words of reply upon *Castrum Puellarum* as a mediæval name for Edinburgh (5th S. xii. 214), a correspondent of "N. & Q." has very obligingly sent me a newspaper cutting showing that the hill called Maiden Castle, on the south bank of the Wear, about a quarter of a mile south-east of Durham, is a place of considerable natural strength, rising precipitously in the midst of a lovely landscape. "The north-east side is flanked by a precipice almost perpendicular, 100 feet deep, whilst its other sides descend in a gentle incline." It has "views of the opposite woods, Old Durham, and the country round about, like a panorama." The top "presents a level area of about 160 paces by 45."

This information is strictly *ad rem*, and fully meets my incidental expression of ignorance as to the surroundings of the spot. Unfortunately the paragraph so kindly sent is entirely void of further evidence drawn from history, or from remains of military defences, or any artificial features of the locality, tending to show whether it was ever occupied as a *British*, as distinguished from a Roman or other camp.

I am myself prevented by want of opportunity

or of leisure for reading from pursuing this inquiry, but shall peruse with interest whatever may appear in "N. & Q." upon the subject. I will only take the liberty of suggesting that it would seem desirable to have :—

1. Dry evidence showing whether, as a matter of fact, Maiden Castle in the British Islands is, or is not, always, or often, the site of a Celtic stronghold, and at the same time possesses, or does not possess, natural characteristics rendering *maidyn* ("the fort of the field or plain") an appropriate name, as in the above instance.

2. In each case a statement of the earliest recorded connexion of the term *maiden* (or of any term phonetically resembling this) with the locality in question.

Should any correspondent suggest that our hills bearing the name of Maiden Castle or Maiden Bower were so called on the principle on which the town of Péronne was named "La Pucelle" (that is, from having for a long period from its foundation experienced sieges, but escaped capture), it would be desirable to have evidence either of this as a fact or of the existence of a local belief to that effect, with the grounds, if any are known, for such belief.

JOHN W. BONE.

26, Bedford Place.

TWO WELSH-ENGLISH VERSIONS OF A POEM TO THE VIRGIN.—Mr. Wm. W. E. Wynne, of Peniarth, Town, Merioneth, to whom the famous Hengwrt collection of MSS. was bequeathed by its late owner, Sir R. Vaughan, Bart., has kindly sent me a specimen of two versions of an Early English poem to the Virgin, written by a Welsh scribe. We hope to print the whole, by Mr. Wynne's leave, in the Early English Text Society. Mean time here is the sample :—

"O Michti ladi
owr leding to haf
at hefn owr abiding
ynto ddei ffeist everlasting
i set a braynts ws to bring.

Yw wan ddys wyth blyss dde blessing of God
fior ywr good abering
hwier yw bynn ffor ywr wynning
syms kwin and ywr synn is king."

Hengwrt MS. 294, p. 287.

"O mighty Ladie our leading to haue at heauen our
abiding

vnto the feast euerlasting
is sette a branch us to bring
You wanne this with blisse the blessing of God for
your good abearing
Where you bene for your winning
Since queene & your sonne is king."

Hengwrt MS. 479, fol. 38.

Mr. Wynne says :—

"This poem is by Jevan ap Rydderch ap Jevan Lloyd, an eminent Welsh bard or poet of the early part of the fifteenth century—his father died about the year 1400—or by Jevan ap Howel Swrdwal, a Welsh bard or poet who flourished later in the same century. In the former

version the transcriber has adopted Welsh spelling, or perhaps it was so in the original. *dd* in Welsh has nearly the pronunciation of *th*, and *w* of *oo*."

F. J. F.

THE VISORS OF WONCOT.—It may interest some of your readers to hear that I have recently purchased a number of old deeds respecting this family, showing who the "William Visor of Woncot," mentioned by Shakespeare in the second part of *Henry IV.*, really was, and the exact locality of his residence. It is something to know that the great dramatist was speaking of a veritable personage of his own day.

J. O. HALLIWELL-PHILLIPS.

WILLIAM JAY, OF BATH.—As one of your correspondents (5th S. xi. 245), is engaged on a bibliography of Bath, I send a few notes on this great ornament of the town :—

Autobiography of W. J., with reminiscences of some distinguished contemporaries. Edited by Dr. George Redford and the Rev. John Angell James. Portr. 1854, 8vo. 12s.; third ed., 1855, cr. 8vo. 7s. 6d.

A sketch of the life and labours of W. J., with a sermon preached the Sunday after the funeral by Wm. H. Dyer, minister of Argyle Chapel. Bath and London, 1854, 8vo. 6d.

Ministerial qualifications and success: a sermon preached at Argyle Chapel, Bath, Jan. 8, 1854, on the decease of W. J. By James Sherman. 6d.

A portraiture of W. J., being an outline of his mind, character, and pulpit eloquence. By Rev. Thomas Wallace. 1854, 12mo. 3s. 6d.

Recollections of W. J., of Bath, with glances at his contemporaries and friends. By his Son. 1859, cr. 8vo. three portraits.

Memoir of W. J. By the Rev. S. S. Wilson. With an appendix, containing remarkable passages selected from his discourses. 18—, 12mo. portrait.

Cf. *Memorials of the Rev. Robert Bolton, Rector of Felham, U.S., and Chaplain to the Earl of Ducie, and Mrs. Bolton*, by W. J. Bolton, M.A., London, 1860. Wilberforce regarded Jay as the best extempore preacher of his day (Moultrie's *Memoir of W. S. Walker*, p. lvi). See Wm. Jowett's *Memoir of Corn. Neale* (1833), 14.

Add to Watt's list of Jay's works :—

Farewell sermon, 1789.

Token of respect to the memory of the Rev. T. Tuppen, 1790.

Sermon on ministerial usefulness, 1791.

Value of life, a sermon, 1803.

See further T. S. Whalley's *Memoirs*, ii. 224 seq.

JOHN E. B. MAYOR.

Cambridge.

JOSEPH HUME, M.P.—Not many months before the death of Joseph Hume, in 1855, at the close of a conversation which to me was full of interest, the old man said, lowering his voice and seeming for the moment to forget that any one was present, "And I shall soon be dead. I shall pass away and be forgotten. Some few will rejoice, perhaps, but the great majority will soon forget me altogether.

I shall die a neglected and useless man, and the people for whom I have so long worked will think of me no more." I ventured to say, "Oh, sir, you should not say that! England owes you a large debt of gratitude; your country will never forget the good which you have done." Mr. Hume looked up at me intently for a moment, and then said, in his old incisive manner, "The good I have done, sir! You don't know what you are talking about. The good I have done! God knows I have done very little good in my time, and for that little I deserve no thanks, and expect no gratitude. But I'll tell you what—the country does owe me thanks, not for the good I have done, but for the evil that I have prevented! Year after year I have denounced every job which came before the House, till I became the terror of all corrupt place-seekers, direct and indirect. I know as a fact that millions have been saved to this country because, as ministers have often said, 'We dare not do this thing, for that fellow Hume is as sharp as a hawk, and he would be sure to expose it in the House.'" As a characteristic memory of one who was a power in the state for many years, perhaps this little anecdote is not unworthy of being recorded.

EDWARD SOLLY.

AMERICAN SPELLING.—May I be permitted, dear Mr. Editor, to ask (as deferentially as possible), through you, all publishers and editors who reprint American books to leave us our native language? If Americans have a particular liking for coming to the *defense of travelers* in a *wagon*, who might have stayed there *forever* had not *anyone* helped them, by all means let them accomplish this eccentric feat; but do let us Britishers retain the correct spelling of the words in question. I cannot see where we are to land if we follow up such horrors as *forever* and *anyone*. In another ten years we shall have *takecare* and *didntyou*. Can't we stop?

HERMENTRUDE.

SIR JOHN LUBBOCK ANTICIPATED.—In the 29 & 30 Vict. c. iii. sec. 8 (An Act to further amend the Acts relating to the Ecclesiastical Commissioners for England), Aug. 10, 1866, occur the following remarkable expressions:—

"Whereas certain portions of Lambeth Palace, namely the Lollards' Tower and Cardinal Morton's Tower, are not necessary or useful for the enjoyment by the Archbishop of Canterbury of the palace as a place of residence, whilst it is expedient that they should be preserved as monuments of historical and antiquarian interest," &c.

Here is a declaration by the legislature that monuments of historical and antiquarian interest ought to be preserved.

H. C. C.

[We are sure the Primate's attention has only to be called to the unglazed casements in the Lollards' Tower, in order that an effectual remedy may be applied.]

AMERICAN FOLK-LORE.—When a boy of about ten years of age, I saw in Burlington County, New

Jersey, a tree, the trunk of which had divided into two parts, which rejoined a short distance above. Through the opening created by this *lusus nature*, it was customary to pass children who had been ruptured, in the belief that they would be cured thereby.

M. E.

Philadelphia.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MATTHEW CAREY, PHILADELPHIA, 1819.—Having lately observed a notice of the death of Mr. Henry Charles Carey, at the age of eighty-six, in Philadelphia, who was a bookseller there until 1836, and had a great antipathy to this country, I am reminded of an extraordinary book which was written by Matthew Carey, possibly his father (who also had a great antipathy to this country), in a vigorous strain, respecting the treatment in times past of Roman Catholics in Ireland, from whence he had emigrated. As near as I can say, the title of the book was "*Vindiciae Hibernicae; or, Ireland Vindicated*." By Matthew Carey (a Native of Ireland), Member of the American Philosophical and Antiquarian Societies, &c. Philadelphia, printed for Carey & Hart, 1819," 8vo. The work may be rare in this country, but it surely cannot be so in America, for at the end of the preface of this edition, the dedication of which is dated Philadelphia, March 6, 1819, the following extraordinary notification is given:—

"Pecuniary considerations have had no place among the motives that led to this undertaking. This edition consists of only 750 copies, of which 250 are intended to be gratuitously distributed to public libraries, reading rooms, and enlightened individuals, in order to afford the work a chance of perusal, and my calumniated country an opportunity of justification. While that number lasts, any library company sending an order for a copy shall be supplied without expense. Agents shall be appointed to distribute the books, on this plan, in Boston, New York, Baltimore, &c."

Can any correspondent furnish an exact copy of the title-page?

D. WYTHE.

MEYLER FITZ-HENRY.—Can you give me information about Meyler or Myles Fitz-Henry, who was Chief Justiciary of Ireland in 1200? I am already acquainted with the brief notices of him in Mr. Sweetman's *Calendar of Documents relating to Ireland in the Public Record Office, London*, from which I learn that "the King (by charter 2nd John, mem. 28 dors.) commits to Meyler Fitz-Henry the care and custody of all Ireland, and appoints him Chief Justiciary thereof. Mandate that the Archbishops, &c., of Ireland be intente to Meyler accordingly" (about October, 1200). Is anything known of Fitz-Henry's birth and family; and

what were his arms? I suppose he was one of the Norman knights who went to Ireland with Strongbow or Henry III. Is it the fact that this Fitz-Henry is now represented by any descendants? There is an Irish family of Henry, which bears what looks like a very early coat of arms, viz., Per pale indented, argent and gules, on a chief azure a lion passant argent. Does this family descend from Meyler Fitz-Henry, and, if so, how can I obtain particulars of their pedigree? In a curious old peerage that I have, *The Irish Compendium*, London, 1745, I find on p. 39, in a table of the Chief Governors of Ireland, the following entry: "1199, Miler Fitz-Henry, Son of King John, Governor." Can it be true that he was a son of King John? I should think he would have been named "Fitz-John" in that case. If of royal birth at all, it would be more likely that "Fitz-Henry" meant son of Henry III. What was his real parentage, and what is the correct form of his Christian name? Any replies to the preceding questions would, no doubt, be interesting to many of your genealogical readers, as well as to

MYLES FITZ-HENRY.

"PRINCESS."—What is the correct accentuation of this word? A friend of mine is very warm on the subject, and will have the accent on the second syllable. He asserts that if you accentuate on the first, you speak of the *princes*, not of the *princesses*. But I take the liberty of doubting this, because I cannot recall any analogical word thus accentuated. We say "duchess," "marchioness," "countess," "baroness," all with the accent on the first syllable. Neither does my friend send his linen to a laundress, nor take off his hat to an abbess, nor speak of such women as seek his editorial suffrage as *authorésses*. Why, then, are the hapless princesses to be excepted and isolated?

HERMENTRUE.

HERALDIC: JOCELYN FAMILY.—Who was the Jocelyn or Jocelin who quartered the following coats, which are blazoned from an old silver seal dating, I have reason to believe, from the seventeenth century?—1, Az., a circular wreath arg. and sa., with four hawks' bells joined thereto in quadrangle or (Jocelyn or Jocelin). 2, Gu., a demi-lion rampant arg., ducally crowned or. 3, Gu., a fesse or. 4, Or, a griffin segreant within a bordure in-vecked sa. 5, Arg., an escutcheon gu. within an orle of martlets sa. 6, Arg., on a saltire engrailed gu. five hawks' bells or; on a chief of the second three escallops of the field. 7, Gu., three escutcheons, two and one, arg. 8, Arg., three chevronels gu. Where can his pedigree be found?

J. H. J.

THE HISTORY OF LITERARY FORGERY.—Is there any book which investigates this subject? Judging from the number of spurious writings which have come down to us under the names of classical

authors and Christian fathers, one would imagine that the practice of "personification" must have been very common at certain periods of the later empire, and must have been regarded as morally venial. I shall be glad to be referred to any treatise which discusses historically such questions as the following:—At what periods was literary personification most prevalent? For what ends was it mainly practised? What class of men were most guilty of it? To what extent has it been regarded, by popular opinion and by ethical teachers in various ages, as either allowable or, at all events, not wholly immoral?

JOHN CYPRIAN RUST.

The Vicarage, Soham, Cambridgeshire.

ROYALIST OR CROMWELLITE.—I lately saw in a deed dated April 20, 1653, a reference to some former transaction, which took place "23rd Dec., 1647, which was the 23 year of our Late Sovereign Lord Charles, late King of England," &c. Does the wording of this, at that date, show that the family, Cutlacke by name, was Royalist, or was it the usual legal form, even under the Commonwealth?

RICHARD H. J. GURNEY.

PEERAGE OF STOCKPORT.—The Rev. John Watson, of B.N.C., Oxford, Rector of Stockport, about the year 1770 wrote a book to prove that Sir George Warren, of Poynton, near Stockport, and patron of that living, was the rightful heir to the barony of Stockport. Not more than six copies of this work were printed. It was printed by Eyres of Warrington, and Gilbert Wakefield says that it was one of the most accurate specimens of typography ever issued from any press. Where can I see a copy of the above book?

E. WALFORD, M.A.

Hampstead, N.W.

ENGLISH TOBACCO.—The history of vine culture in England has lately been investigated in "N. & Q." Similar information and statistics are desired respecting the cultivation of the tobacco plant within the United Kingdom—time, locality, and extent of culture. Has any Act been passed since 1831-2 respecting it? How does the law now stand with regard to it? Some information is given in Haydn's *Dict.*, but not sufficient. What other sources of information are there on the subject?

R. H. C. F.

Scotton, Kirton in Lindsey, Lincolnshire.

MILES AND MILESTONES.—Is it known at what period, and whether at any one period and by authority of Parliament, the present division of distance by miles and milestones was settled? There seems to have been great uncertainty in former times. Leland, in his *Journey* (c. 1540), generally mentions the distance between one place and another, and the number of miles is as gene-

rally less than it is now, as if the miles had been at that time longer. Thus, "From Cirencester to Malmesbury 8 m." It is now eleven. Ogilby, in his *Book of Roads*, published in 1674, always distinguishes between the commonly called and the real distance. Thus: "The road from Salisbury to Campden, co. Glouc. : the vulgar computation 56 miles; the dimensionation 76 miles." According to this "vulgar computation" the mile must have contained 2,390 yards. J. E. J.

"AUGMENTUM."—This word is in the rubrics of an old missal. What is its liturgical use? *E.g.*, "Hic augmentum," "Hic secunda pars augmenti." H. A. W.

WOLF JACOB VON FORSTNER(?).—A correspondent from Lorraine has sent me the following query, and I shall be greatly obliged if any of your readers can help me in the matter :—

"An English gentleman, Wolf Jacob von Forstner(?), who lived for a long time with Duke Leopold I. of Lorraine (from 1716-24), died at Lunéville, and was buried on the left side of the altar of the (German Evangelical) church of Ste. Marie aux Mines, Alsace, on Nov. 4. 1724. Duval, whom he befriended, says that he was an *English* gentleman. I shall be greatly obliged by any information about his family, antecedents, &c. I should add that the Académie de Lunéville was attended at that time by many young English gentlemen, attracted by the duke's court."

T. W. C.

"CARCELL": "LESH LUMBERT."—What may these be? The words occur in the *menu* of an Oxford supper given in 1452 by one Geo. Neville of Balliol. "Lumbert" I take to be pie of some sort.

T. F. R.

"THE LAND O' THE LEAL."—Why is it that one version of this song represents the wife as dying and as saying her farewell to "John," while another portrays the death-bed scene of the husband, whose last words are addressed to "Jean"? Prof. Morley, in *Shorter English Poems*, gives the former, while the latter is preferred by Mr. Palgrave in the *Golden Treasury*. Mr. Kennedy, too, the well-known Scottish singer, introduces the song to his audiences as being Lady Nairne's ideal of Burns's last hours. To those who have listened under this impression to his pathetic rendering of

"I'm wearin' awa', Jean,"

there is a startling disenchantment in the commonplace assurance,

"I'm wearin' awa', John."

THOMAS BAYNE.

CHURCHWARDENS' ACCOUNTS.—In some churchwards' accounts I am looking through, the fifth year of Queen Mary, I find "Receipts of the Assesment," followed by the names of the parishioners. This is the only time "assesment" is mentioned. What was it? G. Bp. Stortford.

"TALIS CUM SIS, UTINAM NOSTER ESSES."—It has been suggested that this was written to Erasmus by one of the Protestant reformers; also, that it occurs in a sermon of St. Augustin's, containing a eulogy of a certain virtuous heathen, in which the latter is apostrophized as above. A search in St. Augustin, made for me by a friend, has failed to find it. Whence does the phrase come?

JOHN W. BONE.

26, Bedford Place, Russell Square.

AUTHOR NAMED MACCULLOCH.—In the November *Contemporary* I find, in an article on the Deluge, by M. Lenormant, the name of MacCulloch mentioned in conjunction with those of Humboldt and M. Maury, with respect to a supposed analogy between certain traditions of the Deluge and of the Four Ages of the World in India and in Mexico. In another part of the article M. Lenormant writes the name Macculloch. To what writer of this name does he allude, and in what work are the passages he refers to to be found? MYRETOUN.

23RD REGIMENT OF FOOT.—Three brothers, ancestors of mine, were in this corps, as chaplain and captains, in the first decade of the last century. One probably of the same family, although spelling his name differently, was a major in the 23rd Royal Welsh Fusileers, and fell at Quatre Bras. Were these two 23rd Regiments the same corps? What was General Hodgson's (Hodgson's) regiment in 1773? What corps now represents it?

A. BEAK.

Demerara.

SINGING CAROLS IN CHURCHES.—On the evening of Christmas Day, 1878, I attended service at St. Peter's Church, Plymouth. On the conclusion of the Rev. G. R. Prynne's sermon, and after the blessing had been pronounced, nearly the whole of the persons in the congregation kept their seats, and the carol, or, as it is locally called, the "curl" service commenced. An appropriate voluntary was first played, and then, from a paper specially printed for the occasion, and distributed gratuitously in the church, the minister gave out the carols one by one, the audience nearly all joining in the singing. A noticeable point was that the people sat down to sing, just in the same way as they do in the Established Presbyterian Church in Scotland. After singing some six or eight "curls," the congregation dispersed, taking with them the printed papers for further use at home. Is this "curl" service peculiar to Devonshire, or is it known in other counties?

GEORGE C. BOASE.

15, Queen Anne's Gate, S.W.

[Carols are now very commonly sung in London churches at Christmastide.]

THOMAS PHAER OR PHAYER.—Is anything known of the family or origin of Thomas Phaer or

Phayer, who translated the *Æneid* in 1558? When and where was he born? Did he leave any children? What arms did he bear? Is the name of English, Welsh, or Flemish origin? His father is said to have belonged to Norwich. He himself was brought up under the patronage of the Marquis of Winchester, and was educated at Oxford. He studied law at Lincoln's Inn, and became "Solicitor to the King and Queen's Majesties, attending their honourable Counsaile in the Marchies of Wales"; and afterwards, in 1559, "Doctour of Physike." He was buried in Kilgerran Forest, Pembrokehire. PLYNLIMMON.

THE MORRICE OR MORRIS DANCE.—The following foot-note occurs in the *Fair Maid of Perth*:—

"Considerable diversity of opinion exists respecting the introduction of the morrice dance into Britain. The name points it out as of Moorish origin, and so popular has this leaping kind of dancing for many centuries been in this country that when Handel was asked to point out the peculiar taste in dancing and music of the several nations of Europe, to the French he ascribed the minuet, to the Spaniard the saraband, to the Italian the arietta, to the English the hornpipe or morrice dance."

According to Sir Bernard Burke (Ulster) the name is of very ancient origin, and derived from the Welsh words *Mawr-ryce*, viz., strong or powerful in war (see *Landed Gentry*, pedigree of Morris of Netherby, co. York). What say your correspondents to this divergence of views?

G. T. WINDYER MORRIS.

[Sir Bernard is not speaking of the morris dance, neither is he to be held responsible for the etymologies which families may assign to their own names.]

THE PRONUNCIATION OF "ANTHONY."—As I am unable to pronounce my own Christian name with any degree of certainty, I shall be extremely obliged if you will allow me to have the opinion of your readers. It is generally pronounced as if written *Antoni*, but some good authorities maintain that the *th* ought to retain its full sound.

ANTHONY.

ORDEAL BY FLOATING IN WITCHCRAFT.—In his *Memoirs of Central India*, ed. 1824, vol. ii. p. 215, Sir John Malcolm says, in describing the various tests employed for the discovery of witches, that—

"On other occasions the sinking is tied in a bag and thrown into a pool, where sinking is the only proof of her innocence. If her struggles keep her afloat, she is inevitably condemned and punished, either by being obliged to drink the water used by the leather dressers, which is a degradation from caste, or by having her nose cut off, or being put to death."

As this ordeal is identical with that to which suspected witches were formerly subjected in Europe, I should be glad to know if the origin of the test has ever been investigated, and if any reason can be assigned for a trial which, whether resulting in the guilt or innocence of the accused,

appears to have placed her in an equally hazardous position. W. F. PRIDEAUX.

Sehore, Central India.

"A PAIR OF ORGANS."—In the Middle Ages, organs are generally spoken of as "a pair of organs." In Durham Abbey there were three pairs of organs. Does this mean an organ with two keyboards? and, if so, were they played by two persons simultaneously? In Le Croix's *Arts of the Middle Ages*, p. 204, is given a drawing of an organ played by two persons. If two persons played together, did they play the same chords, only on different octaves, or did they play different chords, as two people now do on a piano?

E. LEATON BLENKINSOPP.

"PRESTIDIGITATEUR."—In the autobiography of Robert Houdin it is stated that a professor of sleight of hand, yclept Jules de Rovère, was the originator of this tall term: "Being of noble birth, he desired a title in accordance with it; but, as he had rejected with disdain the vulgar name of *escamoteur*, and as that of *physicien* was frequently used by his rivals, he was compelled to create a title for himself." Can anything be said against Jules de Rovère's originality?

W. WHISTON.

WHAT ARE "ESOPUS" PRICES?—A poetical advertisement in the *Ulster County Gazette* (N. America) of December, 1799, concludes prosily: "The following articles will be received in payment. Wheat, rye, buckwheat, oats, corn, butter, flax, ashes, and raw hides. These articles will be taken in at the Esopus prices." H. P.

COL. LASCELLES: LORD LIGONIER: MASQUERADES AT HAY MARKET.—The *Town and Country Magazine* for Nov., 1770, gives the following. Col. (Frank) Lascelles as a cornet of Dragoons applied (before Nov., 1770) to the late Lord Ligonier for promotion when there was a vacancy in another corps. On this occasion his lordship said the celebrated *bon mot*, so well known in the army, "If I were a cornet of Dragoons and twenty years old I would not change stations with the Grand Signior." A few nights after, Col. Lascelles was at the masquerade in the Hay Market and won a sum of money at the E. O. table. I ask, What is the exact date when this *bon mot* was said, and is there any other account of it, and where? Which regiment of Dragoons was Cornet Lascelles in at that time? Is there any account, and where, of the masquerades at the Hay Market (? Opera House)? What is the meaning of the E. O. table?

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

"DANMONII."—In the Free Library of this town I find a book entitled *Danmonii; or, Historical Sketch of the Ancient Inhabitants of Devon*, by a

Mr. J. Chattaway. The same form, *Danmonii*, is also used throughout the book, without a hint that the usual form is *Damnonii*. There is also a magazine entitled *Philo-Danmonian*, of which the same may be said, except that once, in a foot-note, we find *Dumnoniida*. Is there any authority for this form, or is it a mere blunder? Dr. Latham, in Smith's *Dict. of Geogr.*, knows only the forms *Damni* and *Damnonium*. He refers to an article *Dumnoniida*, which, however, does not appear.

DEFNIEL.

Plymouth.

A LATIN BIBLE.—I have a Latin Bible which I believe to be of some value. Perhaps the following description of it may enable one of your correspondents to enlighten me fully. It is entitled:—

"Biblia, Quid in hac editione præstitum sit, vide in ea quam operi præposuimus, ad lectorem epistola. Lutetia, ex officina Roberti Stephani, typographi Regii. M.D.XLV. Cum privilegio Regia."

It has Stephens's mark, a tree branched, and a man looking on it, and his motto, "Noli altum sapere."

S. L.

AUTHORS OF QUOTATIONS WANTED.—

Who was the author of the following lines, describing the manner of serving up the boar's head?—

"— if you would send up the brawner's head,
Sweet rosemary and bays around it spread;
His foaming tusks let some large pippin grace,
Or midst these thundering spears an orange place;
Sauce like himself, offensive to its foes,
The roguish mustard, dangerous to the nose;
Sack, and the well-spiced hippocras, the wine,
Wassail the bowl, with ancient ribands fine,
Porridge with plums, and turkeys with the chine."

JOHN PICKFORD, M.A.

"Look then abroad through Nature to the strange planets, suns, and adamantine spheres."

EDWARD CARTER.

"Of all the ills that men below endure,
How small the amount that courts or kings can cure."

E. A. W.

"What is free?

The vexed straw in the wind;

The tossed foam on the sea?

The great ocean itself, as it rolls and swells
In the bonds of a boundless obedience dwells."

"The good old cause."

MARS DENIQUE.

Replies.

THE FATHER OF ROBERT FITZ HARDING.

(5th S. xii. 362, 437, 477.)

Having derived much instruction from Mr. ELLIS's note at the first reference, and being withal deeply interested in cognate matters of Somerset archaeology, I offer a few observations, such as I understand the writer of that article and the editor of "N. & Q." to solicit. Domesday is often telling of a Saxon thane, who, whether his name be written Alnod, Elnod, or Ednod in that record, had been generally succeeded in estate by Hugh, Earl of

Chester. There were at least five counties in which this rule of succession had obtained. They were Devon, Dorset, Somerset, Wiltshire, and Berkshire. Turning to other records and writings, we find the same thane's name spelt, or proposed to be spelt, "Ealdnoth," "Ældnoth," or "Ælfnoth"; we also find him variously styled "Dapifer," or "Constable," or "Stallere" under King Edward, "Stallere" under Harold, "Stallere" still under William the Conqueror.

As to the era of the Stallere Ealdnoth, his transaction with Ælfwold, Bishop of Sherborne, shows him in an influential position before A.D. 1058, when that prelate died. Eadnoth himself fell in battle in the autumn of 1068, when opposing the sons of Harold in their devastation of the Somerset sea-board. The Stallere was on this occasion leading the men of Somerset, and was encouraged in, if not actually deputed to, such leadership by King William. However, the men of Somerset were not well affected to the king, and William of Malmesbury more than hints that the defeat of the invaders and the fall of Ealdnoth were alike consonant with the policy of William. Certain it is that not one of Ealdnoth's estates was allowed to descend to his son Harding. Probable it is that Harding, son of Ealdnoth, was under age at his father's death, and that William gave his estates to Hugh de Abrincis before there was any thought of the latter being advanced to the palatinate of Chester. In tracing the rise of Harding fitz Ealdnoth we must not be tempted to identify him with Harding, butler to Queen Edith, who held that office before the Conquest, and who stood high in her court in A.D. 1072. Nor yet, if Harding, that thane of Wiltshire and Somerset who held the same estates in 1086 as he had held in 1066, were distinct from Harding the Butler, is there the least probability that he was identical with Harding fitz Ealdnoth.

The first definite appearance of the son of Ealdnoth is in the Somerset Gueld Inquest of A.D. 1084, where in one place he is called Hardin "de Meriot," in other places Harding fitz Alnod. Two years later (A.D. 1086) Domesday—whether describing him as Lord of Merriott or as an Anglothane, endowed by the Conqueror with other Somerset estates—calls him uniformly Harding filius Elnod. Harding's usual antecessor in Somerset estate was Tofig, who, having been Sheriff of Somerset at the date of the Conquest, continued in office in 1058. But, at Merriott, Harding's antecessor was one Godwin, very possibly that Godwin who, having preceded Tofig as sheriff, was still living in 1066. Mr. Freeman suggests that Harding's succession to Tofig in the matter of estate may have been by inheritance. Where estates descended in plurality, as was the case here, such a supposition is most reasonable. At all events, we are assured that, whether as a matter

of late justice or of late clemency, the son of Ealdnoth was recognized by King William within sixteen years of his father's death. About Harding fitz Ealdnoth's descendants it is abundantly clear ("N. & Q.", 5th S. xii. 362, 363) that he was succeeded at Merriott, and in other Somerset estates, by his eldest son and heir, Nicholas fitz Harding. This Nicholas, in A.D. 1166, makes the ordinary return, under Somerset, of his tenure *in capite*, nor does it affect the validity of that document that, when enrolled in the *Liber Niger* (Hearne, i. 95), it was erroneously entitled as "*Carta Roberti filii Harding.*" In the same record (Hearne, i. 171-2) we have the genuine return of Robert fitz Harding, and it is enrolled, as we should have expected, under Gloucestershire. This brings us to the fundamental question, Who was the father of the first Robert fitz Harding? In other words, was Harding, the father of Nicholas fitz Harding of 1166, identical with, or distinct from, Harding, the father of Robert fitz Harding of the same date?

The strongest argument in favour of identity is perhaps to be found in a circumstance alluded to by MR. ELLIS, viz., that Robert fitz Harding and his suzerain Rannulf, Earl of Chester, gave Fifehide-Magdalen (Dorset) to the abbey of St. Augustine, at Bristol. Fifehide-Magdalen was, before the Conquest, an estate of Ealdnoth the Stallere. On the Stallere's fall, in 1068, Fifehide was given to Hugh de Abrincis. Before 1086 Hugh de Abrincis, then Earl of Chester, had enfeoffed one Gilbert in Fifehide. The tenancy of Gilbert did not endure; it lapsed to the suzerain. Nothing can be more credible than that Rannulf de Gernons, Earl of Chester, circumstanced as he was domestically and politically, should have bestowed Fifehide on the leading citizen of Bristol. And if that citizen, being Robert fitz Harding, were grandson of the Stallere Ealdnoth, the former Lord of Fifehide, then Earl Rannulf's supposed gift becomes not merely credible, but highly probable and singularly appropriate. That suzerain and tenant should concur in bestowing Fifehide on the Augustines of Bristol was but a natural sequence, and is but a definite illustration of the hypothesized preliminaries.

It might be alleged in opposition to this view that no other estate of the Stallere Ealdnoth can be traced to Robert fitz Harding or to his Berkeley descendants. Such an objection, even if taken after a long and exhaustive research, could not invalidate our temporary hypothesis; for the very essence of that hypothesis is that Robert fitz Harding was a younger son, and, if so, his succession to one of his presumed grandfather's estates was incidental, to more than one it would have been abnormal.

That which remains to be said on this subject I would rather put in the form of a query than a comment. Is the date given for the death of

Robert fitz Harding's father well authenticated? Can it be supported on any better authority than that of a monastic *Stemma Fundatorium*? The date in question is somewhere given as A.D. 1115; MR. ELLIS gives it, I see, as "Nov. 6, about 1115." I do not question the month and day even of a monastic *Stemma*; but about the year I am in this instance, as in most, sceptical.

If Harding, Robert fitz Harding's father, can be shown to have died at so early a date, then I am bound to believe that he was not identical with Harding, the father of Nicholas fitz Harding and the son of the Stallere Ealdnoth. My reasons are these. In his return to the Feodary of 1166, Nicholas fitz Harding speaks twice of his father. A reference (*Lib. Nig.*, i. 95-6) to his return is all that I can offer here. It is incredible that such words as he uses about his father's feoffments can have applied to a man who had died fifty years before. Again, William of Malmesbury, telling us much about Ealdnoth the Stallere and his son Harding, speaks of the latter as of a contemporary with himself—as a successful contemporary—successful in a forensic rather than in a military sphere.

Though I may have a clear idea that Malmesbury continued to write in A.D. 1143, I would leave it as a query when he began to write. Certainly he did not write this about Harding fitz Ealdnoth so early as 1115, and that bounds the present question.

If any Harding died in 1115, and if the Harding so dying was father of Robert fitz Harding of Bristol, then the father of Robert fitz Harding was not Harding fitz Ealdnoth. R. W. EYTON.

A TOPOGRAPHICAL SOCIETY FOR LONDON (5th S. xii. 424, 469, 493).—MR. BLANDFORD will find a view of the old Navy Office, Crutched Friars, in Strype's map of Tower Street Ward, and in Bowles's *Views*, 1729, plate W. These are mentioned by Peter Cunningham in his *Handbook of London*. There are two views of the office catalogued among the engravings in the Guildhall Library, and Mr. Gardner has a perspective view (Taylor del., 1741), which was among those helent at the opening of the new Guildhall Library in 1872.

There is no doubt of the superior interest of the views when exhibited in frames; but I believe that only about half of Mr. Crace's collection is now shown at the South Kensington Museum from want of room, so that it is hopeless to expect the British Museum authorities to find room for their exhibition. A few, however, might be exhibited at a time, which could be constantly changed.

A.'s complaint is well founded, but there were other sinners before the Metropolitan Board of Works was formed. In fact, ever since houses

have been numbered this difficulty has existed; and as houses must be numbered to save present confusion, the only thing to be done is to keep a proper register of changes.

I hope you will receive other suggestions, and that the subject will not be allowed to drop.

HENRY B. WHEATLEY.

5, Minford Gardens, W.

"DON QUIXOTE" (5th S. xii. 489).—The *Don Quixote* published by H. G. Bohn, 1842, was translated first by Shelton in 1612. It was then paraphrased by John Philips, who poured into it the filthiness of his own impure spirit. Philips was followed by Peter Motteux in 1712, who substituted for his predecessor's ribaldry a low comedy of his own, and did nothing in the way of translating the original text. Next came Jarvis in 1748, whose work was a return to Shelton's, retaining all the beauties of the first translation, with some attempt to keep to the original, but failing in any approach to represent its poetry, eloquence, humour, or earnestness. Then came Smollett, in 1755, who as slavishly followed Jarvis as Jarvis followed Shelton, imparting to the work some of the vulgar coarseness which disfigures more than one work of his own. All these translations or versions contribute to the production of the one in Mr. PICKFORD's possession, which has been carefully read over by some one acquainted with the Spanish tongue, but not much impressed with the genius of Cervantes. How it ever happened that a book so pure in spirit and so chaste in words, so lofty in style and yet so full of human sympathy and love as *Don Quixote* came to be regarded by English men of letters as a book of low buffoonery, is a question that I trust at no distant day will be satisfactorily answered by those who pretend to know something of the history of English and Spanish humour.

A. J. DUFFIELD.

Savile Club.

THE OXFORDSHIRE ELECTION, 1754 (5th S. xii. 428).—When the House of Commons decided in 1738, after a full discussion, that it was "a high indignity and notorious breach of privilege for any one to presume to print any report of their speeches and debates," the journals which attempted to give any account of Parliamentary proceedings had to be very cautious in what they printed. In the *Gentleman's Magazine* they were published as "Debates in the Senate of Great Lilliput," and the speakers were designated the "Nardac Befdort" (Duke of Bedford), the "Hurgo Toblat" (Lord Talbot), &c. (vol. viii. pp. 283, 331, 387). In these the speakers' names were changed by the transposition of the letters, so that though no real name was given it was easy to know who was intended. Something like this was done by all other journalists, the history of which may be seen in Mr. A. Andrews's valuable *History of British*

Journalism, 1859. In the case of the *London Magazine* imaginary Latin names were used, which were sometimes a little like the real names, but more often wholly unlike, and the idea was that by thus printing false names, and at the same time printing for private use correct explanatory indexes, all pains and penalties might be avoided. In the *London Magazine* for 1755 there are debates containing the speeches of 176 imaginary Latin debaters, and the explanatory index gives the names of the 176 English members of Parliament thus designated.

EDWARD SOLLY.

WILLIAM MUDFORD (5th S. ii. 160, 216).—I believe the most complete memoir of this accomplished journalist and author, who died in 1848, is to be found in my *New Biographical Dictionary* (1873). Its accuracy may be relied on, as the particulars it contains were derived from private and trustworthy sources. I may add that Mr. Mudford's son now worthily occupies the editorial chair of the *Standard* newspaper.

THOMPSON COOPER, F.S.A.

"BAMBOOZLE" (5th S. xii. 488).—If MR. QUEKETT will look at the second edition of my *Dictionary* he will see that I have made the reference to the Italian *bamboccio* which he suggests. I quote from Florio: "*Bambolo, bamboccio, bambocciolo*, a young babe, by met. an old dotard or babish gull; *imbambolare*, to blear or dim one's sight, also with flatteries and blandishments to enveagle and make a fool of one." If a verb were made of *bambocciolo* in the same way, as *bambocciolare*, it would have much the sense of *bamboozle*. The word seems to have sprung up about the beginning of the last century. I do not know what authority Prof. Skeat has for the assertion that it originated in thieves' slang. I cannot think that there is any plausibility in his suggestion that it may have come from the cant phrase of "a bene bouse," a good drink; so that to *bamboozle* would be to treat to a good drink.

H. WEDGWOOD.

FRANZ LISZT (5th S. xii. 263, 389).—R. M. asks for information as to this eminent pianist's public and social life. A very interesting anecdote is related of him at p. 19 of the *Almanach des bons Conseils pour l'Année 1880*, published in Paris at No. 32, Rue des Saints Pères. It is headed "La charité voile le péché," and tells how a young female pianist, an orphan, and totally dependent for her livelihood on her professional talent, arriving in a small town in Germany, advertised a concert for a certain day, giving herself out as a pupil of Liszt's. The day before the concert was to come off she discovered, to her great dismay, that Liszt had arrived in the town, and was staying in the same hotel as herself. Fearing an exposure, which would be fatal to her

future career, she waited on Liszt, and, in the most humble manner, begged pardon for the unwarranted use she had made of his name, making him acquainted at the same time with her unfriended situation. He listened to her story, and in the kindest manner requested her to sit down to the piano and play one of the pieces she had prepared for the next day's concert. He sat down by her side, gave her advice as to how certain passages should be rendered, corrected some faults, and then said, "Now, my young friend, I have given you a lesson; you may henceforth call yourself a pupil of Liszt's." Before she could stammer out her thanks, he added, "If the programmes are not yet printed, you may state that, on this occasion, you will be assisted by your instructor, the Abbé Liszt." E. McC—.

ADDER STONES (4th S. ix. 155).—The communication above referred to gave an interesting account about the superstitions in connexion with adder stone in Renfrewshire. I am now going to furnish some further particulars from the other end of the kingdom, namely Cornwall. Mr. R. J. Cunnack, of Helston, writes to me as follows:—

"Passing through an outlying district of the parish of Sithney, I recently met with a curious relic of superstition. The farmer called it a 'milpreene' or serpent stone, which, when required, was boiled in milk and the milk afterwards administered as an antidote for bites of vipers. The account he gave me of the formation of the stone was that a number of adders congregated together at times, and their spittle hardened upon a hazel rod or the tail of one of their number. Near Bodmin, I am told, one of these stones is still in use. It sounds like a relic of Druidic superstition. Ancient glass beads called serpent stones are, I believe, not uncommon. My father had a very fine one, which was lent to a collector and not returned."

In *Caractacus, a Dramatic Poem*, by Rev. William Mason (London, 1759, 8vo.), pp. 10, 91-2, the adder stone is thus referred to:—

"Brennus! has thy holy hand
Safely brought the Druid wand?
And the potent adder-stone,
Gender'd fore th' autumnal moon?
When in undulating twine
The foaming snakes prolific join;
When they hiss and when they bear
Their wond'rous egg aloof in air;
Thence before to earth it fall,
The Druid, in his hallow'd pall,
Receives the prize;
And instant fly,
Follow'd by th' evenom'd brood
Till he cross the crystal flood."

From a note to this passage it appears that Pliny described these charms under the name of serpent's eggs, and that Lhwyd speaks of the superstition as being in force in Scotland and Cornwall.

GEO. C. BOASE.

15, Queen Anne's Gate, Westminster.

WALKINGHAM (5th S. xii. 429).—Thomas de Scriven was married, *temp.* Ed. I., to Agnes,

daughter of John de Walkingham and Agnes his wife (daughter and heir of Alan, Lord of Staveley), heir of her brother and sister Alan and Ada de Walkingham.

K. M. Y.

"BRITISH CURIOSITIES IN NATURE AND ART" (5th S. xii. 448).—The title of the second edition of this book is—

"British Curiosities in Art and Nature: Giving an Account of Varieties both Antient and Modern, viz., Likewise an Account of the Posts, Markets, and Fair-Towns. To which is added a very Useful Scheme, containing a brief Account of the State of each County in England, at one View, curiously engraved, and printed on a Sheet to fold up or put in a Frame. The Second Edition, with Large Additions. London: Printed for Sam. Illidge, under Serle's Gate, in Lincoln's-Inn New-Square. MDCCLXXXVIII."

Then follows the Dedication "To the President, Council, and Fellows of the Royal Society of London," pp. iii-v; the Preface, pp. vi-xiv; a Table of Contents; and the folding sheet, entitled "The British Curiosities; or, a Brief Account of the State of each County in England, carefully collected and composed for ye Use of Foreigners and others." The pagination in my copy is quite different from that of Mr. GISSING's. The sections for Counties in England, 1-173; Wales, 174-202; Islands about England, 203-209; an account of the several Monasteries, Priors, Frieries, Nunneries, &c., 211-16; Appendix, 217-48.

ALICE B. GOMME.

Castelnau, Barnes, S.W.

No doubt Lowndes is right in saying that there were three editions of the work entitled *British Curiosities in Art and Nature*, i.e. 1713, 1721, 1728. Mr. GISSING's description of his copy corresponds with the last-mentioned edition, which has a folded table called "A Brief Account of the State of each County in England, carefully collected and composed for the Use of Foreigners and others." This seems to be misnamed, however, by Mr. GISSING as if a frontispiece. Its place in the edition of 1728 is after Title-Page, Dedication, Preface, and a Table of Contents. It occupied, as appears from a defective copy in the William Salt Library at Stafford, a corresponding place in the edition of 1721. A copy of the edition of 1713 I have never seen. The tabular "Brief Account" was perhaps absent from your correspondent's.

T. J. M.

Stafford.

THE BEST INKSTAND (5th S. xii. 438).—By the recommendation of PROF. DE MORGAN in your 3rd S. iv. 348, 462, I bought an inkstand, there described by him, of Mr. Dufour, a stationer, 17a, Great George Street, Westminster, which I have had in use now for sixteen years, to my constant comfort and satisfaction. I never chance to have seen any of the same sort in any other shop

in England ; but, some years since, during a day's enforced sojourn at Havre, they were exposed for sale in so many shop windows that they almost seemed to be the staple commodity of that ancient port. Their appearance is somewhat like a porcelain model of a circular turret ship, the ink being contained in the turret, and pressed into an open reservoir or released from it by the simple action of a screw upon an internal cylinder.

C. W. BINGHAM.

THE MISUSE OF ENGLISH BY FRENCH WRITERS (5th S. xii. 361).—In that depressing, unsatisfactory, and over-rated book, *Les Rois en Exil*, the use of English words is very remarkable, and as they are generally given without italics or inverted commas we must suppose that they are accepted as component parts of the French language. We meet with *cab, ulster, sportman, beefsteack, dear* ("le *dear* de toutes ces dames"), *moleskine, waterproof, flirté* ("on *flirté* au grillage de la caisse"), *clown, yes, shoking, clergyman, for in hand, hall, mackintosh, bookmaker, club, steeple-chase, steamer, revolver, baby, stick*. The occasional irregularities in spelling are, I need scarcely add, those of M. Daudet. That great word *Goddam*, which serves as the title of a remarkable poem in the French language, is not omitted. We have also the expression, so frequently heard on the Continent, so seldom used here, "high life"; but in order that his readers may not mistake the true Parisian pronunciation, M. Daudet writes it the first time (p. 27) *lig-life*. A prince is described as having "un gracieux hennissement dont il avait pris l'habitude à force de vivre au *Tattershal*." One of the heroines of the book keeps a family hotel, which is afterwards spoken of simply as the *family* ("le bureau du *family*," or "la fenêtre du *family*"). I have said that *Les Rois en Exil* is an unsatisfactory book, and so it will, I think, be found by the majority of English readers. It is nothing but a tissue of *chroniques scandaleuses* concerning royal personages, put together without much art, and certainly without delicacy of either sentiment or language. Supposing these tales to be true, the time has not yet come (should it ever come) for publishing them. Should they, however, be untrue, an author who serves them up in the form of a popular novel exposes himself to just and severe censure. Finally, the volume is badly printed, and is full of typographical errors.

APIS.

PORTRAIT OF "ELIZABETH, COUNTESS OF DERBY" (5th S. xii. 409).—The question would be a difficult one, as she eloped with a "noble" duke. After her death his lordship married, secondly, Miss Farren.

P. P.

RABELAIS AND SHAKSPEARE (5th S. xii. 201).—MR. BIRCH remarks a curious coincidence in

their writings, and he would suggest that they might have had some common source. He says the speech of Timon to the banditti is most to the purpose, and quotes eight lines from it. If MR. BIRCH will look into his Anacreon, in the ode ΕΙΣ ΤΟ ΔΕΙΝ ΗΙΝΕΙΝ, he will, I think, find what looks very like the original of Timon's speech.

N. J. HAYDON, M.D.

Minchin Hampton, Gloucestershire.

THE THEATRE AT PARMA (5th S. xii. 467).—A plan of the new theatre occurs at plate 80 of

"Parallèle des Principaux Théâtres Modernes de l'Europe et des Machines Théâtrales Françaises, Allemandes et Anglaises. Dessins par Clément Contant, Architecte, Ancien Machiniste en chef de l'Académie Royale de Musique. Texte par Joseph de Filippi. Paris, chez A. Lévy Fils, 13, Boulevard de Sébastopol, et chez les Principaux Libraires. 1859."

The work is a large folio, and MR. WARD will find a copy in the Art Library of the South Kensington Museum.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

OCTAVE DELEPIERRE, LL.D. (5th S. xii. 180).—Some of your readers may be glad to learn that an admirable notice of this lamented man of letters will be found in Trübner's *American and Oriental Literary Record*, Nos. 143-4, for Oct., 1879.

H. S. A.

LOUIS XIV. (5th S. xii. 487).—It would be easy to quote authorities in support of Thackeray's assertion that this king was short, though I do not know of any writer who says that he was 5 ft. 2 in. The pictures in which he appears as one of a group (in many at Versailles, for instance) are conclusive evidence on the main point. The king is always represented as shorter than most of the courtiers about him, and he wears, for an obvious reason, shoes with heels of an enormous height. It is true that it was the custom of the time to wear high heels, but those of the king are a gross exaggeration of the fashion.

S. LEE.

In describing the figure of Louis XIV. Thackeray probably forgot the difference between the French foot and the English foot, 5 ft. 2 in. in French measure being rather more than 5 ft. 6 in. in English.

J. C. M.

"THE UNIVERSAL MAGAZINE" (5th S. xii. 328, 455, 497).—If vol. i. would be of any use to MR. FREELove, to complete his set, which as he says is defective of vol. i., it is quite at his service.

J. P. E.

VANDYCK'S "CHARLES I." (5th S. xii. 228, 254, 497).—I have had in my possession for some years Vandyck's sketch in pen and bistre for his equestrian portrait of Charles I. It is on paper, 8½ in. by 6½ in., and represents Charles issuing from an arch, through which a castle is seen on the right

hand. On the left is a trunk of a tree, which stamps against the arch. The design bears the stamps of the Hudson, Richardson, and Sir Joshua Reynolds collections, and is certainly very interesting, as it appears to be the first rough sketch for Vandyck's famous picture.

RALPH N. JAMES.

Ashford, Kent.

"THE RANK IS BUT THE GUINEA'S STAMP" (5th S. xii. 426).—The parallel from Wycherly is noticed in Bartlett's *Familiar Quotations*.

ED. MARSHALL.

VISITATION BOOKS, &c. (5th S. xii. 347, 475).—With thanks to Mr. PETIT for his reply, I observe that Noble says that the Visitation of Northumberland in 1615 has forty-two pedigrees. This is probably Vincent MS. 149, marked by Sim, p. 170, as *original*. But Harl. MS., 1448, printed in the *Genealogist*, vols. i. and ii., contains more than fifty pedigrees, as shown by the index. Is Mr. Sim's manual wrong? Is it possible that MS. D. 8, Coll. of Arms, noticed in the *Genealogist*, vol. iii. p. 195, may be the Visitation of Lincolnshire in 1562, or a copy of it? Noble (*College of Arms*, p. xix) prints the circular of the Earl Marshal and a summons to the Visitation of Gloucester in 1682. Was it not held? He says (p. 353) that the Earl of Egmont possessed many of the heraldic books of Henry St. George, including heralds' visitations. Among them might be Northumberland, 1615, and Gloucester, 1682. Where are they now?

NOTA BENE.

Noble, in his *History of the College of Arms*, says that the Visitation of Lincoln for 1562 is in King's College, Oxford, and that there were Visitations for Gloucester in 1682 and 1683. I presume these are in the College. EDWARD FRY WADE.

Axbridge, Somerset.

"POST"—A SINGLE FLOWER (5th S. xii. 188, 289, 329, 350, 378, 470, 515).—I thought the controversy respecting this term was closed, so I hesitated to send a contribution, but as I see that it is not I forward my mite. At the disbanding of the Republican army, shortly after the Restoration, Charles II. presented a week's pay to each soldier. In acknowledgment of this gratuity the men of one of the regiments "unanimously resolved with the week's pay to buy each man a ring, whose Posie should be 'The King's Gift.'" (*Merc. Pub.*, No. 58, Nov. 22 to 29, 1680). S. D. S.

SIR PHILIP SYDENHAM, BART. (5th S. xii. 429).—Sir Philip, the third and last baronet, was born 1676, and died unmarried Oct. 16, 1739. He was educated at Catherine Hall, Cambridge, and took his degree as M.A. 1696. In that year, his father and elder brother being both dead, he succeeded to the family title and estates. He became M.P.

for Ilchester in 1700, and for the county of Somerset 1701-5. He was a man of literary pursuits, formed a considerable library, corresponded with men of letters, was elected a Fellow of the Royal Society in 1700, but withdrew from the society in 1707. I am not aware that he published anything with his name. For family history see Burke's *Extinct Baronetage*, and for some letters which are characteristic, see Nichols's *Illustrations of Literature*, iv. 77-9.

EDWARD SOLLY.

Sir P. Sydenham died Oct. 10, 1739 (*Genl. Mag.*, 1739, ix. 554).

L. L. H.

A PRINT BY DAVID LOGGAN (5th S. xii. 509).—This print is rather rare, but surely a search amongst the dealers of engraved portraits in London would discover one. For an account of the family of Sanders of Derbyshire, &c., reference may be made to Burke (Sir B.), *Landed Gentry*, fourth edition, under "Sandars of Chesterford." The writer has an original portrait of Thomas Sanders, which was exhibited at the National Portrait Gallery.

S. SANDARS.

Oxford and Cambridge Club, S.W.

"PERRY" AS APPLIED TO WOODY SPOTS (5th S. xii. 428).—I have observed and published that *Perry* or *Pury* occurs in or near to Roman roads, and denotes some abandoned Roman establishment. It is quite possible it may be a form of *byrig*.

HYDE CLARKE.

A ROMAN BANQUET (5th S. xii. 506).—Had the Romans bills of fare, or what means did they take to explain to their guests the good fare which was to grace the feast? Had they tablets for the purpose, and, if so, how did they arrange them, where did they put them, and what were they called?

C. B.

BULL-BAITING IN ENGLAND (5th S. xii. 328, 455, 518).—Within the first quarter of the present century there used to be a yearly bull-baiting in the market-place at Wokingham, Berks.

X. P. D.

A MEDIEVAL BELL: A CURIOUS INNOVATION (5th S. xii. 388, 434, 498).—In reply to Mr. NORTH let me say that the Rev. J. W. Moore, Rector of Hordley, is quite sure that the letters, though worn, are correctly copied from the Old English characters on the bell, and adds:—

"We thought at first that the letters we deciphered 'trinitas' might be the name of some saint, but careful inspection decides that they are 'trinitas' and nothing else. If there were any doubt as to the 'ora pro,' which there is not, the letters could not be 'miserere,' for whatever they are they are only six."

A. R.

The anomalous bell inscription, "Sancta Trinitas ora pro nobis," is to be found on one of the oldest undated of the three bells in the parish church of

Stoke Charity, Hants. The church is in good preservation, and is, with good reason, generally considered to be of the twelfth century. Could it have been the same founder who supplied both churches?
C. B.

MANORS IN ENGLAND AND IRELAND (5th S. xii. 428).—Does ECLECTIC not know the fundamental work of J. P. Neale, *Views of the Seats of Noblemen and Gentlemen in England, Wales, Scotland, and Ireland*, in six descriptive and illustrated quarto volumes, published in London between 1818 and 1823? He can inspect a copy of it in the Finch Library, preserved at the Taylor Institution, Oxford.
H. KREBS.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365, 405, 434, 446, 514).—Some sixty years ago a "woman Friend," preaching in a country Quaker meeting, admonished her hearers against vanity in raiment, and said it was "distressing to see so many of the younger members running down into longs; but, thank the Lord, there was still a precious remnant left in shorts." When I was a boy, the spelling of the word was *trousers*. Is there any relationship between this and the Scottish *trews*?
X. P. D.

What kind of trousers were those which figure in Somerville's tale of "The Officious Messenger," a poem which, unsavoury as is its subject, was deemed worthy of a place in *Elegant Extracts*? As Somerville died in 1742, the verses must have been written in the earlier part of last century; and yet, when Squire Lobb sets out on his way to make a complimentary call,—

"In his best trowsers he appears,
(A comely person for his years)."

These can scarcely be the sort of trousers Mr. PEACOCK refers to, especially as the Squire seems only to have had white "drawers" beneath them—no "breeches."
CLK.

I offer the following to MR. PEACOCK, which I imagine to be an earlier instance of the word, though I may be, and probably am, wrong:—

"To see this fight all people then
Got up on trees and houses;
On churches some, and chimneys too,
But these put on their trowes,
Not to spoil their hose . . ."

"Dragon of Wantley," in Percy's *Reliques*,
iii. 302, ed. 1767.

C. F. S. WARREN, M.A.

My copy of Benlowe's *Theophila* contains a plate facing p. 218, not always found in the book, which Lowndes describes as "The author in the country conversing with a Shepherd." The author is represented correctly dressed as a gentleman of the period, and the shepherd wears a tunic, trousers, stockings, and shoes. The book was published

in 1652. Barlow the etcher (who was a Lincolnshire man), in his beautiful edition of *Esop's Fables*, 1687, generally represents countrymen wearing very much the same covering for the legs that they wear here to-day—easy-fitting breeches, with "yanks" or "splats" (=gaiters). R. R. Boston, Lincolnshire.

BAPTISMAL FONTS (5th S. xii. 443).—In the hope that some one will carry out the suggestions made, I should like to make a note of the following, which, if its present resting place can be found, would probably be of great help:—

"7192. A curious and very interesting manuscript work on 'Ancient and Remarkable Baptismal Fonts in this Country,' prepared for the press by Joa. Taylor, author of many antiquarian works, illustrated with numerous drawings and engravings of the most curious fonts in this country. 4to. half calf neat, 48s."—J. C. Hotten's *Handbook of Topography and Family History*.
H. G. C.

AUTHORS OF BOOKS WANTED (5th S. xii. 389).—*Twenty Years in Retirement* is by Captain Blakiston.

(5th S. xii. 449.)

The Two Rectors is by G. Wilkins.

(5th S. xii. 489.)

Old Bailey Experiences is by the late Mr. Wontner, the grandfather of the present well-known solicitor, I believe.

A *Dictionary of Writers on the Prophecies* is by the Rev. J. W. Brooks. See Lowndes's *British Librarian*, p. 963, art. 47 (?).
OLPHAR HAMST.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 469).—

"There lies a little lonely isle," &c.

See *Verses for Holy Seasons*, by C. F. H. (Mrs. Alexander), London, F. & J. Rivington, 1846, Hymn for St. John the Evangelist's Day.
S. G. S. S.

Miscellaneous.

NOTES ON BOOKS, &c.

Life of the Right Rev. Samuel Wilberforce, D.D., Lord Bishop of Oxford, and afterwards of Winchester. Edited by the late Canon Ashwell. Vol. I. (Murray.) Of the two Bishops of the Church of England who in recent times have left the strongest personal impression upon the memory—"Henry Exeter" and "S. Oxon"—the widest and strongest impression is that left by Samuel Wilberforce. For of the two he was by far the more distinctively many-sided, and his varied relations with princes, statesmen, men of science and of letters, helped the more to make him such. To a certain extent, indeed, this very characteristic, which so greatly increased his influence, tended, at the same time, to lessen it. Perhaps the actual measure of that influence has not yet been fully realized. To the nation generally, in which his name had practically become a sort of household word, the sense of what had been lost in him came home most powerfully, though, at the same time, somewhat vaguely, with the tragically sudden tidings of his death. Now, by means of the story of his life, which the lamented and almost equally sudden death of its editor leaves for a time incomplete, it will be possible to form a more matured judgment on the work done by Bishop Wilberforce. Canon Ashwell's book is, even in its present state, a valuable addition to the history of the English

Church during some of the most stirring years of a period of constant stir alike in Church and State. It carries us back, indeed, to some half-forgotten times of conflict. We find ourselves amid the crowd of angry faces in the Convocation of the University of Oxford bent upon the degradation of Mr. W. G. Ward, which another pen, that of Canon Oakeley, has so graphically described from a different point of view.—We are in Bow Church, protesting against the election of Dr. Hampden to the see of Hereford.—We are in a carriage hastily tacked on to a luggage-train, jolting on through the weary length of Saturday night to reach Osborne in time to preach the sermon which is being written under such unique circumstances of discomfort. It is likely enough that many of the readers of this most interesting biography will not agree with some of the various expressions of theological and political sentiment scattered through its pages. But no one can open the book without being grateful, both to the Wilberforce family and to Canon Ashwell, for the picture here presented of one who devoted himself heart and soul to every phase of his life-work, and who deserves beyond any of his contemporaries the name of "the representative bishop of the Church of England."

Memorials of the Civil War between King Charles I. and the Parliament of England, as it affected Herefordshire and the adjacent Counties. By the late Rev. John Webb. Edited and completed by Rev. T. W. Webb. 2 vols. (Longmans & Co.)

MR. WEBB devoted the leisure of a long life to historical research. He did much in an entirely unobtrusive manner, and it is but bare justice to say that his work was thorough. It is much to be regretted that he was not spared to complete the book before us. The plan is most excellent, and the parts which were finished are worked well up to the design, but the book was left but a fragment. No one, however intimate, can use another's notes as the compiler himself would have used them. Mr. Webb was a stout royalist, and we must be prepared to see the old world of the seventeenth century through Cavalier spectacles, fully to enjoy the volumes. If we can but do this there is a great treat in store. The first pages, in which the secluded state of Herefordshire in days gone by is described, are really charming. The slow travelling, the foul ways and deep ruts, come before us as if we had seen them. The book is full of biographical detail, for much of which (would that we could say all!) exact references are given, and the lives are not given dictionary wise, as if written for the purpose of being forgotten as soon as possible, but with point and colour that make them cling to the memory like a verse of a ballad. How many of us know anything about Lady Brilliana Harley, except, perhaps, the fact that she took her name from the Dutch town of Brille, of which her father was governor when she was born. Mr. Webb tells us that her name should never be forgotten among us, "not only so long as there is a Harley, but while there is a wife or mother among us to record her praise." This is strong language, but not too strong, as the sequel shows. The accounts of the various sieges are well done and contain new matter. That of the siege on Raglan Castle is especially worthy of notice. We wish the editor had revised the account of the surrender of Colchester. It is not just to speak of "the hard, pitiless Ireton." We suspect that the words are not Mr. Webb's, but have crept into the text from some of his notes, without marks of quotation being given. Opinions will always differ as to the expediency of putting Lucas and Lisie to death after the surrender, but it has now been established beyond cavil that the act was strictly in accordance with the laws of war.

English Men of Letters. Edited by John Morley.—Milton. By Mark Pattison. (Macmillan & Co.)

MR. PATTISON has earned the gratitude of Milton's admirers by gliding lightly over the history of the years during which the poet was tied down to the composition of official letters. With the exception of Milton's attacks on Salmasius and Morus not one of his pamphlets excited any attention from the external world or ruffled the quiet of English life. Save in the solitary instance of the indignant remonstrances against the massacre of the Vaudois, his pen was never required for any of the important despatches addressed to foreign courts. The charm of Milton's life lies in the happy years spent in composing the musical yet melancholy poetry of *L'Allegro* and *Il Penseroso* amid the meadows of Horton, and in the enforced seclusion of Bunhill Fields, which was only broken by a casual visitor, like the "ancient clergyman of Dorsetshire." Even in the prosperity of the Commonwealth he "dwelt apart," and consorted not with any of the eminent writers of his time but Marvell. For this isolation in early life Mr. Pattison has found some excuse by stigmatizing the illustrious band of scholars at Oxford in the days of Dr. Prideaux as "the vulgar-minded and illiterate ecclesiastics who peopled the colleges of that day." Mr. Pattison has had the advantage of finding in the bulky volumes of Mr. Masson all the material ready to his hand for a sketch of Milton's life, but the pages of this little volume contain many indications of an independent study of the history of the age, and their value is heightened by many a humorous touch and many a bright thought. We may be pardoned for expressing some regret that the language of a book designed for popular perusal should have been disfigured by many words—e.g., "pudicity," "pervasive," "asyntactic," "digladiations"—which ordinary readers would find some difficulty in understanding. In the second issue these blemishes might easily be removed, and a few errors in date, such as those on pages 168, 169, and 214, might profitably be corrected. Mr. Pattison persists in using the word "coteremporary." It meets us in almost every page, and wherever it arises it repels. Has the rector of Lincoln never read the keen criticism of the "slashing Bentley" on that corruption of the proper spelling?

Henrici Archidiaconi Huntendunensis Historia Anglorum. Edited from the MS. by Thomas Arnold, M.A., for the Master of the Rolls.

NO complete edition of Henry of Huntingdon's *Historia Anglorum* has been printed in England since 1596, when it was included by Sir Henry Savile in the folio volume entitled *Rerum Anglicanarum Scriptores post Bedam præcipui*. Having waited so long, we would gladly have waited a little longer; for although Mr. Arnold has improved the text by a careful collation of several MSS., his want of familiar knowledge of the details of Anglo-Norman history is constantly forced upon the reader. For example, he has printed in his text at p. 261 that Paganel fortified against King Stephen in 1138 the castle of "Ludelaue," when any one familiar with the baronial history of the period would know that the true reading was *Dudelaue*, because Paganel's castle was not Ludlow, but Dudley. Again, he says that Eustace Fitz-John held the castle of "Merton," when the true reading was obviously *Malton* in Yorkshire, where Eustace founded a priory in 1150 (*Monasticon*, vi. 970). He tells us, too, in the index at p. 351, that "*Roger Earl of Norfolk* rebelled against William II.," when it is notorious that Roger Bigot, who rebelled in 1088 and died in 1107, had no pretension to be Earl of Norfolk, and that the earldom was granted to his son Hugh by King Stephen. In like manner he fails to observe that "*Rocerus Consul de Moretuit*," who fortified Perensy in 1088, was an

obvious misreading in the text at p. 214 for "Robertus Consul de Mortain," the Domesday baron of Pevensey, and the well-known half-brother of William the Conqueror. Mr. Arnold is not more successful in his glossary, where we are told that a *Hide* was "about thirty acres of land"! There are other blunders of the same kind, but we have pointed out enough to justify the criticism which we have felt bound to apply.

The Encyclopædic Dictionary. A New and Original Work of Reference, &c. By Robert Hunter, M.A., F.G.S. (Cassell & Co.)

THE object of this publication is stated to be to supply "a work which should present the ordinary features of a dictionary of the English language, and, at the same time, treat certain subjects with something of the exhaustiveness adopted in an encyclopædia." Such a plan, properly carried out, would undoubtedly meet a general want, and fill an acknowledged gap. Unfortunately, in the present instance, it can hardly be said that the work is in every way satisfactorily done. The book is, no doubt, so far as it has gone, the most comprehensive English dictionary that has yet appeared, but this fulness is obtained at the cost of a great waste of space, inasmuch as all, even the slightest, variations of spelling are separately inserted. Thus we find "aberne," "aburne," "alburn," "auburn," and "awburn"; "aseth," "aseth," "asith," and "assyth"; "according," and "accordyng," and many others. The editor does not appear to have followed any definite rule as to compounded words, but to have admitted all which he has found joined by a hyphen. To such an extent has this been done that "after" and "all" with their compounds, extend over seven and thirteen columns respectively. Amongst the etymologies we meet with many long since exploded, as well as some fresh ones of the same class. "Adder," we are again told, is from A.-S. *attor*, poison; whilst the true form, *madre*, is only incidentally mentioned. "Afford" is derived from "Lat. *ad* = to, and Eng. or A.-S. *forth*," an absurdity well exposed by Prof. Skeat in his *Etymological Dictionary*, a book which the editor of the present work would do well to consult. In the quotation given under "Aforthe" that word is a verb, not an adverb. "Agraze" is said to be from A.-S. *agrazian*, a verb as yet unknown to Anglo-Saxon scholars. Under "Arbour" there is no reference to the true history of the word as first shown by Dr. Murray in his edition of *Thomas of Erceledoun*. "Abide" we are told was primarily intransitive, and meant to dwell or live in a place, whereas it really was transitive, and meant to await. "Abthane" is explained as the "High Steward of Scotland," whereas the true meaning is an abbacy, as was clearly shown by Dr. Skene, *Historians of Scotland*, iv. Fordun, pt. ii. p. 413, *abthanus* being an invention of Fordun, due to his misunderstanding the word. Halliwell's mistake as to the meaning of *abofe*, in the phrase, "to bring to one's above" (a phrase not so very infrequent in Gower and Chaucer), is reproduced, although it has been fully explained by Prof. Child, in Ellis, *Early Eng. Pronunc.*, i. 375. The whole article "Anend" will require to be corrected and the etymology generally to be revised. Mistakes, however, will occur, and in no kind of work, perhaps, are they more liable to occur than in dictionaries and books of that class. While, therefore, we should like to see fewer misprints, which tend greatly to depreciate the value of an otherwise valuable book, we cannot doubt that as a work of reference the volume will, from its fulness, more especially in scientific terms, be found exceedingly useful. It is well and clearly printed on good paper, and very neatly got up.

ON December 27, at his residence in St. James's Terrace, Regent's Park, died William Hepworth Dixon, F.R.S., historian and critic. His first literary efforts were poems in a periodical called *Bradshaw's Magazine*, but he also contributed to Douglas Jerrold's *Illuminated Magazine* and *Shilling Magazine*. In 1845 he published a five-act tragedy entitled *The Azamoglan*, and in 1846 he entered as a student at the Inner Temple, where in due time he was called to the Bar, but never followed up the profession. From 1853 to 1869 Mr. Dixon was editor of the *Athenæum*. A paper of his, entitled *A Morning at Eden Lodge*, induced Lord Auckland to publish his father's journal, and a similar paper, on the *Treasures of Kimbolton*, caused the preparation of the Duke of Manchester's *Court and Society*, to which Mr. Dixon contributed the "Memoir of Queen Catherine." In 1864 Mr. Dixon made an Eastern tour, which resulted in the publication of *The Holy Land*, in two volumes. On his return from Syria he assisted in founding the Palestine Exploration Fund, and, in conjunction with Dean Stanley and others, conducted excavations in Jerusalem and elsewhere. Among Mr. Dixon's works, *William Penn*, *Robert Blake*, *Free Russia*, *Her Majesty's Tower*, *The Switzers*, &c., are familiar to all.

THE QUEEN has been graciously pleased to accept a presentation copy of *Icon Basilicæ*, a new edition of which, with a preface by Miss Catherine Mary Phillimore, has just been issued.

MESSRS. ROUTLEDGE & SONS write:—"We issued a shilling edition of the *Four Sons of Aymon* in 1852. It has long been out of print."

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

M. D. C. (Devonshire Club).—When English heralds shall have agreed upon an explanation of such a motto as "Stryke Dakyns, the Devil's in the hempe," Scottish heralds may find one for "Furth Fortune, and fill the fetters." Mr. Seton (*Law and Practice of Scottish Heraldry*, 1863, p. 250) attempts no explanation, but simply quotes the opinion expressed by the author of a *Journey through Scotland* (1732) to the effect that the Atholl motto "defies all the heralds of Europe to explain it!" Mr. Elvin, however, in his *Handbook of Mottos* (1860), p. 73, had already ventured upon that trackless sea, and this is the explanation which he gives: "During the reign of one of the early Scottish kings [notice this delightful vagueness] a robber was in the habit of plundering the country. One of the Murrays, ancestor of the Duke of Athol (*sic*) undertook to put a stop to the annoyance, and as he was setting out the king is reported to have said to him, '(Go) forth, (good) fortune (attend you), and (may you) fill the fetters (with your captive).'" Mr. Elvin rather misleads his readers by giving the motto as belonging both to the Dukes of Athole and Lords Glenlyon, the fact being that the sixth duke, himself Viscount Glenlyon in the peerage of Scotland, had succeeded as second Lord Glenlyon, U.K., in 1837.

NOTICE.

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From the SATURDAY REVIEW.

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Notes.

THE SO-CALLED HEAD OF SENECA AT NAPLES.

Those who know the Museo Reale of Naples cannot but remember the presence there of a bronze bust, executed in the best style of art, and portraying a man of middle age, who at all points shows “frontem Dis iratam”—a gloomy and discontented temperament, which no amount of self-indulgence has subdued or removed. He is a man of more than average intellect and firmness. He is bearded, beetle-browed, and wrinkled. His cheeks are sunken and emaciated. He is unkempt and unshorn; and a pronounced animal occiput completes the unamiable individuality. So masterly a reproduction of nature is rarely to be seen. Accordingly, it is the pet of all the art shops in Naples, where it figures in bronze and in terra cotta, in large size and in small.

The original bust was found with others, as far back as 1750, at Herculaneum, in a villa magnificent in its size and adornments. From that time to this it has been unhesitatingly labelled “Seneca.” No authority of any kind, direct or indirect, however, has ever been adduced for the justice of the ascription, its sole ground seeming to have been a vague feeling that such a head best expressed

what a moral philosopher must have looked like. A *prima facie* objection, however, to the ascription has existed from the first, and, as it was suggested by the famous Winckelman, ought to have prevailed. The workmanship of the bust is not of the age of Seneca, but of some epoch more or less anterior. In Nero’s time, as Pliny asserts, art in bronze had fallen off, but this bust shows a perfect and unabated excellence in that craft. There is more also than this objective difficulty. There is a subjective discrepancy also. Such a head as I have described cannot embody an intellect so high, so subtle, and so generously comprehensive as that of the brother of Gallio.

Either of these objections should dispose of the common ascription, and leave the field open to a newer and a better one. This better attribution is now supplied by Signor Comparetti, the distinguished professor at Florence, whose admirable work on *Virgil in the Middle Ages* has made him known to all the learned of Europe. In his work just published at Naples, entitled *La Villa de Pisoni in Ercolano e la sua Biblioteca*, he has undertaken to prove a new affirmative, and to show distinctly whose bust the one in question really is, viz., that it is a family portrait of Lucius Calpurnius Piso Caesoninus, the consul against whom, in company with his colleague and his humble Greek friend, Cicero so candidly inveighed.

In the villa before mentioned was found a library consisting (with some few exceptions) of Greek philosophical treatises. It is this library which has supplied the only *papyri* found at Herculaneum. Of these 341 have been up to the present time unrolled and published or got ready for publication. Of the whole number thirty-nine have been recognized and identified as distinct works of specific Greek authors. As among the names of the authors we find Epicurus himself, with Demetrius of Byzantium, Polystratus, Colotes, and Chrysippus, all Epicureans, we may safely regard this library as having been essentially Epicurean. But though Epicurean it lacked the great works of the great leaders of the school. This is a curious omission. But there is another fact connected with it which is quite as curious in its way, viz., the fact of what it did possess. It contained also many works—a majority of the whole collection—of a second-rate, perhaps less than second-rate, Epicurean author—Philodemus of Gadara, Piso’s well-known friend. Of this man one work only is mentioned by the ancients, and that has been ably identified by Prof. Comparetti with a treatise of an unnamed author among the *papyri* of the villa. Philodemus, like most Epicureans, was many-sided. He was a charming poet of lascivious *vers de société*. The Greek anthologia has preserved a great many of his epigrams. He was known generally as a man of the world rather

than as a philosopher. Who, then, was the Epicurean collector who preferred for his library the works of an inferior author of that school to those of its master spirits; who neglected Epicurus, Metrodorus, and Hermarchus for the writings of a mere nonentity of the sect, a Græculus of good Roman society? Was it Philodemus himself? That has been suggested. But if it were Philodemus's own library there should be the author's MSS., but there is none such here. The MSS. are all written, with one exception, by professional *librarii*. But if it was not Philodemus's library (in a friend's house) there can be no doubt that it was that of a friend and admirer of Philodemus—in other words, of Piso, who was both. It was the library of the house of a wealthy Roman Epicurean. The numerous and marvellous works of art found in that library and house now form the choicest ornaments of the Museo. One room contained inscribed busts of Hermarchus the Epicurean, and Zeno of Sidon, the contemporary and master of Philodemus. The house generally contained many anonymous busts, and Philodemus's may be amongst them. Cicero has told us of a rich Roman who admired and protected Philodemus—Piso. We may assume that Piso was his only great friend. One such was sufficient for the Syro-Greek, more, perhaps, were not attainable. But it may be said that we have no evidence that Piso resided in Herculaneum. It is certain, however, that he left Rome entirely in his later days, for he slips out of history altogether, and no man of his rank and eminence could have remained in safe obscurity so long as he continued to live in that centre of publicity. He left Rome, therefore, but where did he go? To Herculaneum, says Prof. Comparetti. For that villa which we have been describing was his. That library was his. That bust (commonly called Seneca's) is his portrait, because, in bronze, it is exactly what Cicero has, on paper or parchment, left us as Piso's delineation. The artistic work of the one and the word-painting of the other record and perpetuate precisely the same man. "*Dis irata fronte*," "*frontis nubecula*" (In Pisonem); "*ex barbatis illis*," "*capillo horrido*," "*quid de supercilio dicam*," &c. (Pro Sextio); "*rugis supercilioque*" (Post reditum in Sen.); "*pilose genæ*," "*semivivus*" (In Pisonem). The circumstance of the beard and moustache on the bust is noteworthy. The wearing of both is remarked upon by Cicero as a peculiarity of Piso, for then no Roman gentleman went unshaved. Piso's immoderate lubricity, which the occupant of the bust plainly shadows forth, is denounced in the *Orat. in Pisonem*. This is not the whole of the evidence. When Piso was consul in A.C. 58 his colleague was Aulus Gabinius, a man after Piso's own heart, but in his exterior the strongest conceivable contrast to him. Cicero has also given us Gabinius's portrait, and we find that he wore his hair curled

with the irons like a mountebank; it was tied by a band, and fell in fringes all round his head. His cheeks were fat, flabby, and painted ("*cincinnatus*," "*calamistratus saltator*," "*madentes cincinnorum fimbriæ, et fluentes cerussæ etque buccæ*." So effeminate was his look that the public called him "*Catiline's wife*." Now a portrait bust, the exact and undeviating counterpart of Cicero's description in every particular, was found in the villa in question side by side with Piso's own bust, and is now in the Museo Reale. Is not this Aulus Gabinius's portrait? Prof. Comparetti thinks so. Why it should be there is sufficiently explicable. It was the likeness of a friend dear to him for kindred vices, and their association in the great social and political glory of the consulate. His friend's bust commemorated and recalled their joint reign of a year over the whole world.

Engravings of the two busts accompany Prof. Comparetti's treatise, and will enable his readers unacquainted with the art treasures of Naples to judge for themselves of the physical identity of the two consuls, as portrayed by Cicero, with those Romans whose images were found in the villa at Herculaneum.

If Prof. Comparetti's identification of the two busts be as true as I believe it to be, it must lead to other identifications also, for there are other busts equally anonymous which were found in their company. One of them is of a lady now called Sappho. This may rather be Calpurnia. There are two busts also of boys. These may be the grandsons of Piso—the Pisones to whom Horace afterwards dedicated the *Ars Poetica*.

I have said enough to show the great importance of Prof. Comparetti's treatise, both in its historical and in its artistic bearings. Of the charm of its diction, the finish of its method, and the close subtlety of its reasoning, the reader will be best able to judge by consulting the original.

H. C. C.

THE MYSTERY OF ST. PANTALEON, OR CHURCH AND STAGE IN 1653.

(Concluded from p. 11.)

Part II. "*Epitasis*." Pantaleon approves himself a good and faithful pastor.

Scene 1. Town and palace. Pantaleon considers the affairs of the diocese with his friends.

Scene 2. As before, with the sea in sight. Apparition to Pantaleon of Divine Justice, borne on clouds, and foretelling the death of Maximus and his son. The bishop leaves court, and thenceforth occupies himself solely with the interests of his diocese.

Scene 3. Mountains, forests, gardens, &c. The inhabitants of the Jura [presumably still pagans] pray to the god Pan to preserve their cattle from

the wolves and bears. Pan's oracle is uttered from a tree; the surrounding trees applaud it by "treading a stately measure." Some of the dancing trees thus escape a conflagration which puts the rustics to flight.

Scene 4. Palace, &c. The Virgin Mary, special patroness of the bishopric, comes down from heaven, surrounded by angels, and promises Pantaleon to protect his see. In order, apparently, to strengthen his faith, the roll of names and arms of fifty-seven prince-bishops, his successors, down to Jean François de Schönau, is made to pass before Pantaleon's eyes amidst the clouds.

Chorus. The peasantry of Rauracia, delivered from war by the death of Maximus, show their joy in a dance.

Part III. "Catastrophe." Pantaleon suffers martyrdom near Cologne with St. Ursula and her companions.

Scene 1. Town and palace, with gardens, &c., Pantaleon, troubled for his diocese, which is being ravaged by the Huns, continues instant in prayer, and resolves to die for his flock. Faith, Hope, and Charity appear in the clouds, and confirm him in this design.

Scene 2. As before. Pantaleon is visited by St. Ursula and two of her principal attendants. They ask him to be their guide into Germany. He consents, entrusting his diocese to his friends.

Scene 3. A forest, open country, and the sea [the coast, it may be imagined, of North Germany]. Divine Justice, from the midst of clouds, urges the tyrant Maximus to alter his mode of life. Maximus receives letters, informing him of the departure of Ursula and her companions. He sends Conanus, one of his officers, in search of them.

Scene 4. The Rhine, fields, &c. Two barbarian chiefs appear, much astonished at not having yet been able to carry off Ursula and her *ménage*. As an interlude before fresh attempts, four halberdiers execute a dance in honour of their future wedding [presumably to some of the holy company].

Scene 5. The Rhine, on which are seen two vessels bearing Ursula and Pantaleon. They are met by Gannus and Melga, chiefs of the Huns. A general massacre takes place. Pantaleon and Ursula exhort the virgins to martyrdom. Angels cast down flowers upon them, and then carry their souls to heaven.

Chorus and Epilogue. The Rhine, dressed in purple, relates the martyrdom of St. Pantaleon, and promises his protection to his successors, and more especially to "his Benjamin, who now governs the see." The Church of Basle, in the midst of the applause of the heavenly hosts, is borne through the air on a triumphal car drawn by two Schönau swans, one red and the other white. Songs, cheers, the blare of trumpets, and salvos of artillery bring the play to a close, and the curtain falls upon the "Mystery of St. Pantaleon."

For six hours continuously, from five o'clock in the afternoon till eleven at night, the good people of Porrentruy had been held under a spell. Nothing had been wanting to complete their delight. Scenery, stage effect, the ballet, the frequent intervention of sacred or mythological persons—strange as the admixture may now seem to us—allegory set forth in plain terms by picture and emblem, all had hailed the festal day of the consecration of the new prince-bishop. The story of the play was printed in three languages, Latin, French, and German. Thus all, learned or unlearned, might alike know of the "*Joye et gratulation publique tesmoignée par une Comédie de St. Pantale, premier Evêque de Basle, pour la solennelle consécration de Mgr. le Rév. et Ill. Jean François, Evêque de Basle, Prince du St. Empire, représentée au collège de la compagnie de Jésus, à Porrentruy, tant par la bourgeoisie lettrée que par la noble jeunesse estudiante.*" The account of this high holiday which I have laid before the readers of "N. & Q." has been taken from a history of the College,* presented to me by a kind Porrentruy friend, Dr. Dupasquier, on the occasion of a visit to the old capital of the Bernese Jura in the early summer of 1875. "*Hæc olim meminisse juvabit*" may be my motto, as well as that of the historian of the College of Porrentruy.

C. H. E. CARMICHAEL.

New University Club, S.W.

THE INHABITANTS OF PITCAIRN'S ISLAND.

The interesting account of the arrival at Pitcairn's Island of the organ presented to the islanders by Her Majesty, prompts me to send you a genealogical table of the descendants of the mutineers of the *Bounty*, compiled by a friend, who in 1832 visited the island in H.M.S. *Comet*, sent from Sydney for the purpose of conveying the islanders to Otaheite. The table must be read as of 1832, and if its appearance in "N. & Q." should elicit further and later information, such would be very acceptable to me. The numbers after each name represent the age of the person in 1832. Should this table prove of interest to readers of "N. & Q.," I would gladly avail myself of the kindness of my friend, who is still living and in excellent health, and forward extracts from his most interesting journal of his voyage and visit to the island. The mutiny of the *Bounty* occurred in 1789, and, after a perilous voyage, Christian, with eight mutineers, six Otaheitan men, and thirteen Otaheitan women, arrived at Pitcairn's Island. About four years later an affray took place between the mutineers and their Otaheitan slaves, together with three others of the mutineers, the result of which was the destruction

* *Histoire du Collège de Porrentruy (1590-1865)*. Par Louis Vautrey, Ancien Professeur au Collège, Curé-doyen à Delémont. Porrentruy. 1868.

of the whole of the Otaheitan men and the three treacherous mutineers. The following table shows the descendants of the remaining five, and of Mills, who was killed in the affray.

Fletcher Christian, mutineer, m. a Tahitian woman, and had issue:—

Thursday October, 42, m. Susannah, a Tahitian, and had issue: Mary, 23, and had a child by Buffett; Charles, 22, m. Maria, his cousin; Polly, 19, had an illegitimate child by (?); Peggy, 15, m. Daniel Macoy the third; October, 12.

Joseph, 40.

Charles, 38, m. Sally, a Tahitian woman, and had issue: Sarah, 21, m. G. H. Nobbs,* and had one son Reuben; Fletcher, 19; Edward, 18; Maria, 16, m. Ch. Christian, her cousin; Charles, 13; Mary, 11; Margaret, 9; Isaac, 5.

Mary, 37.

Daniel Macoy, mutineer, m. a Tahitian woman, and had issue:—

Daniel, m. Sarah Quintall, and had issue: Daniel, 22, m. Peggy Christian, and had a child Daniel; William, 20; Hugh, 16; Matthew, 10; Sam, 9; Jane, 8; Sarah and Albina, infants.

Arthur Quintall, mutineer, m. a Tahitian woman, and had issue:—

Arthur, m. Kitty Macoy, and had issue: Arthur, 15; Kitty, 12; Charlotte and John (twins), 10; Phoebe, 6; James, 5; Caroline, 4; Ruth; Lucy Ann, born on passage to Otaheite, and called after the ship which transported all the Pitcairn Islanders to Otaheite.

Edward, m. Dinah Adams, and had issue: William, 18; Martha, 9; Edward, 7; Abraham, 4; Louisa. Matthew (was drowned), m. Betsy Mills (who afterwards married William Young), and had issue: John, 20; Matthew, 18.

Sarah, m. Daniel Macoy the second.

George Young, mutineer, m. Nanny, and subsequently Isabelle, both Tahitian women, who came to Pitcairn's Island in the Bounty, and had issue:—

George, m. Hannah Adams, and had issue: Frederick, 9; Simon, 8; Dinah, 5; Betsy, 4; Jermina; Martha.

William, m. Betsy, widow of Matt. Quintall, and had issue: Martha, 4; Mary; Miriam.

Robert.

Edward.

Polly, m. John Buffett,† and had issue: Thomas, 6; John, 4; David, 8; Robert.

John Adams, mutineer (died March 5, 1829, aged 65), m. a Tahitian woman, and had issue:—

George, 24, m. Polly Young, and had issue: John, 4; Jonathan; Josiah.

Dinah, 22, m. Edward Quintall.

Rachel, 21, m. Jack Evans,† and had issue: John; William.

Hannah, 19, m. George Young.

Mills, mutineer (killed in the affray), m. a Tahitian woman, and had issue Betsy, who married Matt. Quintall.

HIC ET UBIQUE.

* G. H. Nobbs arrived in a sloop of about thirty tons, with an American named Bunker, who died mad shortly after.

† Buffett and Evans were left on the island by a whaling vessel in 1824.

SHAKSPEARIANA.

"THE UNDISCOVERED COUNTRY," "HAMLET," III. i. (6th S. xii. 243).—Our present popular Christianity holds that the soul after death is immediately remitted to its place of happiness or punishment. The view of earlier Protestantism and of the older church was that it went to Hades, the intermediate place, and there awaited the resurrection and judgment. The mediæval Latin Church evolved purgatory from this, founding the idea in part on the parable of Dives and Lazarus. Shakespeare, possibly from conviction, more probably because he was dramatizing, in consonance with the views of the times in which the story was laid, a tale of the dark ages, or for other dramatic reasons, chose to assume the purgatorial view. And here I would remark by the way, that to argue that this is conclusive proof of his own belief is absurd. Did he believe in Hamlet, or his story, as he presented them, or in Othello and Emilia? Or are we to hold that he believed in his Oberon and Titania, their court and quarrel? Returning to our subject, it cannot be considered that this Hades or purgatory was either the undiscovered country or part of it; it was but a half-way house, or second stage on the way thither, as our present life is the first.

If, however, A. F. insists on purgatory being included in this country, though I cannot admit it, Hamlet's consistency in this point can be maintained. A consideration of the latter part of Malone's note may suffice to awaken the train of thought I would pursue.

Thirdly, I add that "The Murder of Gonzago; or, the Mousetrap," being yet unacted, Hamlet at this moment has, partly for the purpose of excusing to himself his own inaction, tutored himself to think he believes that the ghost was in all probability no ghost, but an illusion of the devil, "abusing him to damn him," and all, therefore, that the illusion had said mere lies.

B. NICHOLSON.

"HAMLET," V. i.—"*Imperious* [or *imperial*] Cæsar, dead and turned to clay." In some editions of Shakespeare "*imperious*" is used, in others "*imperial*." Which is correct? A. TWOOD.

AN ENGLISH BANQUET IN 1768.—At this season of good cheer it may not be amiss to follow the lead given us in the Christmas number by F. G., and to record the bill of fare of a dinner given by the Lord Mayor of London, in 1768, to the King of Denmark. The king came from New Palace Yard on board the City barge, a select band of water music playing in the stern, the principal livery companies attending in their respective barges. He took some refreshment on landing, for an elegant collation had been provided for him in the Middle Temple Hall, and then His Majesty,

expressing his surprise at the populousness of this city and his satisfaction at the kindness of the citizens, went his way through the streets to the Mansion House.

The bill of fare is that at the king's table alone, and I may express a hope that he had chickens enough. The account is taken from the *Annual Register*.

Chickens. Harrico.

Spanish Olia, Turtle, Mulletts, removes.

Venison.

Tongue, Collops of larded Sweetbreads. 4 Vegetables.

Quails, Ortolans, Pheasants.

Notta, Tourt, Green Peas, Artichokes.

Ragou Royal, Green Truffles, Mushrooms.

Epergne.

8 Cold Plates round Shell Fish in Jelly.

Chickens.

Fillets of Hare, Olia, Harrico, Turbots, Venison, removes.

Small Westphalia Hams. 4 Vegetables.

Pea Chicks, Partridges, Pheasants, Quails.

Perigo Pye, Artichokes, Cardoons, Ragou.

Green Truffles, Green Peas.

Epergne.

8 Cold Plates round Aspects of Sorts.

Chickens.

Collops of Leveret, Turtle, Tongue, Dorics, Venison, removes.

Tendrons, 4 Vegetable removes, Quails, Ortolans, Notta.

Wheat Ears, Godiven Pye, Ragou, Green Morelle, Peas.

Combs, Fat Livers.

Epergne.

8 Cold Plates round Shell Fish in Marinade.

Collops of Turkey.

Fillets of Lamb, Terene, Chickens, Soals, Venison, Westphalia Ham.

Partridge, Leveret, Ruffs and Rees, Wheat Ears.

French Pye, Mushrooms, Green Morelle, Fat Livers, Combs, Notta.

8 grand ornamental dishes, sweet and savory.

8 dishes of fine pastry.

At the Roman banquet they had no sweets. Can any one tell me what "notta" may mean?

C. B.

[Several other dishes seem to need explanation. What, e.g., is "Godiven Pye" ?]

THE NEW ENGLISH DICTIONARY OF THE PHILOGICAL SOCIETY.—The editor, Dr. Murray, Mill Hill, London, N.W., thanks correspondents for words supplied in answer to his former request (5th S. xii. 329), and would be glad of help, direct by post-card, in supplying the following blanks.

1. *Any bond fide* quotations for the following: Abnegative, abnet, abnodate, abnodation, abominable, abouting, abbranchiate, abrogative, abscondance, absency, absentaneous, absently, absinthiate, absinthine, abais, absist, absistant, absistance, absolutistic, absionate, abstrorted, abstractionious, abstricted, abstringe, abstrude, abstrusion, aburden, aburst, abusement, abutter, to abysm. 2. *Later* quotations for the following, the date affixed being that of the last instance of the word yet sent in by readers: Abnegator, 1637; abnormous,

1855; abnutive, 1682; to aboard, 1701; abobbed, 1400; abodance, 1673; abodement, 1685; aboding, 1700; atolete, 1520; aborsement, 1651; abort, n., 1651; abortivate, 1625; abortment, 1658; abow, 1400; abrase, *pple.*, 1688; abrenounce, 1680; abrenunciate, 1618; abrenunciation, 1720; to abroach, 1420; abrood, 1696; abscession, 1600; absconce, 1572; abscondment, 1658. 3. *Earlier* instances of the following than the date affixed, which is that of the first use yet reported: Abnormal, 1840; abnormality, 1854; abnormally, 1845; abnormity, 1859; aboard, 1509; abolition (of slavery), 1820; abolitionism, 1860; aboriginal, 1788; aboriginary, 1868; to abrase, 1859; abrasion, 1740; abraast, 1567; absentation, 1852; absentee (Irish), 1769; absentness, 1858; absinth(e), 1854; absolutism, 1859; absolutist, 1850; absolvent, 1837; absorbed (in mind), 1805; absorbedly, 1868; absorbent, 1794; absorption, 1741; absquotilate or absquatulate, 1837; total abstinence, 1843; abstergent, 1861; abstraction, 1660; absurd, 1590; abutment, 1644; abutment in architect., 1823; abyss, 1560. Sentences or clauses containing these words are requested (with exact reference to author, work, page, and edition), not reference to dictionaries where they may be entered.

PRINCESS OLIVE OF CUMBERLAND.—Amongst other follies the Princess Olive of Cumberland appears to have been an adept in astrology. There are a series of "Astrological Fragments by H.R.H. Princess Olive of Cumberland" in *The Astrologer of the Nineteenth Century*, a work published by W. C. Wright in 1825, which had appeared in numbers during the preceding year, under the title of the *Stragglng Astrologer*. The editor, in announcing the appearance of the lady's contributions, says that "the Princess Olive was educated under her maternal grandfather, Dr. James Wilmot, of Trinity College, Oxford, who laid the foundations of her present acquirements by instilling into the youthful mind of her Royal Highness his superior knowledge of natural and occult philosophy and the liberal sciences" &c. Her name is on the title-page of several numbers as one of the editors and then disappears. In one article (p. 218) she declares that if "Hebrew prophecies not made public are properly understood, the children of Israel will assemble about the year 1849 and rebuild Jerusalem, and a golden era will commence at the close of this century—the promised millennium." One article, not by the princess, is on the position of the planets on the birthday of Shakspeare (p. 238).

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

REJECTED MSS.—In *Belgravia* for this month the story is again told of the rejection by more than one publisher of *Jane Eyre*. I believe *Jane Eyre* was never rejected. What was rejected was

The Professor, and this novel was set aside for a time by its author, who next wrote *Jane Eyre*, which, as I have heard the story, was offered to, and accepted at once by, its publishers, Messrs. Smith & Elder. G. B.

HOW JOKES ARE CONCOCTED.—

"A Paris editor says: 'While looking for the word "lexicograph" in Littré's dictionary, edition of 1876, we found: "Lexicograph, one who is concerned with lexicographical studies." Looking then for "lexicographical," we found: "That which pertains to lexicography." Finally, looking for "lexicography," we found: "The science of the lexicograph." Now we know all about it!'"

The above is from the "Variety" column of the *Watford Observer*, Nov. 16, 1879, and from the company in which it appears I infer that it is taken from an American paper. I send it to show how much inaccuracy may go to the composition of a very small joke. The joker has omitted the definition which is the first after the word "lexicographe," "Celui qui recueille tous les mots qui doivent entrer dans un lexicon." Surely he could not have missed this by inadvertence. I did not know that Littré's dictionary had reached a second edition. My copy is 1869, and the twelfth number of the supplement is 1878. The 1869 edition is stereotyped. If there is another with the first definition omitted, I apologize to the funny compiler for the harsh language which I have applied to him.

FITZHOPKINS.

Garrick Club.

OBITUARY VERSES.—The following lines recently appeared in one of our daily papers—the same which published the verses about the little boy who was obliged to go up "the golden stairs" without his "trousers," already reproduced in "N. & Q." :—

"Oh! mother, it is hard to hear the news,
For cruel death such victims for to choose,
Why not less loved ones prey upon,
And leave an only parent to her son?"

Oh! mother, if my lot it could be
At your bedside a moment for to see
Your presence, I never more would shun,
For you were the best of mothers to a son.

Dear mother, I hope God knows what is best,
And that your soul is mingled with the blest;
Your children will pray and contented be,
That in that heavenly kingdom they will join with thee."

BAR-POINT.

Philadelphia.

"THE ROOKY WOOD."—In annotating *Macbeth*, III. ii. 51 (Clarendon Press series), Messrs. Clark and Wright have this sentence:—"Roke" is still found in various provincial dialects for 'mist, steam, fog.' To take "rooky" as meaning "misty" is so thoroughly in keeping with the context that anything likely to bear out such an interpretation is of importance. During the prevalence of an easterly *haar* last summer, in the

uplands of Fife, a ploughman said to me, "That's a gey an' rooky night," which, being interpreted, means "That is a rather misty night."

THOMAS BAYNE.

Helensburgh, N.B.

BEDFORDSHIRE.—Being engaged in collecting materials for a history of the Hundred of Manshead, in the county of Beds, I should feel grateful if any of your numerous correspondents who may be interested in this county would kindly send me notes of any references they may happen to come across, in perusing MSS., &c., of matters relating to the past history, heraldry, genealogy, &c., of this county. Any MSS. lent to the undersigned will be gratefully acknowledged and speedily returned.

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

PARALLELISM.—The following instance may not have been pointed out :—

"His honour rooted in dishonour stood,
And faith unfaithful made him falsely true."

Temnyson.

"Omnia tradantur: portas reseravimus hosti;
Et sit in infida prodicione fides."

Ovid, *A. A.*, iii. 577, 578.

A. C. MOUNSEY.

Jedburgh.

TRANSFORMATION OF WORDS.—"Helping-stick" for "alpenstock" (5th S. xii. 466) is a capital instance. I once heard an uneducated man talk about some one who played the "hark-audience" at public houses, meaning the now obsolete "accordion," a predecessor of the concertina. J. T. F.

Bp. Hatfield's Hall, Durham.

HARE BRAINS GIVEN TO A NEW-BORN CHILD.—When a new-born child seems fretful, and to crave something which it cannot get, and keeps perpetually licking its lips in a hungry manner, the *brains of a hare* are administered as an infallible specific. *Probatum est!* A.

"ANDERS" AND "YENDERS."—Sleigh, in his *History of the Ancient Parish of Leek*, quotes Philip Kinder, who, writing *cir.* 1650, says:—"Your peasants exceed the Greeks, who had four meals a day; for the moorlanders add three more, ye bitt in the morning, ye anders meate, and ye yenders meate, and so make up seven."

B. D. MOSELEY.

CURIOUS EPITAPH.—In St. Paul's churchyard, Bedford, is the following epitaph on a tombstone to the memory of a Serjeant Cooper :—

"Censure not rashly
Natures apt to halt;
That man's not born
That dies without a fault."

D. G. C. F.

THE REDBREAST IN SCILLY.—On Oct. 16, 1637, Dr. John Bastwick landed, as a prisoner, "at the Islands of Syllyes [Scilly], when many thousands of Robin Redbreasts (none of which birds were ever seen in those Islands before or since) newly arrived at the Castle there the evening before, welcomed him with their melody, and within one day or two after took their flight from thence, no man knows whither."—*A New Discovery of the Prelates Tyranny*, Lond., 1641, p. 90f.

W. C. B.

VANDERSTOP'S VERSION OF "THE GENTLE SHEPHERD."—Cornelius Vanderstop was the author of an edition of *The Gentle Shepherd*, "done into English from the original of Allan Ramsay," London, 8vo., 1777. The project gave rise to the following epigram, which I read lately in one of the MSS. of the Rev. John Watson of Stockport, headed "On the translation of the Gentle Shepherd by Cornelius Vanderstop, Esq., 1777":—

"Vander! Vander! whither dost thou wander?
Gentle Shepherd! Pr'ythee stop!
Vander! Vander! whither dost thou wander?
O Cornelius Vander—stop!"

JOHN E. BAILEY.

Stretford, Manchester.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A PAIR OF PUZZLES.—Will "N. & Q." kindly consider two questions, one of which a family concave has failed to settle?

1. What is a Jew? Does it mean a man who adheres to the Mosaic faith, or a man who is a descendant of the patriarch Judah? Is it parallel with Christian, or with Englishman? *E.g.*, Is Lord Beaconsfield a Jew, and always will be, or did he cease to be a Jew when he was baptized as a Christian?

2. Is "fair," used in the sense of beautiful, applicable to all types of beauty, or only to the blonde? Mrs. Stowe says of her quadroon girl Eliza, that the bridal veil "could scarcely have rested on a fairer head." Is this a correct or incorrect use of the adjective? for a quadroon, if I mistake not, would be a decided brunette.

I have decided opinions on both these questions, but as I find them strongly contravened by different persons, I venture to appeal to "N. & Q." to settle them.

HERMENTRUDE.

[There is no political Jewish nationality, therefore Jews are British, or French, or German subjects. But there is a Jewish race, to which its members do not cease to belong, whatever their religion. The union of the ethnological and religious notes constitutes the Jew as usually understood in popular speech. But the two notes are not always combined.]

WILLIAMS BARONETCY, 1815.—George Griffies, Esq., who assumed in 1785 the additional name of Williams, was created a baronet in 1815. He died in 1843, leaving four sons. The eldest, Sir Erasmus Henry, was second baronet from 1843 to 1870. The third surviving son, Sir Watkin Lewis Griffies Williams, was third baronet 1870 to 1876(?), when his younger brother and presumed heir, the Rev. David Herbert Thackary Williams, was said also to be alive. In Debreth's *Baronetage* for 1879, p. 199, under "Griffies Williams," there is a note, "See Williams," and under Williams, p. 461-2, there is no allusion at all to the baronetcy in question. Did both brothers die in or before 1878-9, and is the title extinct? EDWARD SOLLY.

AN EQUESTRIAN PLAYER ON THE PIANOFORTE.—Among the figures on the screen referred to in "N. & Q.," 5th S. xii. 509, is a coloured engraving of a remarkable equestrian performer on the piano. The instrument is in the shape of a "grand" pianoforte, and has two legs at the key-board and one leg at the further end. These three legs are placed on small crimson pads, fastened by girths to three horses, who are represented in full gallop, the first horse being in advance of the other two. The performer stands with outstretched legs on the backs of these two horses, and plays the piano as they gallop round the ring. He wears a tight-fitting blue frock-coat and black trousers. He has long hair, and is without moustache or beard. Reins pass round his neck to the first horse. The engraving does not appear to be a caricature, but the faithful representation of some performer. Who was he? A similar performance would be a sensational novelty at the present day. The piano would, doubtless, be specially made of some light wood.

CUTHBERT BEDE.

CHARLES DICKENS'S BARTHOLOMEW FAIR COLLECTION.—Some months since I met with this large and curious collection at Sotheran & Co.'s. It seems to have been principally collected by Mr. Upcott. Does it appear in any of Upcott's sale catalogues? and is anything else known regarding it?

CALCUTTENSIS.

"LIEUTENANT."—When, and why, was this word first pronounced *leftenant*? I find it spelt "lieutenant" in Selden's *Privileges of the Baronage*, 1642. E. LEATON BLENKINSOPP.

ANDREAS WOELFL.—I ask for some information relative to this excellent historical painter, who was either a Fleming or Spaniard. He lived in the seventeenth century, and I think many years since I saw some account of his works in a book relating to Spain by the late Mr. Ford. I cannot find the name in any of the works relative to the lives of painters into which I have looked. Artus

Woelfoerts there is, but he is not the right man. I should be pleased to show a picture by him, viz., "The Four Evangelists in Conference," life size. It is an admirable specimen of the master.

HENRY MUSGRAVE.

45, Holland Park, Kensington.

"THE FLOGGING WELCH BISHOP."—Who is referred to in the following lines, which I happened to meet with in an Irish magazine published in 1792?—

"The Flogging Welch Bishop.

"Some bishops by their strength of head
To Virtue's paths their flocks command;
But Bangor's prelate in its stead
Performs it by his strength of hand."

RICHARD W. H. NASH, A.M.

The Rectory, Waterville, co. Kerry.

COPPER COINS OF 1864.—Is it true that the scarcity of these coins is due to the fact of a small quantity of gold having got into one of the issues of that year, and that the coins were therefore called in? There is certainly a great paucity of them now in circulation. Also are they of any value to collectors over and above their intrinsic worth?

HAROLD J. ADAMS.

St. John's College, Cambridge.

JOHN WYMON OF GREENE HALL, SUSSEX.—Could any correspondent favour me with any information relating to his family? Who was the last of his descendants who bore the arms ascribed to him in 1586?

G. L. G.

GEORGE VIRTUE commenced his compilations in 1713, and they amounted at his death to nearly forty volumes, large and small; these are said to have been bought of his widow by Walpole, who wrote his *Anecdotes* entirely from these MSS. What became of them? Did Walpole destroy them, or are they still in existence?

Mayfair.

C. A. WARD.

"THE CITY OF DREADFUL NIGHT": FERRIDODDIN: KISAGOTAMI.—I should be glad to know who is the author of *The City of Dreadful Night*, and where it may be had; and who are Ferridoddin and Kisagotami.

A. B.

BALLAD OF "MAY CULZEAN; OR, FALSE SIR JOHN."—I want very much an exact copy of the black-letter broadside which was in the possession of your Birmingham correspondent EMUN when he wrote to "N. & Q.," 1st S. iii. 208; also of the printed stall ballad, of about 1749, entitled *The Western Tragedy*, which is mentioned by Motherwell at p. lxx of the Introduction to his *Minstrelsy*; and I should be glad to have the later stall print called *The Historical Ballad of May Culzean*, referred to by Motherwell at the same place. To prevent misunderstanding, I will

say that I have the Roxburghe copy, and all that are printed in collections.

F. J. CHILD.

Harvard College, Cambridge, Mass., U.S.A.

THE VOWEL "A."—Thomas Sheridan, in his *Dictionary of the English Language*, published in the latter part of the last century, mentions only three sounds of this vowel, those in *hat*, *hate*, and *hall*; and the Edgeworths, in their *Practical Education*, follow him. We have a fourth sound in such words as *far*. Was that sound not used in the time of Sheridan? If not, how were such words as *far* sounded?

UNEDA.

Philadelphia.

AN OLD COLONIAL STORY.—Mr. Robert Ferguson, M.P. for Carlisle, in addressing his constituents, on December 16, related the following amusing story:—

"The Boers," he said, "are peculiar. They are a sort of Old Testament people; they believe they are a chosen race, and that the people whose lands they want to get possession of are Canaanites. They are very much like, in some respects, some of those old settlers who went to America; grand fellows they were on the whole, but at that period they had some of these ideas, and it is told of some of those settlers, that on one occasion, when they wanted some adjacent lands, I suppose held by Indians, they held a public meeting, and they passed resolutions in the orthodox Anglo-Saxon style. 'Resolution first, proposed and seconded and carried—That the earth is the Lord's and the fulness thereof. Resolution second—That the Lord hath given the inheritance thereof unto His saints. Resolution third—That we are His saints.' And so, having done all this in the most regular, and, according to their ideas, the most sacred manner, they forthwith proceeded to take possession of these lands."

Does this story really rest on any historical foundation? Where is it to be found?

JONATHAN BOUCHIER.

Bexley Heath, Kent.

ALTHAM TITLE AND FAMILY.—Whence did the Lord Altham, of whom we have some account in *Guy Mannering*, and more recently in *The Wandering Heir*, obtain his title? There is a village called Altham in the parish of Whalley, in Lancashire, and in the parts of Yorkshire bordering on the former county are a few families of the name. In Thoresby's *Ducatus Leodiensis*, p. 73, mention is made of several persons of this name, one of whom was a prebendary of St. Paul's. Stanfield Hall, the scene of the murder of Mr. Jermy, was at one time the property of a Mr. Altham. Can any of your genealogical correspondents inform me if there be any connexion between the title and the village, and if there be any affinity between the persons whom I have mentioned?

F. W. J.

Bolton Percy, Tadcaster.

[The peerage of Altham was conferred, in 1630, on Altham Annealey, second son of Arthur, second Viscount Valentia, by Elizabeth, dau. and co-h. of Sir James Altham, of Oxhey, co. Herts, Baron of the Exchequer.]

COUNTY DERRY.—Where can I get a survey of this county made within the period 1700-1745?

J. H. L. A.

MOLIÈRE IN ENGLISH.—Is the version of *Le Malade Imaginaire* made by Mr. Charles Reade, and acted as *The Robust Invalid* in 1870, in print, or has it ever been printed? A version of *Le Médecin Malgré Lui* was made by the late Jerrold Dixon in 1875, for Mr. Odell. What was it called, was it ever acted, was it ever printed? It may be of interest to some English Molièreists to learn that *Wives*, a five-act comedy by Mr. Bronson Howard, avowedly made from *L'Ecole des Maris* and *L'Ecole des Femmes*, is now in the fourth week of its performance at Daly's Theatre, in this city.

J. BRANDER MATTHEWS.

Stuyvesant Square, N.Y.

PORTRAIT ENGRAVING FROM VANDYKE.—I have an old engraving bearing the following inscription: "Hendervkvs Du Bvvy. Ant. van Dyck pinxit; Corn Vischer sculp. E. collectione nobilissimi Joannis Domini Somers. E. Cooper exudit." Can any one give me any further information concerning this picture, and also say if the engraving is scarce?

THOMAS M. WEARS.

Downfield, Dundee.

BROOKE, LORDS COBHAM.—Who are now heirs of the line of these lords? In 1839 the senior co-representation vested in Archdeacon Thomas Thorp, D.D.

W. D. PINK.

"SCUP" FOR "SWING."—In some of the New England States, but more especially in New York, children call a swing a "scup." In the Southern States "scup" is unknown. Does the word "scup," meaning a swing, exist in any part of England? As names of playthings remain sometimes fossil, it would be interesting to know if "hoople," for hoop, and "hoople-stick," are in use with you.

B. P.

New York.

A DRUIDICAL REVIVAL IN WALES IN THE LATER MIDDLE AGES.—In a paper by the Dean of Bangor, read at the late Swansea Church Congress, I find the following passage:—

"In the thirteenth century, the Bards, impatient of an anti-national clergy, tried to supplant the Church by Theosophical Druidism. In 1402 A.D., Glyndwr burnt the cathedral at Bangor, the cathedral, palace, and canons' houses at S. Asaph, and the bishop's castle and archdeacon's house at Llandaff."

I quote from the report in the *Church Times* for Oct. 17, 1879. Where is to be found the best account of this remarkable movement or movements?

R. W. BURNIE.

"TWTITTEN."—What is the derivation of this word (I spell it as pronounced, never having seen it in writing). It was a name given many years

ago to some narrow lanes in the old part of Brighton, near the sea. They are still in existence, and are not four feet wide, having blank walls of houses on each side.

J. P.

"BURNED IN THE HAND."—What was exactly this mode of punishment, which was so frequently inflicted in former days? As, for example, in this well-known case, which has been duly recorded in the *Historical Register* for 1716, vol. i. p. 226:—

"The same day Lieutenant-General Macartney was try'd at the Court of King's Bench for the murder of the Duke of Hamilton and Brandon, and found guilty of manslaughter; and the next day, June 14, was burn'd in the hand, and then discharg'd."

ABHEA.

"THE FORTY-NINE OFFICERS."—Can any reader tell me the title of a book which gives information as to the Protestant Royalist officers who served the king in Ireland before June 5, 1649, commonly called "the forty-nine officers"? The book wanted gives information specially respecting the officers of Ulster, with particulars of the lands and houses awarded to them in Ireland in lieu of arrears due.

M. C.

ZULU PILLOWS.—I have before me a little wooden pillow, about six inches long and four inches high, including the legs (of which there are four) on which it stands, the whole carved roughly out of a single piece of wood. I believe every ordinary Zulu carries one of these and a blanket. I have read somewhere that this kind of wooden pillow was an article of personal furniture universal among (I think) the Phœnicians and other ancient people, but I find no allusion to it in Smith's *Dict. of the Bible*. Can any readers of "N. & Q." inform me?

HIC ET UBIQUE.

"SILVERLINGS," ISAIAH VII. 23.—Was this a word in common use at the time of the translation of the Bible? Can any conjecture be formed of the reason why it is used in this single passage?

FREDERIC MANT.

LIKENESS OF KING ALFRED THE GREAT.—Where can I find the most trustworthy image of King Alfred? Is there an Anglo-Saxon coin extant upon which his effigy is represented? Was his statue, recently erected at Wantage, sculptured after an ancient historical model?

H. KREBS.

Oxford.

POEM WANTED.—Where can I find a narrative poem about a foundling, the scene of which is laid at Ackworth, in Yorkshire? It was repeated to me by an aged relative (now deceased), but she did not know where she had met with it.

E. BARROW SUTCLIFFE.

EDWARD STRUDWICK.—I am desirous of obtaining some information respecting Edward Strudwick, a literary man, living in London in

1808; of what works, if any, he was the author; or, if connected with the press, of what paper he was the editor.
G. L. M. STRAUSS.

NAOGEORGUS'S "SPIRITUALL HUSBANDRIE, ENGLISHED BY BARNABE GOOGE."—Will you inform me where a copy of this work is to be found, other than that in the Cambridge University Library, which consists of books i. and ii., and is dated 1570?
R. C. HOPE.

SAUNDERS AND DUNCOMBE FAMILIES OF BATTLEDEN.—Any notes respecting the pedigree of these families, both intimately connected and formerly of Battleden, will be thankfully received by
F. A. BLAYDES.
The Lodge, Hockliffe, Leighton Buzzard.

EDEN FAMILY.—Where can I see (1) a print of Windlestone Hall, co. Durham; (2) a portrait of William, first Lord Auckland; (3) a pedigree of the family, showing all the descendants of the first baronet, Sir Robert?
F. SYDNEY WADDINGTON.

16, Clapton Square, Lower Clapton.

THE "TACHIFENOGRARO."—In Orpen's *Contrast*, p. 131, he quotes from an Italian publication the following paragraph:—

"Il Tachifenografo è una macchina trovata, ed eseguita dal sordo-muto Castello, per mezzo della quale, si da vicino, si da lontano può introdursi una corrispondenza di discorso presentando le lettere dell' alfabeto in maniera, che rapidamente si succedono, e appena ravvisate scempiano."

What kind of machine would this be?

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton.

AUTHORS OF BOOKS WANTED.—

Tabula in grammaticen Hebræam auctore Nicolao Cicerardo, published in 1540, at Paris, by Christianus Wechelus. I possess a copy of a small work (printed in Latin) on Hebrew grammar, having the above title-page. Can you give me any information as to the author and the value of the book?
C. J.

AUTHORS OF QUOTATIONS WANTED.—

"Bounded by the boundless sea."

C. J.

"Bleak mountains and desolate rocks
Are the wretched result of our pains;
The swains greater brutes than their flocks,
The nymphs as polite as their swains."

The above lines are quoted in an old letter in my possession, dated 1818, and written from the Highlands. They must evidently have been written before Gray taught his countrymen that "bleak mountains and desolate rocks" are at least as well worth seeing as

"Meadows trim with daisies pied,
Shallow brooks and rivers wide."

JONATHAN BOUCHIER.

The following lines I found clipped from a newspaper (American I should think by the print), and should be glad to know the author or authors. I have searched

Mr. Rossetti's *American Poems*, and Emerson's *Par-nassus*, but they do not appear in either:—

"Tick-tick, tick-tick! not a sound save Time's,
And the wind-gust as it drives the rain," &c.

A. B.

"This is all

The gain we reap from all the wisdom sown
Through ages. Nothing doubted the first sons
Of Time; while we, the schooled of centuries,
Nothing believe."

K.

"The man who causes an extra blade of grass to spring up is deserving of gratitude." This saying is quoted in *The Philosophy of Handwriting* as well known.

E. WALFORD, M.A.

Replies.

A BIOGRAPHICAL SOCIETY.

(5th S. xii. 511.)

Every editor of an old book must have jumped for joy at the thought of PROF. MAYOR'S British Biographical Society coming into existence; and every such editor, who, in his distress for details about his editee, has turned to the best existing substitute for such a society, and found relief, must have said at once, "There is one man above all others endowed with the enthusiasm and patience needed for the work of founding and directing a Biographical Society, and that is the editor of the *Westminster Abbey Registers*, Joseph Lemuel Chester, LL.D." Every one who knows what that book is, from the Queen (who has testified her appreciation of it) to the printer's reader, every one who has seen Col. Chester's collections, will, I feel sure, join me in appealing to him to found and direct the society that his and our honoured fellow-worker PROF. MAYOR has suggested. It would be a happy thing for Britain to owe the preservation of the record of its worthies, great and small, to a son of its great daughter-land across the seas. And though illness has laid its hand on Col. Chester, and made him tell you that he is no longer the worker that once he was, yet one knows what he is still, and one is sure that scores of men good and true will rally round him if he will but raise his flag, and will be glad to work under the guidance of so well proved a chief. I call on Col. Chester to found and direct the Biographical Society.

F. J. FURNIVALL.

The idea suggested by PROF. MAYOR of founding a Biographical Society is worthy of earnest consideration. In this important branch of history we are sadly deficient. We possess no biographical dictionaries to compare with those of Bayle, Prosper Marchand, Chauffepié, or with such compilations as the *Biographie Universelle* (Michaud) or the *Nouvelle Biographie Universelle* of Dr. Hoefer. Without mentioning works of ancient date now superseded, or special biographies, such as of doctors, musicians,

churchmen, &c., in which we are very poor, our most extensive biographical dictionary, that of Alex. Chalmers, 1812, is deficient in many respects, besides being now antiquated. Germany is outstripping us in the noble *Allgemeine Deutsche Biographie*, now about half completed. Our *Men of the Time* is not equal to the *Dictionnaire des Contemporains* of Vapereau, and can scarcely compare with the *Dictionnaire de Biographie Contemporaine* of Ad. Bitard, 1878, or the *Dictionary of American Biography* of Drake, 1876. Italy is now producing a dictionary of living men which threatens still further to put us in the shade. We have no work at all which corresponds to that useful book the *Bibliographie Biographique* of Oettinger. Justice and honour are done to our great men and women at their death by the daily press, the literary journals, reviews, and magazines; besides which many of our private biographies are admirable; but all this wants digesting, codifying, bringing year by year into a convenient form for reference. An attempt at something of this kind was made in the *Register and Magazine of Biography*, which lasted, however, but six months, coming to an untimely end in 1869. We have still the *Biograph*, which answers only one requirement. The above is the barest and most superficial sketch of the subject. A properly organized society would, no doubt, sooner or later be able to supply all wants (with the details of which it would be impertinent further to tax your space), and I for one would be most willing to aid in the formation of a biographical society.

H. S. ASHBEER.

46, Upper Bedford Place, W.C.

[The *Register* commenced in January, 1869, and was published by Nichols & Sons; at the end of six months they handed it over to R. Hardwicke, and he carried it on until it became extinct, at Christmas, 1889, only eleven monthly numbers in all having been published.]

SIR JOHN CHEKE (5th S. xii. 408).—See "N. & Q." 1st S. v. 260. Cooper's *Ath. Cantabr.*, i. 166, 549. Index to Baker's *History of St. John's College, Cambridge*, and to Ascham's *Scholemaster* (G. Bell, 1863). The Cheke family, "N. & Q.," 4th S. xi. ind.; 5th S. vi. 154.

He has Greek verses before Seton's *Logic*. See Haddon's *Poemata*, 1576. Gabr. Harveii *Smithius*, Lond., 1578. *Leonis Imperatoris de bellico apparatu liber*, Jo. Checo *Cantabrigiensi interprete*. Basil, 1554, 12mo.; *ibid.*, 1595, 12mo. Gave copies of Euclid and Xenophon to the scholars of King's (Ri. Mulcaster's *Positions*, pp. 243-4). He and Smith the two eyes of the University (Gabr. Harvey's *Ciceronianus*, p. 43; and Lewin's letter before the book *ad fin.*). A letter to him in *H. Junii Epistola cum eiusdem Vita*, Dordr., 1552, 12mo., p. 92. Letter to Pet. Osborne (Cambr., May 30, 1549, in J. G. Nichols, *Memoir of Ed-*

ward VI., before E.'s *Remains*, p. 1; cf. p. ccxliiv). Cf. J. G. Nichols in the *Archæologia*, xxxviii. Master of glomery, 1539-40 (MS. Baker, xxxi. 198); on a syndicate, 1540-1 (*ibid.*, 200). Same year a grace (*ibid.*) :—

"Conceditur ut Joannes Chekus possit a vobis Homeri et Hesiodi commentarios Græce scriptos, quoniam quidam typis eos imprimere vehementer cupiunt, ad sexdecim menses mutuari: sic ut fideiussores per M^{rum} Vicecancellarium et procuratores approbandos adhibeat, realem cautionem in manibus procuratorum relinquat, ut post illud tempus statim scripti codices una cum impressis libris restituantur, sub quavis pœna per Vicecancellarium et Procuratores imponenda."

On a syndicate, 1542 (*ibid.*, 201). Ascham writes to Cecil, July 7, 1552, from Villach in Carinthia, rejoicing at Cheke's recovery (MS. Lansd., 3, fol. 1, quoted by E. Arber in his reprint of Lever's sermons, p. 2). Letter to him at the end of Sir Tho. Hoby's translation of Bald. Castigliano's *Courtier*, Lond., 1561, 4to. (reprinted in Ames). Christopher Carlile says (Apr. 29, 1562) that he often found Cheke reading Castalio's Bible (Colomesii *Opera*, p. 521). Hearne's high opinion of Langbaine's, and low opinion of Strype's, *Life of Cheke* (*Letters from the Bodleian*, i. 292). A copy of Strype's book with MS. notes by Thomas Baker is in St. John's College library (class-mark E. 9, 14). His Latin translation of a homily of Chrysostom, a Christmas gift to Henry VIII. in 1543 (MS. in St. John's library, H. 18). Cf. Savile's *Chrysostom*, append., col. 731, 734. Sir H. Ellis, *Letters of Eminent Literary Men* (Camd. Soc.), index. Evelyn's *Diary*, July 19, 1670. Dedication to Wilson's translation of the *Olynthiacs* of Demosthenes, Lond., 1570, *passim* (Wilson was at Padua with Cheke); cf. sign. A.i. His interest in science (Halliwell's *Letters on Scientific Subjects*, p. 5). His New Testament (Waterland's *Works*, ed. Van Mildert, x. 282, 289, 314-16). Several letters to and from Cheke, and notices of him, are printed in the *Thesaurus Epistolicus Calvinianus*, n. 1626, 1701 (Calvin to Cheke, Geneva, Feb. 14, 1553), 1711, 1740 (Cheke to Calvin, Greenwich, May 22, 1553), 1748 fin., 1778 (in prison), 1954 (in exile), 1973, 1975 (Cheke to Calvin, Strasbourg, June 18, 1554), 2029 (same to same, Padua, Oct. 12, 1554), 2180, 2261 (same to same, Verona, Aug. 7, 1555), 2264, 2321, 2328.

On Lady Cheke, Sir Ph. Sidney's cousin (1586), see *Gent. Mag.*, March, 1850, p. 266, col. a.

I have a book formerly in Dr. Samuel Knight's library, and sold with his books by Puttick & Simpson, June 28, 1861, article 598; resold at Lilly's sale June 27, 1871, art. 2268, when I purchased it. It is a copy of Hesychius (Hagenoe, 1521, sm. fol.) in the original stamped binding. On the title is the autograph "Joānes Checkus," to which Knight has added ὁ πᾶνν. On the back of the fly-leaf, written with a red pencil, by a hand of the time of Cheke, "Qualia sunt musarum

studia? ἡ ψῶ, anima." On the fly-leaf, in Cheke's hand:—

"Joanes Checkus

Rog. Aschamo. S.D.P.

Amicitia lucrum non querit, sed amicitiam utilitas sæpe consequitur. Ego vero tui erga me studii et laboris recordatus, hunc librum ad te mitto, non laboris tui mercedem, sed voluntatis nostræ significationem. Arbitror enim minime te illud tuum erga me beneficium vendere cogitasse, ne cautionarium exercere videremur, sed aliquam amicitiae tuæ partem mihi commodasse, quam postea tibi reponere deberem. Hunc igitur librum pro testimonio a me accipe me multa tibi debere, et si quando habilis sum, ea velle omni cum studio compensare. Vale."

I have expanded contractions but retained the omega, which is somewhat capriciously substituted in some cases for long o. Knight adds his autograph: "S. Knight, 1770."

I forget what I gave for this book, but certainly a very trifling sum; probably the autograph alone would fetch much more. Singularly enough, I had bought many years before a copy of the *Commentarii Linguae Græcæ* of Budæus (the book which Porson wished to edit), with the autograph of Sir Richard Morysine: Πικαρδου Μορσινου και των φιλων (see my note on Ascham's *Schoolmaster*, London, Bell, 1863, p. 209). The auctioneer had not noticed the inscription, and I thus have become possessor, at the cost of a few shillings, of two of the Greek lexicons used by Roger Ascham. It certainly is an inducement to the study of classical antiquity that the most interesting relics in this field can be purchased for the price of waste paper. JOHN E. B. MAYOR.
Cambridge.

AMEER YAKOOB KHAN (6th S. xii. 365).—A few words of comment on MR. MORRISON'S interesting communication respecting the derivation of the name and titles of the Amir of Afghanistan may perhaps be deemed worthy of a place in the pages of "N. & Q." The word *amir*, from a root common to Arabic and Hebrew (Arabic *amara*, he commanded, or presided over as a prince), although, of course, Semitic, is not peculiar to rulers of Semitic nations, as is abundantly evidenced by the titles of the princes of Bokhara, Khiva, and other Tataric provinces.

The name Yakooob is familiar to Muhammadans, not through the Old Testament, but through the Koran, from which prenomens are given to Muslims of all nationalities and races. The derivation and use of the word *khān* are exhaustively discussed by Quatremère in his *Histoire des Mongols de la Perse*. He says, *inter alia*, that the word is one of those two (*khān* and *kāān*) which are met with in the historians as designating the Mongol monarchs. *Khān*, he continues, is a word common to the Mongolian language and other Tataric dialects, was the title taken by Tchinghiz, passed subsequently to a part of the princes of his family,

and is even at the present day given to the rulers of different peoples in the north of Asia.

The identification of this Tataric word with the Semitic word *kāhen* (Arabic *kāhin*), an augur, soothsayer, or priest, can surely not be established.

C. E. WILSON.

Royal Academy of Arts, Burlington House.

P.S.—I am aware of the article in the *Études Hébraïques*, by the Abbé Latouche (Paris, 1836), on the word כֹּהֵן, and of his deriving from it the

German *König*, the English *king*, and the *kan* (sic) of the Persians, but the learned abbé's etymons would not generally, I imagine, bear the light of more recent investigation.

Where does כֹּהֵן appear in the sense of chief or head? I can only find it twice in the Bible, viz. Isaiah xvii. 6, 9. In both passages it is rendered in the Authorized Version by "branch" or "bough." In the latter verse the Septuagint translators take it as a proper name.

FREDERICK MANT.

A TOPOGRAPHICAL SOCIETY FOR LONDON (6th S. xii. 424, 469, 493; 6th S. i. 21).—I am extremely obliged to you for your insertion of my note on this subject in "N. & Q." but I should be glad if you will permit me to add that I do not desire to limit my proposal to London. Of course the Great Metropolis, as the very *umbilicus mundi*, would necessarily be the centre and starting point of such an institution as I have in view, but to restrict it to London would be to encroach on the domains of many existing antiquarian and archaeological societies which already admirably play their parts, and which would naturally look with contempt not unmixed with jealousy on a young intruder into their own pocket boroughs. We should be content to be only their handmaid at best, to aspire only to index and chronicle their researches. My idea of the early duties of such an institution would be, in the case, say, of London, to take the sheets of the largest available plan, and to insert on it in colour plans of all the buildings known to have existed at a given date, say the commencement of each century. This must be restricted to absolute facts, and each sheet should be accompanied by indexes of references to the authorities collated in its preparation. As we come down to later periods the plans would expand and the indexes would increase, and the society would have fledged its pinions and prepared itself for further flights, until, like certain of the fraternity, it should ignore the soil that gave it birth, and eventually die of depletion, or maddened, like a second Alexander, with the thought that it had no more worlds to conquer. On one point only connected with antiquarian and archaeological research I desire to record my fervent protest. Let us have no museum. If in my first

note I characterized as sacrilege the destruction of a sketch, plan, or map, how can I execrate too loudly the acts of those who, under the plea or guise of "science," falsely so called, deliberately destroy an ancient temple for a few remains of sculpture or inscription, deprive a Christian altar of its carving or its chalice, a tomb of its arms and ornaments, and disturb even the very bones of the occupant? Why are we to repeat the spoliation of the Parthenon, and to incur the opprobrium of all Europe and the civilized world by the unjustifiable robbery of Ephesus?

It may be well to say that these wretched Turks are ignorant of the value of this new-found treasure, but it is scarcely permissible to rob a savage of a diamond because he is ignorant of its value; or what should we think of the ignorance that breaks up the diamond to secure a single fragment? When will this cruel collecting mania cease? What benefit has resulted, or will ever result, from it to the spoliator?

England robbed the Parthenon of its glories, and boasted of the influence they would produce on her arts; yet our sculpture is the scorn and by-word of all Europe. And there may be worse retribution than this. Centuries hence, when the New Zealander exhumes in his turn the ruins of the Museum, he will declare to posterity that the Britons had no religion of their own, but adopted that of the countries they conquered, and that their Pantheon undoubtedly stood near the forum of Russell. The Hindoo primate will point to the figures of Siva and Vishnu in proof of the inspired origin of Southey's curse of Kehama; and the Chinese missionary will affirm that a prominent dignity derived his philosophy from a teacher of their nation and from the study of Chinese metaphysics. Let us purge ourselves of this evil thing before the curse of "him that removeth his neighbour's landmark" comes upon us, and on the next archaeological relic we disinter let us write that we "found it and left it there."

J. B.

E.I.U.S. Club.

As the author of a portion of *Old and New London*, I beg to be allowed to bear testimony to the extreme difficulty of identifying houses of historical interest, owing to the "reckless renumberings" of streets. I have in my possession a letter of Lord Nelson's, addressed to "Lady Hamilton, at No. 23 in Piccadilly," but I have been hitherto unable to identify the house occupied by the fair Emma, though it cannot have been far from Mr. Quaritch's book warehouse. I know of cases, also, where the existence of such a society, if its work were carefully kept up, would assist families in ascertaining and preserving the right boundaries of properties, and so in saving an outlay in fees to lawyers and surveyors.

E. WALFORD, M.A.

Hampstead.

THE OLD HUNDRETH PSALM (5th S. xii. 289, 418, 475).—MR. MORGAN'S copy of the *Psalmes of David* must be a very interesting volume, and may be unique; but what does he mean by calling it the *first printed* edition? Selections, at least, from the Psalms were printed many times during the first half of the sixteenth century, some few of them including music; and Archbishop Parker's Psalter, supposed to have been published in 1560, is generally accepted as the first complete edition containing the 150 Psalms.

Is the music in MR. MORGAN'S *Psalter* complete in one volume, or are there four separate parts, like Day's *Psalter* of 1563? In the *Musical Times* for January, 1878, p. 39, mention is made of "*Hondert Psalmen Davids*, J. Utenhove; London, Jan Daye, 1561," a Dutch version of a hundred psalms, with notes, printed for the use of Protestant refugees; and also as having appeared in Steeven's *Catalogue*, "Sternholde, Tho. *Fourescore and Seven Psalmes of David, with the Musick, the Songs of Simeon, the Ten Commandments, and the Lord's Prayer*. Black letter, 24mo., 1561." Fuller particulars of MR. MORGAN'S *Psalter* would be highly interesting to many of your readers; I trust that he may be induced to supply them. A. H. L.

"BRANDLET": "AUBE" (5th S. xii. 387).—W. C. does not specify in what work of Gascoigne these words occur, or what is the general subject of the passage. Supposing birds with harsh voices to be meant, *brand* or *brant* was an old name of goose, and as owl is but another form of owl, *brandlet* might be goose, a species of which is *brent* *goose* or *brand* *goose*. As to *aube*, it is another form of *albe*, and the albatross, another feathered screecher, might be intended. In the list of unclean "fowl" mentioned in Lev. xi. and Deut. xiv. the mysterious fowl "backe" occurs in Coverdale and the Geneva version. This is undoubtedly the bat, and the back, according to Wedgwood, had originally an *l* before the *a*, as badger is in French *bladier*. It is a correct translation of the Hebrew. Coverdale does not venture upon the locusts, grasshopper, and beetle (A.V.) of v. 22, but gives his readers the Hebrew transcripts, "the Arbe, the Salaam, the Hargol and the Hagah," hardly an edifying verse.

H. F. WOOLRYCH.

Oare, Faversham.

THE CELTIC RACES (5th S. xii. 420).—The most exhaustive book I know on the subject is that by Baron Roget de Belloguet, the general title of which is: *Ethnogenie Gauloise, ou Mémoires Critiques sur l'Origine et la Parenté des Cimmériens, des Cimbres, des Ombres, des Belges, des Ligures, et des Anciens Celtes*, Paris, 1868-75, 4 vols., 8vo. This work was awarded the "Grand Prix Gobert" by the Institut de France. Its subdivisions are as

follows:—Vol. i. "Glossaire Gaulois." Vol. ii. "Preuves physiologiques : Types Gaulois et Celto-Bretons." Vol. iii. "Preuves intellectuelles : le Génie Gaulois, Caractères national, Mœurs, Institution, Industrie, Druidisme, &c." Vol. iv. "Les Cimmériens" : a posthumous work published by A. Maury and H. Gaidoz. HENRI GAUSSERON.

Ayr Academy.

ODD POPULAR SUPERSTITIONS (5th S. xii. 166).

—1. "White specks on the nails are luck." This superstition is well known in many parts of England. On the thumb-nail they mean "gifts," on the first finger "friends," and so on, with "foes," "letters to get," and "journeys to go."

2. "The crowing of a hen indicates some approaching disaster." This is allied to the Scotch proverb, "Whistling lasses and crowing hens are no canny."

3. "Whoever finds a four-leaf trefoil—shamrock—should wear it for good luck." There is an Arab superstition that Eve brought a four-leaved shamrock from Paradise. It was composed of copper, silver, gold, and diamond, but broke and disappeared at her first step outside the gate. Great happiness would attend him who found the scattered leaves.

4. "Whoever sneezes at an early hour either hears some news or receives some present the same day." I have always heard, in reference to sneezing, "Once a wish, twice a kiss, three times a present."

5. "Buttoning the coat awry, or drawing on a stocking inside out, causes matters to go wrong during the day." On the contrary, my English nurse told me that putting clothes on inside out was extremely lucky, but that the luck changed if you did it on purpose. MERVARID.

NORTH STAFFORDSHIRE WORDS (5th S. xii. 406).

—The words particularized by Mr. GWYNNE are not peculiar to North Staffordshire, all (except *clussum'd*) being not uncommon in the county of York:—

"*Clussum'd*, adj., clumsy, Lan. according to Ray, but it means more, i.e. a hand shut and benumbed with cold, and so far clumsy; certainly a corruption of closed, or closed."—Wilbraham's *Cheshire Glossary*.

The nearest approach that we have to it is *clumpat*, which has the same meaning, and is in use in Wharfedale. *Lungeous* means with us something more than "rash," viz., that the person of whom it is used has a touch of malice, mischief, vice, in his composition. I have heard it used in conjunction with "parlous," e.g., "He's a lungeous, parlous chap is you fellah," i.e., he is spiteful and dangerous. *Welly* is generally considered as a corruption of "well nigh." All the words are in Halliwell's *Dictionary of Archaic and Provincial Words*. F. W. J.

Bolton Percy, Tadcaster.

Welly cannot be localized, I believe, nearer than the Midland Counties, for it is in common use in Notts, Leicestershire, and Derbyshire. "Welly clemmed"—well-nigh starved. *Lungeous* may be rather understood in the sense of clumsy, rough, than as "rash." As a boy, I remember among the old people of a Peak village the word *beleddy* (so sounding), no doubt a lingering memory of "By our Lady,"—used to give emphasis to a statement. Query, is this peculiar to Derbyshire?

GEO. CLULOW.

Chunter is expressive of grumbling, murmuring, discontent, e.g., "Drop that chuntering." *Lungeous* is expressive of heavy awkwardness and uncouthness of character, e.g., "Look at that great lungeous fellow!" The above words in the sense given are not uncommon in these parts.

F. D.

Nottingham.

THE EMPLOYMENT OF WOMEN BY THE POST OFFICE (5th S. xii. 447).—Certain calling is no "wholly modern" one, as O. quaintly remarks. The freely expressed criticism of Meg Dods on the postal arrangements at St. Ronan's Well is amusingly explicit on this point:—

"If folk have any thing to write to me about, they may gie the letter to John Hislop, the carrier, that has used the road these forty years. As for the letters at the post-mistress's, as they ca' her, down by yonder, they may bide in her shop-window, wi' the snaps and bawbee rows, till Beltune, or I loose them; I'll never file my fingers with them. Postmistress, indeed! Upsetting cutty! I mind her fou weel when she dree'd penance for ante-nup—"

Wonderful Luckie Dods! When will our modern novelists give us such a real, living, never-to-be-forgotten, "old-world landlady"?

W. WHISTON.

"WEEK-END" (5th S. xii. 428).—This compound is in common use in Manchester and the neighbourhood. It is generally applied to the short holiday trip taken by business men, which includes Sunday and the greater parts of Saturday and Monday. I am inclined to think that the word must be in general use elsewhere, as lodging-house keepers and tradesmen in Llandudno, Rhyl, and other holiday resorts in North Wales, employ the derivative form, "week-enders," in a contemptuous sense when they speak of the inferior caste of visitors who come on Saturday and go on Monday.

CHARLES CROFT.

Manchester.

I was asked only a short time ago by a friend to "spend the week-end" with him. I could not go except from Saturday noon to Monday, and this agrees with Mr. GWYNNE's duration of time. My friend was for a long time resident in Walsall, and he may have got it there, but I think it

doubtful. From what I can remember, the phrase is used here pretty frequently. S. P.

Leeds.

This expression is used, and has been, perhaps, for time out of mind, by the colliers and others of Durham and Northumberland in the identical sense in which Mr. Gwynne describes it.

T. C. W.

This expression is quite common in this county (Durham), and also in Northumberland, and is used in the sense as explained by Mr. Gwynne.

EDWARD J. TAYLOR, F.S.A. Newc.

Bishopwearmouth.

This phrase is certainly not confined to Staffordshire. In Newcastle-on-Tyne, and for a wide distance therefrom on all sides, it is commonly applied to the time between finishing work on Saturday and recommencing on Monday morning.

DIAPASON.

A very common expression in Cumberland.

S. L.

"DON QUIXOTE" (5th S. xii. 428).—With reference to the edition of *Don Quixote* translated by Thomas Shelton, with engravings, I note in the *Athenaeum* of Saturday, December 6, 1879, in the account of the sale of Dr. Laing's library, the following:—"Cervantes's *Don Quixote*, translated by Shelton, illustrated with a set of French plates, 55l." This would appear to supply what W. P. W. desires—a confirmation of his belief in the worth of his copy, as there can be little doubt, I should say, that it is similar to the above.

F. A. TOLE.

27, Overstone Road, Northampton.

MARTYRS AT NEWBURY, 1556 (5th S. xii. 427).—Fuller (*Worthies*, "Barkshire," p. 91) says that the

"three on July 16, 1556, were burnt in a place nigh Newberry called the Sandpits, enduring the pain of the fire with such incredible constancy, that it confounded their foes, and confirmed their friends in the truth."

At "Warwickshire" (p. 120) he remarks of Julius Palmer that he was "a hopefull scholar, bred in Magdalen Colledge in Oxford, and though burnt in Newbury, born at Coventry." Wood (*Fasti Oxon.*, an. 1547) says that he was

"elected probationer fellow of the said coll., 25 July, 1549, and true and perpetual fellow in the year following. In 1553 he left his fellowship, and what became of him after, John Fox in his book of *The Acts and Mon.*, &c., will tell you at large among the martyrs that stood up and died for the Protestant Religion, under the year 1556."

Consult Dr. J. R. Bloxam's *Magdalen Register* for further information. ED. MARSHALL.

A. W. will find a very full and interesting account of the "Examination of Julius Palmer at Newbury" in *The History and Antiquities of Newbury and its Environs, including Twenty-eight*

Parishes situate in the County of Berks, Speenhamland, Hall & Marsh, 1839, 8vo., pp. 91-102. There are also many particulars respecting Palmer. They were burned at "the Sand Pitts" on the Enborne road on July 16, 1556. SAM. SHAW.
Andover.

Julines (not Julius) Palmer, a Marian martyr, was of Magdalen College, Oxon, and sometime master of the school at Reading. His father had been mayor of Coventry, and his mother was living at Evesham *temp.* Mary. I have not the book at hand, but I think A. W. will find some account of him in Clarke's *Martyrology*. Julines Herring, who is commemorated by Clarke, and whose father also had been mayor of Coventry, seems to have derived from the Palmers his peculiar Christian name, which Foxe represents in Latin by *Joseelinus*. CLK.

CHRISTMAS IN YORKSHIRE AT THE BEGINNING OF THIS CENTURY (5th S. xii. 506).—Under this heading Mr. Walcott describes in the past tense a number of things which are still, I am happy to say, "to the fore"—at least in the wapentake of Bulmer, where I write these lines.

The waits still go about singing; at 11 A.M., or at 10.30, there still is service in the churches, which are still adorned with holly, not, indeed, stuck upright on the pews, each sprig in its own hole, as I remember it of yore, but arranged, and combined with much else, by the wit of ingenious woman. The Vessel Cup Girls, whom I and others have erewhile described in "N. & Q.," still go about with their Bambino—or, at any rate, I have not heard of their extinction. The Christmas cheese (not marked with a cross, however) and the frumety are as well known as ever. The Yule log is still burned on the hearth: in this very house, on Christmas Eve, I saw the head of the family place it with his own hands on the fire, as in duty bound. And on Plough Monday—the first Monday of the year—our sword dancers will, I hope, reappear; for I learn from a cheery and good-looking labourer, who played the Bessy in the "Plough" that was sent forth in January, 1879, by the next parish to ours, that he, with the King and Queen, and the Fool, and the dancers, was out three days on that occasion, when they brought home no less a sum than nine pounds sterling. The last time I was here on Plough Monday, four or five years ago, we had an excellent sword dance, with all the regulation characters, in the forecourt. The performers came from another village, and simply gave us a call in the ordinary course; and they did not go away empty. A. J. M.

FEMALE CHURCHWARDENS (5th S. xii. 409).—A more complete account of the state of the law is: "Generally speaking all persons, inhabitants of the parish, are liable to serve the office of churchwarden;

and from the cases of *Rex v. Stubbs*, in which it was held that a woman is not exempt from serving the office of overseer of the poor, and *Olive v. Ingram*, in which it was held that she may be a parish sexton, there may perhaps be some grounds for contending that a woman is not exempt from this duty. But however this may be in point of law, there can be little doubt that the courts would relieve her from the burden of serving, unless the necessity of the case required that she should do so. 2 T. R. 995; 1 Bott, 10.—C. G. Prideaux, *Churchwardens' Guide*, Lond., 1875, p. 5.

ED. MARSHALL.

Sandford St. Martin.

The following instances when females served the office of churchwarden I have taken from the account books of St. Budeaux, Devon:—

- 1626. Widow Bragiton and Wm. Rowe.
- 1666. Margaret Roadew and Thomas Eustis.
- 1667. Julian Bulley (widow) and Wm. Trevill.
- 1669. Mary Knighton and James Reede.
- 1690. Jane Knighton and Thomas Steer.
- 1691. Mary Beele and Jeffery Knight (deputy).
- 1694. Ruth Nicholls and Peter Shapland.
- 1699. Mrs. Stucley and Thomas Gaye.

J. WHITMARSH.

St. Budeaux.

I remember being told some time ago that the late Hon. Maria Otway-Cave, of Stanford Hall, Northants [daughter of the late Baroness Braye], presented herself at a visitation and demanded to be sworn in, and that her claim was allowed.

F. A. B.

A lady has been churchwarden for many years of a rural parish near Bicester, but that is the only case in this diocese. THOMAS M. DAVENPORT.
Oxford.

I was present in the parish church of Bicester when Archdeacon Clerke admitted Mrs. Mary Hawkins, widow and farmer, to the office of churchwarden of Hardwick-cum-Pasmore, Oxfordshire.

WILLIAM WING.

Steeple Aston, Oxford.

Miss Caroline Hardcastle was lately appointed churchwarden of the parish of Harwood, near Bolton, Lancashire.

G. MERTON WHITE.

Lincoln's Inn.

WHERE DID THE ORIGINAL INDIA HOUSE STAND? (5th S. xii. 429).—In September, 1599, the first meeting of London merchants took place at Founder's Hall. On Dec. 31, 1599, the first East India Company was formed. From that time to 1600 at the private houses of the directors (then called committees). From 1600 to 1621 principally at Sir Thomas Smith's house in Philpot Lane. Is this house still extant, and is there a drawing or engraving of it? From 1621 to 1638 at Crosby House in Bishopsgate Street, then Lord Northampton's. From 1638 to 1648 at Sir Christopher Clitherowe's house (the Governor of the E. I. Co.), in Leadenhall Street. Is there a drawing or engraving of this house? From 1648

to 1726 at Lord Craven's house in Leadenhall Street (next door to Sir Christopher Clitherowe). In 1726 Lord Craven's house was rebuilt. From 1726 to 1796 in this new house. In 1796 this house was rebuilt. From 1796 to 1858 (1860) in the house so rebuilt, commonly known as the East India House.

CHARLES MASON.

3, Gloucester Crescent, Hyde Park, W.

"The East India House, on the south side of the street (Leadenhall Street), formerly Sir William Craven's, a very large building, with spacious rooms, very commodious for such a public concern. It hath a large hall and courtyard for the reception of people who have business there, to attend on the Company on their court days. There belongs to it also a garden, with warehouses in the back part toward Lime Street; into which there is a back gate for the entrance of carts to bring their goods into their warehouses. This house did belong to the Earl of Craven, and was lett by him to this Company at a yearly Rent."—*Maitland's History of London*, vol. ii. p. 1000.

S. L.

GRIMM'S "MÉMOIRES INÉDITS" (5th S. xii. 429).—This book is mentioned in Michaud's *Biographie Universelle*, where it is said: "Enfin en 1829 on a publié à Paris en 2 volumes in 8°: *Mémoires Politiques et Anecdotes du Baron de Grimm*. Ces mémoires sont apocryphes."

EDWARD H. MARSHALL, M.A.

Seville Villa, Forest Hill, S.E.

A TOKEN (5th S. xii. 509).—The Beccles token that your correspondent Mr. Jones inquires about is fully described in my work on *Suffolk Coinage*, p. 79, and the letters F. S. U. stand for "Facta Societatis Usu" (sic) (made for the use of society). The work embraces an account of regal as well as token currency that bears any impression referring to Suffolk tokens or villages. I am endeavouring to compile the same for Essex, and shall be glad of any additional information.

C. GOLDING.

[Qy. = for Suffolk use!]

PORTRAITS OF CENTENARIANS (5th S. xii. 407).—The portrait of Matthew Greathead, of Richmond, Yorkshire, will be found in the *Illustr. Lond. News* of (I think) the second week in July, 1870. I took the trouble to verify the fact of his birth, and his baptismal register, from the parish of High Consiliffe, Durham, runs thus: "Matthew, son of John Greathead, was baptized on the 24th day of April, 1770." He was born on the previous day, the 23rd. I believe he lived to see his hundred and second birthday, that is, he completed 101 years of life. I am not, however, sure when he died. The engraving is an excellent likeness. BOILEAU.

THE HISTORY OF LITERARY FORGERIES (6th S. i. 17).—Many articles have appeared in reviews and magazines on the Ireland, Byron, and Shelley forgeries, and also on the fabrications of Simonides, but the only separate work on the subject I have

seen is the substance of a lecture at Chichester in 1852, which was published in 1858 under the following title : "*A Lecture on Literary Impostures*." By H. W. Freeland, of Ch. Ch., Oxford, M.A., and Lincoln's Inn. London, printed by W. Clowes & Sons, Stamford Street and Charing Cross. 1858. Pp. 72."

Birmingham.

ESTR.

WANTED A HUMOROUS MOTTO (5th S. xii. 328).—Will A. F. S. accept—

"Nescis quid vespere serus vehat !

Non dubito quin mihi jentaculum."

Verpertilio.

HEINRICH MÜLLER.

East London, South Africa.

WILLIAM LINTON, THE LANDSCAPE PAINTER (5th S. xii. 367).—A memoir of William Linton, with wood engravings from three of his works, will be found in the *Art-Journal* for Jan., 1858. A notice of his death, which took place Aug. 18, 1876, appeared in the same journal (1876, p. 329). An account, evidently compiled from the *Athenæum*, September 2, 1876, p. 313, is given in Redgrave's *Dictionary of Artists of the English School*, 1878, p. 272. The most ample list of this painter's works will be found in a pamphlet which was privately printed in 1872 with the following title :—

"Records of several of Mr. Linton's Works which have appeared in the London Exhibitions in the Course of Half a Century; with the Opinions of the Public Journals. Also a Biography [from the *Art-Journal*], with Press Notices of 'The Scenery of Greece' and 'Ancient and Modern Colours.'"

C. W. SUTTON.

W. J. Linton was born in London in the year 1812. He rendered much valuable help in the early volumes of the *Illustrated London News*, and contributed articles to the *Leader*, *Pen and Pencil*, *Spectator*, *Examiner*, *Westminster Review*, *Nation*. Mr. Linton published also a *Life of Paine* and a work in three volumes, *The English Republic*, besides contributions to illustrated books. For these and other particulars see Larousse's *Grand Dictionnaire Universel*.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

[We believe that the above W. Linton and W. J. Linton are distinct persons.]

"ESOPUS" PRICES (6th S. i. 19).—Esopus is a large town—perhaps the principal one—in Ulster county, State of N.Y., U.S., and "Esopus prices" are, therefore, the market prices current in that town.

B. A.

BINDING OF BOOK OF CHARLES II. (5th S. xii. 148, 258).—I would add to my former reply that another form of binding, viz., in calf with "Car. Rex," surmounted by the crown, on the sides, was

met with in Charles II.'s copy of Sanderson's *Life of Charles I.*, sold at Sotheby's, June 23, 1869. I have also seen several Charles II.'s copies of books plainly bound in calf, stamped only with the royal arms on the sides.

W. I. R. V.

ENGLISH VINEYARDS (5th S. xi. 185, 256 ; xii. 55, 172, 397).—In a "terrier of the rents of Barking Abbey just dissolved" (1540) occurs the following : "Item a vineyard empuled with elmes well stored with vines by estimacion 5 acres, 20s. (rent)." This is the latest example which I have found of vineyards in England. As I have stated before, they are common in earlier times.

JAMES E. THOROLD ROGERS.

Oxford.

The fields adjoining the ruins of the abbey here are called Vine Fields.

WM. FREELove.

Bury St. Edmunds.

JOHN ARBUTHNOT, ESQ. (5th S. xii. 347, 472, 499).—Permit me to correct an inaccuracy in my statement respecting Mrs. Arbuthnot, *née* Stone, that she was next to the youngest of her sisters. Evidently she was one of the eldest born in the family, for her father Richard Stone was married in February, 1737, and she is said to have reached her forty-fourth year at her death in November, 1782. I beg to apologize to A. S. A. for the inadvertency.

E. H. M. S.

JOHN WILKES (5th S. xii. 462, 513).—Many years since I was a frequent visitor at the corner house (the last from Great George Street), and in the yard of that house was a leaden cistern, bearing Wilkes's name or initials (I forget which) and, I think, the date.

G. S.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND ? (5th S. xii. 365, 405, 434, 446, 514 ; 6th S. i. 26.)—I have come across the following extract from Cooper's *Annals of Cambridge*, which shows how unpopular was the new fashion at the beginning of the present century :—"In October, 1812, orders were made by Trinity and St. John's Colleges that students appearing in hall or chapel in pantaloons or trousers should be considered as absent."

C. S. BELL.

I think I have seen trousers mentioned in one of the early numbers of the *Gentleman's Magazine*, but, having omitted to note the passage, I am unable now to quote the reference to it. In the first quarter of the present century most of the older men of all ranks continued their breeches, but several of the gentry, who sought to effect a kind of compromise between trousers and breeches, adopted what were called "tights," with short ankle-gaiters. I can recollect a certain old doctor of divinity in this county (Yorkshire) whom I used to visit from school about 1823-4 who always

preached at his own country church in yellow buckskin breeches and top-boots, and no doubt he would have done the same in York Cathedral had he officiated there.

CHARLES JACKSON.

Doncaster.

Trousers were known in England as an article of dress much earlier than your correspondents suppose. Shakspeare, for instance, makes one of his characters in the play of *Henry V.* say,—

"You rode like a Kerne of Ireland..., and in your strait trossers."

Henry V., III. vii.

The trousers alluded to were the well-fitting long *truis* or *truisir*, like the sort called pantaloons. A good example of the *truis*, *trews*, or *trosser* may be seen in Hogarth's "Gate of Calais" on the figure of the Highlander reclining in the right foreground.

FRAS. CROSSLEY.

Glasgow.

DE LAUNE FAMILY (5th S. xi. 47, 95, 468, 509; xii. 29, 53, 98, 117, 158).—The following passage in Thomas De Laune's *Present State of London*, 1681, does not seem to have been noticed:—

"Dr. Gideon De Laune, Apothecary to king James..... to whom I have the honour to be nearly related.....liv'd piously to the age of 97 years.....having 37 Children by one Wife, and about 60 Grand-children at his Funeral." —P. 330.

This is a partial answer to the query ("N. & Q." 5th S. xi. 468). No relationship of Thomas to Gideon has yet been pointed out by your correspondents. Dr. Gideon's age is given as ninety-four (5th S. xii. 30).

W. O. B.

Malvern Link.

BALCŌNY OR BALCŌNY (3rd S. ix. 303, 380, 519; 5th S. x. 299; xi. 39, 56, 78, 357, 431; xii. 173, 337).—Belcōny Yard is the name of a quarter of the town of Leek in Staffordshire, and I am told by old inhabitants that the name is derived from a house which, from its having once possessed a balcony, was called Balcony House, and that this gave its name to the present court, now still pronounced Belcōny. CLEMENT J. GWYNNE, B.A.

Leek, Staffs.

[D. C. T.—See "N. & Q." 5th S. xi. 357.]

A ROMAN BANQUET (5th S. xii. 506; 6th S. i. 25).—The Romans had not bills of fare in French or any other lingo. I think the dishes "*ab ovo usque ad malum*" were introduced *en surprise*. The host and a buffoon, occasionally specially invited for the purpose, called attention to the various luxuries: "*Nomentanus ad hoc, ut si quid forte lateret, Indice monstraret digito.*" W. P.

"HISTORY OF THE MUTINY AT SPITHEAD," &c. (5th S. xii. 307, 355).—Though the evidence is in favour of Mr. W. Johnson Neale being the author of this work, his name is not placed on the title, as assumed by Mr. Tegg. If it had been, the question,

Who was the author of it? would, no doubt, not have been asked.

O. H.

ANCIENT ENGLISH MANSIONS, MANOR HOUSES, &c. (5th S. xii. 369, 395).—*Old English Homes*, by Stephen Thompson, S. Low & Co., 1876.

EDWARD H. MARSHALL.

Temple.

TEA-DRINKING (5th S. xii. 288, 390, 452, 478).—MR. BATES, in his very full and interesting paper, contents himself with chronicling the chief writings for and against the use of tea, any controversy on the subject being suitable to the pages of some medical journal rather than to those of "N. & Q." Dr. Paulli's lament that "tea so dries the bodies of the Chinese that they can hardly spit" will scarcely find any sympathizers among us; for if such be an effect of tea, one can only wish its use were universal. Dr. Lettsom's long list of awful diseases resulting from tea-drinking and Dr. Alcott's "specific tea-disease" are best met by pointing to the three great empires of Russia, China, and Japan. The millions inhabiting those vast countries all drink tea from morning till night, young and old, high and low, rich and poor. Are they less prolific, less strong, less industrious, than the nations to whom tea is unknown?

J. DIXON.

Mr. Bracey, M.B., President of the Birmingham University Graduates' Club, in his inaugural address, Oct. 30, 1875, p. 20, quotes Dr. Ferguson on tea and coffee v. milk as food for children. On p. 29 he says, "It more often happens to me to proscribe tea than to forbid tobacco."

R. H. C. F.

THE BEST MODERN WRITING INK (5th S. xii. 268, 280, 396, 437, 476).—H. B. C. should try an ink made by Messrs. Duncan, Flockhart & Co., chemists, Edinburgh. It is very fluid, corrosive to metal pens, and rather indistinct after being blotted, but leaves a first rate black impression. I prefer a mixture with half Stephens's blue black, which obviates some disadvantages in both.

G. L.

Draper's Dichroic ink will be found more free from sediment than any other. With Perry's large glass gravitating inkstand, Mitchell's J pen, and Herring's pure wove note paper, the combination is almost perfect.

T. T. S.

"GLAGGED": "TEWING": "BOKING" (5th S. xii. 309, 518).—The miller at Yaud Wath (Horseford), on the Dove, in North Yorkshire, complained in a dry summer, "Ah've varra little watter, an' what I hev' is varra wake." To which my informant replied, "It's like to be wake; it's tonned tweea mills i' Farndale before it com' to thee, and it's sair tewed."

W. G.

A DEED OF DENIZATION (5th S. xii. 108, 218).—Will ZERO allow me to point out an error in his communication? *Colombe's Birthday* is the work of Mr., not of Mrs., Browning.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

THE ROYAL SIGNATURE (5th S. xii. 206, 255, 276, 314, 332).—The infant daughter of H. C. Okeover and the Hon. Mrs. Okeover was baptized at Okeover Church, on Oct. 16, 1879, Victoria Alexandra, the Queen being godmother.

A massive gilt cup, beautifully embossed, was presented to her godchild by the Queen, with the names of the child engraved thereon, and that of her royal godmother "Victoria R. and I." (*sic*). This is on the authority of the *Illustrated London News*. I would ask, if *Regina*, why not *et*—"R. et I."?

HARDICK MORPHYN.

[JAYDE has already noticed this incongruity. See "N. & Q.," 5th S. xii. 276.]

AUTHORS OF BOOKS WANTED (5th S. xii. 410).—

The Adventures of Naufragus.—Although I do not remember the name of the author, he was living about thirty-five years ago on the South Quay, Douglas, Isle of Man, if this will be of any use to C. W. S. W. H.

(5th S. xii. 468.)

My Dads's Cookery Book.—As MR. PICKFORD does not refer to it in his query, I venture to remind him that this book is described by Sir Walter Scott in note H to *St. Ronan's Well*.

EDWARD H. MARSHALL.

It is by the late Mrs. Johnstone, of Edinburgh, author of *Clunallin*, &c., and for some time editor of *Tail's Magazine*.

NORVAL CLYNE.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 20).—

"How small, of all that human hearts endure,
That part which laws or kings can cause or cure."

E. A. W. has not quoted the passage correctly. The above are Goldsmith's lines in *The Traveller*.

FREDERICK MANT.

Miscellaneous.

NOTES ON BOOKS, &c.

The Great Artists.—Hogarth. By Austin Dobson. (Sampson Low & Co.)

THIS handy and tasteful volume supplies a want in Hogarthian literature. It may seem strange that such existed, for Hogarth, like Shakespeare, has a literature to himself; and from the Irelands to Stephens, from Nicholls to Sala, from Trueter to Charles Lamb, from the Frenchman Rouquet to the German Lichtenberg, we have commentaries, essays, illustrations, anecdotes, criticisms, memoirs, and biographies, which, as one would think, have set the man and his work before us in every possible aspect under which he and it could be exhibited. Nor is anything which has been already done superfluous. Hogarth is much more than a painter and an engraver. He is an author, a satirist, a philosopher, a dramatist, a moralist, a humorist, a caricaturist, and many another thing besides; and he de-

mands a study and a criticism as various as the several departments in which he has achieved excellence. "Other pictures we look at," says Lamb, "his prints we read"; and that admirable writer, whose "essay" inaugurated a new era of Hogarthian criticism, expresses his pleasure at the reply of a friend who, on being asked which book after Shakespeare he esteemed most in his library, said, "Hogarth." Thus it is that each addition to our already copious Hogarthiana is, if worthy, welcome; and especially so when, as in the volume before us, it takes up a different ground from that assumed by its predecessors. These may, turn by turn, be consulted for the moral significance and didactic value of Hogarth's plates, their value to the collector as to "state" and condition, elucidation of symbolical or historical allusions, personal anecdotes of the artist and his contemporaries, and such like; but it is from this slender and unambitious volume that may be best and most readily gained a comprehensive knowledge of the character and life-history of Hogarth as a man, and the nature, extent, and purport of his work as an artist. In this "fierce abridgement" the author has, with a condensation so happily concealed as to be hardly apparent on a cursory glance, given us the fruits of his long and earnest study of the genius of the artist, exhibited chronologically the leading incidents of his life and his principal works, and illustrated these with all needful anecdotal and historical information. It is a volume which will be read with interest alike by the more and less informed in this special branch of art, and which, while it is valuable above all to him who has no one book on the subject, is yet no less so, as a complement, to the rich collector who has them all. Especially useful at the end of the essay will be found the "Chronology of Hogarth's Life," the "List of Engravings by and after him," the "Chronological Catalogue of his Principal Paintings," with the names of the present possessors, and the Index, which crowns the work—all the more welcome because so often wanting.

Pen Sketches by a Vanished Hand. 2 vols. (Bentley & Son.)

THE late Mr. Mortimer Collins was one of the "might-have-beens" of literature. He had a genuine gift of song, and his instincts were scholarly and critical. Unhappily, the necessity to produce rapidly left him little leisure for much beyond clever occasional verse, and absorbed him in journalism and the manufacture of brilliant but fitful novels. His most abiding and satisfactory work is therefore to be found in the half-criticism, half-essay which is so frequent a feature of modern magazines. In this form he was at liberty to be individual in the style that suited him best, and the gay fragments of verse which he tossed off so easily have a fitness and beauty in his discursive prose which they might lose in less favourable surroundings. Mr. Tom Taylor and Mrs. Collins have collected some of the best of these papers in a pair of volumes. Those that are purely literary are most to our taste. On "Aristophanes," "Disraeli's Literary Character," "Horace and Catullus," &c., Mr. Collins is fresh, lively, and pleasantly readable. On dogs and birds he is always delightful, and the essay on "Aristology" (a subject to which he has been accused of reverting rather too often in other of his works) is here good of its kind, and in its place. Let us add, too, that the version given of the *Copa*, which we do not remember to have seen before, is really excellent, and very happy in its rhythm. It strikes us as far better than that in the "Notes" to Theodore Martin's *Horace*, or, indeed, any other version that we have seen. These *Pen Sketches* will form a useful supplement to the frank and unaffected biography which Mrs. Collins gave us in 1877.

The Philosophy of Handwriting. By Don Felix de Salamanca. With 185 Autographs. (Chatto & Windus.) THIS interesting and amusing book consists of an introduction, discoursing most learnedly upon the art of chirography, followed by fac-similes of the signatures of celebrated contemporaries, both English and foreign. Each autograph is accompanied by a notice, wherein the author points out, in a sprightly and occasionally humorous style, its faults and merits. Don Felix de Salamanca says:—"It has been declared that next to seeing a distinguished man we desire to see his portrait, and after that his autograph. But an autograph has this advantage over a portrait, *it must be faithful*, which a portrait rarely is." There is doubtless much truth in this, although the illustrious Don scarcely acts up to the principle he so clearly enunciates. We would fain see *his* portrait, but, failing this, behold a specimen of his chirography, so that we, one and all, might take a lesson from the noble example he doubtless would set. However, for the autograph of the distinguished author we have searched in vain. Its discovery might have afforded some clue to his temperament, character, or even identity: at any rate, we had hoped to see so perfect an example of caligraphy as should have commended itself to be humbly followed not by ourselves only, but by the majority of the contributors to "N. & Q." For on this score exist grievances sore—grievances seldom divulged, but not the less acutely felt. But, alas! Don Felix does not deign so to desecrate his *Handschrift*. We must, therefore, content ourselves with commencing to the solemn study of our readers this curious volume, and we do so the more readily, feeling sure that its perusal will be found not only instructive, but most entertaining.

The Antiquary: a Magazine devoted to the Study of the Past. Edited by Edward Walford, M.A. (Elliot Stock.) WITH the New Year has come the first number of a new candidate for the public favour, appealing to the heart of Monkbarns by its antique paper and typography, as well as by the nature of its contents. Mr. Austin Dobson sounds the key-note in a few melodious verses, in which he describes himself and his fellow workers as the "gleaners after Time." Mr. George Seton, M.A., Secretary to the Registrar-General for Scotland, writing from a quarter of a century's official experience, warmly advocates, in a paper far too brief for its important subject, the speedy concentration of the old English parish registers in a central depository. This very necessary reform, we are glad to remember, was long since urged by Mr. Taswell-Langmead in the pages of "N. & Q." Mr. W. C. Borlase, M.A., tells us how he lately found an Indian "money-cowrie" in a Cornish barrow, and thereupon asks, "Is archæology at last coming to the assistance of philology in throwing light on our Aryan origin?" To this we would answer, "On the strength of a single cowrie—No." The utmost that can be deduced from it is a wider early intercourse between Britain and the East than English archæologists have perhaps hitherto conceded.

Songs of Society, from Anne to Victoria. Edited by W. Davenport Adams. (Pickering.)

IN this dainty little volume it seems to us that Mr. Adams has succeeded in representing very fairly and adequately the writers of *vers de société* in the more exclusive sense of that much abused term, and we are glad to notice that he has elected rather to omit than to modify poems which he deemed unsuited to his collection.

MESSES. MACMILLAN, of Cambridge, having bought the remaining copies of Cooper's edition of *Le Kieux's Memorials of Cambridge*, intend to republish it in numbers, with about twenty etchings by Mr. R. Farren. The

original issue was partly illustrated by photographs, which have in many cases faded. The book is valuable to students, as it contains, amongst other historical matter, the names, &c., of nearly 5,000 eminent Cantabrigians.

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We always assume that correspondents, before sending us questions about the derivation and meaning of words, have had recourse to the most obvious books of reference. Amongst these may be named Johnson's *Dictionary*, Webster's *Dictionary*, Halliwell's *Dictionary of Archaic and Provincial Words*, Wright's *Provincial Glossary*, Jamieson's smaller *Scottish Dictionary*, Nares's *Glossary*, and Schmidt's *Shakespeare Lexicon*. Strattmann's *Old English Dictionary*, though not so generally accessible, should be added to the above list, which must not be supposed to be complete.

CLARRY.—Your statements are somewhat too absolute. Mr. Seton speaks of the "baton" or "bastard bar," and simply calls it the "most frequent mark of illegitimacy in recent times" (*Scottish Heraldry*, p. 462). The "bordure" is certainly not in itself either the mark or one of the ordinary marks; even the "bordure compoyné" or gobonated, which has perhaps owed largely to the house of Beaufort the connotation in which it is now most familiar, is still carried by well-known families in Scotland and Ireland without any such allusion. The position of the baton (specially assigned, in England, to indicate the illegitimate issue of royalty, since the fifteenth century) has varied, but now occupies the same position as the bend sinister. Originally it seems to have frequently extended across the whole shield.

MR. WALTER R. BROWNE writes:—"I am proposing to study the distribution of English place-names by going through the map, county by county, and analyzing the names according to their endings (-ton, -ley, -ford, &c.), so as to ascertain how these are distributed in the different districts. Has such an analysis been already effected?"

MR. ANDREW BYRNE writes:—"Allow me to thank Miss B. Smith for various book-plates, and to inquire if she has other varieties of plates for exchange, or could give any material for marginal notes of those so kindly sent me?"

F. R. F.—Numerous copies of the song were sent direct to our correspondent. In each case this course was advised, therefore the reason is obvious.

E. G. L. ("Mother Shipton's Prophecy").—See "N. & Q." 4th S. iii. 405, 609; iv. 213; v. 353, 475; x. 450, 502; xi. 60, 206, 355. Apply to the publisher.

A CORRESPONDENT asks for a reference to the page of the *Gentleman's Magazine* for 1792 in which mention is made of Catherine Parr's tomb.

F. E. S.—The presentation is constantly made.

A. H. L.—Welcome. "Luther's Hymns" next week.

W. F. (Bury St. Edmunds).—Reciprocated.

A. F. C.—Anticipated. See "N. & Q." 5th S. xii. 519.

NOTICE.

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the greatest confidence in fully recommending it to
the million."
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again it has cured me."

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did, and have found very great relief. It is most
comforting in allaying irritation and giving strength
to the voice."

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"I think it an invaluable medicine for members of
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LONDON, SATURDAY, JANUARY 17, 1880.

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Notes.

THE GIPSIES.

Being engaged upon a small work on the Gipsies, I should be greatly obliged to any of your correspondents who, either directly or through "N. & Q.," would furnish me with information upon the following points:—

1. From "N. & Q.," county histories, and other sources, I have already collected some hundred notices of Gipsy burials, baptisms, and marriages, ranging from 1558 to 1879. Such notices, which often shed much light upon the history of the Gipsy race, might be indefinitely multiplied from parish registers; and I should be grateful for any extracts from these, for copies of inscriptions on Gipsy tombstones, and for references to works containing facts about the Gipsies, though not devoted specially to them. Moffatt's *History of Malmesbury*, Pitcairn's *Criminal Trials*, and Roberts's *Social History of the Southern Counties* are among the works from which I have gleaned some curious details, and there must be scores of others which might be profitably referred to, but which, from their very number, it were foolish to think of exploring, unless one knew beforehand that the quest would yield a certain find.

2. Where are the fullest accounts of Gipsy prize-fighters—Winter, Cooper, Jim Mace, &c.?

3. Of what antiquity and credit is the following tradition, given under "Stourbridge" in Kelly's *Worcestershire Directory* (1872):—

"There are still in the vicinity of this town descendants of a company (refugees from the kingdom of Hungary and province of Lorraine in the year 1656 or 1658), headed by a person of the name of Henzoll Henzey, who trusting to their knowledge of, and practical skill in, music as a means of existence, and not meeting with that support in London which they anticipated, left it and found their way into the Midland Counties, and at length formed their encampment at the 'Lye Waste.' Here the wanderers observed, with no small degree of pleasure, the existence of the valuable fire-clay out of which in their own country they had formed the glass and melting pots. The precise spot upon which the strangers took up their abode, and where the first glasshouse was erected, is still known by the name of 'Hungary Hill.'"

In Mr. Grazebrook's valuable *Collections for a Genealogy of the Noble Families of Henzey, Tyttery, and Tysack* (Stourb., 1877), this tradition is briefly dismissed as "not corroborated by any trustworthy evidence," but the additional detail is given that the discovery of the fire-clay was made "in digging holes for their tent poles." The whole question turns upon the tradition's truth or falsity; but could it be shown to be true, I should have little hesitation in declaring these wanderers to have been, not Huguenot refugees, but Gipsies. My reasons for deeming such an identification possible are these: (1) M. Bataillard says, on p. 36 of *Les Triganes* (Par., 1876), that glass-making was probably at certain epochs occupying a certain number of Gipsies; (2) the Hennezels, according to a French pedigree, were a "noblesse originaire du Royaume de Bohême" (cf. Fr. *Bohémien*, "Gipsy"); (3) the "potters" and "muggers" of the northern counties are almost certainly of Gipsy origin, following as they do to-day a Gipsy mode of life, and retaining in their slang several Gipsy words; (4) "half-Gipsies" are now employed in Birmingham to bore and affix the pattern plugs to mugs; and (5) the terms "noblesse" and "gentilshommes verriers" on the one hand, on the other "Gipsies," do not conclusively annihilate my guess. The modern "gentilshommes verriers" of Lorraine work at their trade like any mean artificers, and Gipsies in the fifteenth and the sixteenth centuries were received as nobles by European kings, James V. styling John Faw "our loved Lord and Earl of Little Egypt." The question deserves at least investigation, whereto I contribute a passage from Camden, unnoticed by Mr. Grazebrook. I quote from Bishop Gibson's edition (vol. ii. col. 980, sub "Durham"):—

"Along the river Tyne are several Houses for the making of Glass.....The workmen are Foreigners, but know not well from whence they came, only they have

a Tradition of their being Normans, and that they came from Stourbridge, and removed from thence hither, in the reign of Edward the Sixth or Queen Elizabeth."

4. The *κωμοδρόμοι* of Byzantine writers are defined by Du Cange as "Circulatores, atque adeo *Fabri ararii* qui per pagos cursitant: ut hodie passim apud nos, quos *Chaudronniers* dicimus." One of the earliest passages cited by Du Cange for the word is from Theophanes Isaurus (758-818), under the date 544 A.D.; but this has less value than others in which are described the bellows of these wandering smiths, and their singular combination of the goldsmith's with the blacksmith's craft. These passages at once suggest that the *κωμοδρόμοι* were Gipsies, whom M. Chantre, following a view started by M. de Mortillet, believes to have introduced bronze to Europe from the far East (cf. *Edinburgh Review*, April, 1878, p. 469). This identification I have already elsewhere hazarded, but its most interesting proof remains hitherto unbroached. In Montenegro and south-eastern Europe generally there is a current tradition that the founder of the Gipsy race was laid under a curse for forging the nails with which our Lord was crucified. To rebut, as it would seem, this calumny, the Gipsies of Alsace tell how that founder stole, on the contrary, one of the four nails provided for the crucifixion—the reason, this, why only three were used. Now a *κωμοδρόμος* assists at the crucifixion in a passage cited by Du Cange from *Anonymus de Passione Domini*; so that if the *κωμοδρόμοι* were Gipsies, the tradition is as old at least as this *Anonymus de Passione*, and Gipsies must have been known in Europe when it was composed. The question arises what the antiquity of the work in question may be. Mr. Bensly thinks it may be the same as a *S. Joannis Theologi Commentarius Apocryphus MS. de J. C.*, stated by Meursius to be in Cod. Colbert, 453, two MSS. answering to which description are to be found in the Paris Cat. of MSS., viz., Nos. 929 and 1021. Can any of your correspondents help me beyond this point, in settling which of these MSS. is the one containing mention of the *κωμοδρόμος*, and what is its antiquity? Space forbids my going into the arguments advanced by MM. Bataillard, Chantre, E. Burnouf, and others, for upholding the prehistoric existence of Gipsies in Europe, but I may mention that the identification of Gipsies and *κωμοδρόμοι* would go far to bridge over the gulf of centuries that yawns in all their theories, and that M. Bataillard has welcomed my proposed identification as an important discovery.

FRANCIS GROOME.

5, Argyle Park Terrace, Edinburgh.

EPHRAIM CHAMBERS ON FRANCE IN 1739.

The following letter, addressed to the founder of the ancient and respected firm of Longmans in Paternoster Row, was written in 1739 by Ephraim

Chambers, the writer of a cyclopædia, important in its day, and known in subsequent editions as Dr. Rees's *Cyclopædia*. The letter describes several interesting points relating to France and to French social life about a century and a half ago, in a manner that shows Chambers to have been a very shrewd and observant traveller. His observations on the over-sub-division—or *amorcellement*, as our neighbours term it—of the soil of France, prove that it has been an evil of long continuance. The alleged tendency of the French of those days rather towards urban agglomeration than rural isolation is also curious. We may, however, doubt whether Chambers's impressions about it rested on any correct statistics, for the small holdings of lands must assuredly have called for a scattered population. We are the less doubtful of his correctness where he describes the common ambition amongst Frenchmen to possess a little country house, in addition to a town lodging. That must be an hereditary fancy, as it is quite observable down to the present day. The hatred of solitude, as depicted by Chambers, remains also an ingrained characteristic of the race; so much so, indeed, that it still prevents a Frenchman, able and smart all round as he really is, from becoming a good colonizer or pioneer in those dismal dreary swamps and forests where a sturdy beer-drinking, beef-eating, British emigrant will cheerfully work his way, with little beyond his own voice to break the silence and monotony.

Chambers's description of the Frenchman throwing himself, at early morn, out of doors, and quartering himself on the public till the clock strikes twelve, is by no means obsolete or deficient in local colour. The café and restaurant still thrive in the forenoon. Is the secret of it that the French as a people are earlier risers than the English? Chambers was also, no doubt, right in praising the solid loyal style of building prevalent in French towns. This still holds good, and puts to shame the shabbiness and rapacity of too many of our builders and landlords in England, where a leasehold tenure, without tenant right for improvements, is so common; whilst in France, houses, as a rule, are freehold, and built with due regard to perpetual possession. The remarks on the absence of glass in windows, and the substitution of paper, in French houses of the upper, as well as of the lower, classes in 1739, are something surprising. So, too, is the alleged predilection of the people for beer above wine, or, at least, above what the chairman at a recent public dinner in England called the "beastly Gladstone claret." It touches British pride to think that the "Chateau Margoo" at twopence a bottle, and Vin de Grave, or Pontac, at three-halfpence a bottle, were beaten on their own field by small beer; and that as to good English ale, that liquor had to be well watered before it became fit drink for the Bordelais:—

Bordeaux, July 26th N.S. 1739.

"Dear Sir,—I wonder how it happens, I have been so long without writing to you: Yours of the 23^d of March lies still by me unanswered. I know not where to lay the fault: My heart, I know, had no part in it: Nor can I tax my memory wth the least remissness on y^r account—Till y^r truth can be clear'd up, give me leave to congratulate you on M^r Longmans recovery, on y^r new Chateau, on y^r quick sale of Cyclopædia, and on divers other articles of comfortable importance contain'd in y^r last, none of w^{ch} but deserved a letter of Compliment a-part, especially M^r Longman's escape, w^{ch} alone merited twenty. I thank D^r Shaw, as well as y^r self, for y^r share each contributed to it. The good designs, also, w^{ch} you have formed in my behalf, claim my best acknowledgements, be the success of 'em what it will.

You see by my date y^r I am at y^r fountain of Claret: yet you are not immediately to conclude I drink nothing but Nectar and Ambrosia. I have no where met worse Wine y^r here: And tho we have chateau-margoo for 8 sous a bottle, & Grave & Pontac Wines for 5 or 6, the liquor chiefly drunk here, at this season, for pleasure, is small-beer. A bottle of this costs as much as two of wine; & it would not be dear, were it half so good as y^r common table-beer at London. Here is also some Bristol & Hull beer, but this is too potent for French Noddies, who are forced to Drink it with double y^r quantity of water. I suppose you are now busy among y^r Builders. 'Twill be a troublesome time to you; but 'tis a trouble which a Man will hardly have above once in his life. The Prettiest country-houses I have seen in France, are here about Bordeaux: But they belong chiefly to y^e English, & Dutch Merch^{ts}. For as to y^e chateaux of y^e French, they are poor Things. One hardly sees any thing y^e deserves y^e name of a Gentlemans Seat in all France. unless it be a few near Paris, belonging to y^e Princes of y^e blood &c. w^{ch} are rather consider'd as Palaces, than as Country-seats. Yet y^e French have all their Country houses: Scarce a Burgher, or even Villager but has his little *maison de campagne*. Round all y^e great Citties in y^e South of France, these swarm beyond all belief. 'Tis computed, there are not less y^e 40 thousand in y^e single neighbourhood of Marseilles. Yet there are none of 'em inhabited, nor are they built for dwelling houses. Their only use is on acct of the *Racotte*, or crop. For y^e Lands of France, you may please to observe, are not possessed, like those of Eng^l, by Country gentlemen, and Farmers who live upon 'em; but by the inhabitants of Towns, & Villages. Not a shop-keeper, or a handicraft, scarce a Collier but has a little estate in Land, consisting of at least a Vineyard, with sometimes a bit of arable. There are many thousand of these *Biens* or Estates w^{ch} are not worth above half-a-crown p. ann. a-piece. But to y^e better sort of 'em, there is also belonging a little house, w^{ch} a Garden & a barn. Hither, then, do y^e owners repair in July, to over-see y^e reaping and thrashing of their Corn; & in September, to gather & press their Grapes: after w^{ch} they shut up their doors, & rarely go near 'em, unless to make Collation. The reason of all this is resolvable into y^e humour of y^e French, who cannot bear to be alone. Solitude and silence are desolation and death to 'em. Their only pleasure is to shine in y^e Eyes of others; and where there is no person to admire their wit, their person, or their dress, they are undone. Hence it is, that their country-people cannot live, like ours, dispersed in single houses and Farms; But their Peasants and Farmers either get into y^e Citties nearest them, or they form towns and Villages among 'emselves: From these y^e plough-man goes out daily wth his team, and the shepherd with his flock, in y^e morning, and return with 'em at Night, to shelter within the walls. 'Tis for y^e like reason y^e you find their Gentry, rather y^e live solitary in

their Own Chateaux, will pig into any little hole in a neighbouring town, and let their Country-houses go to ruin.

The French are a people born for Society, & have cultivated y^e art of being agreeable in it, beyond all other People. 'Tis almost y^e only art they do study; as, in reality, to this are reducible almost all y^e pleasures they enjoy. Their own Families afford 'em no Entertainment: As soon as a Frenchman is up in a Morning, he throws himself out of doors, & quarters himself on y^e public at least till noon. The first croud he can thrust his head into, he is happy. In Towns & Villages where there are no houses of rendezvous to repair to, He posts himself at y^e corner of some street, with his back to y^e wall, till some other person come by in y^e same circumstances. These fall into chat, and are soon joyned by two or three more: Thus by degrees is formed what they call a *Calotte*, w^{ch} is gaining & losing in bulk till twelve o'clock, when y^e assembly breaks up, & all repair to dinner. They sit long at table, and after rising make their parties at Cards, w^{ch} employ 'em till supper; After w^{ch} is y^e fine time for walking: Accordingly, they sally out in y^e dusk, men & women, linked arm in arm, and walk, talk, make love, sing & dance till past midnight.

Englishmen who come into France are apt to think y^e Country uninhabited; because they do not every where meet with houses despersed, as in England. A man will frequently travel eight or ten miles without seeing any thing like a house. When he quits one town or village, he may generally take his leave of mankind till he arrives at y^e next. Yet is France, taking one part wth another, better peopled than England. In reality it swarms with Inhabitants: Every country-town & Village is a perfect beehive, where a multitude of people is crouded into y^e least compass. Their towns make no figure. A scurvy place seemingly not comparable to one of our worst market-towns, shall contain three times as many Inhabitants. Pezenas, a Village where I lived some time, w^{ch} does not stand on much more ground y^e Colney-hatch, contains, I dare say, more people than St. Albans. In Languedoc & Provence one every where meets with miserable Holes in y^e clefts of Mountains, & rocks, w^{ch} for Inhabitants would out-number many of our Shire-towns.

The reason is, y^e the french live close: They croud as near one another as they can get. Their streets are so narrow, y^e an Ass laden wth Wood will clear 'em from end to end, & drive every soul in a-doors: and their houses are so high, y^e you have generally four or five families over one another's heads. For a single family to have a whole house, is a thing hardly known, except among people of y^e first rate. Every story is intended for a separate family, and has all Accommodations accordingly. Hence it is that their towns are very dirty, & in winter very dark, & Cold. But they think all this more than atoned for, by their being cool, & keeping out y^e Sun in Summer. This is certainly ill-judged; for y^e closeness & crookedness of y^e streets if it keep out y^e Sun, keeps out y^e Wind, & prevents y^e free-Ventilation of y^e air w^{ch} would cool 'em: So y^e they lose as much by their contrivance as they gain, & make their mansions unpleasant into y^e bargain. This they seem to be growing sensible of; so y^e most of y^e Towns built of late, are in another tast, quite open & airy. As y^e Old ones decay, they will all be reformed to this model; But it will be many ages first: For y^e French Towns are almost immortal. They are built excessively massive & Solid, most of 'em of Free-stone; So that they defy both time and fire. Their ordinary houses will stand four or five hundred years. The walls, and every thing about them are treble y^e strength & thickness of ours; and the timber is in proportion: indeed, it needs it, considering y^e load it has to sustain; For the Floors are all paved, up to y^e very

Garrets. The worst article in them is y^e Windows, which are rarely glazed. In y^e Lyonnais & Dauphiny they are generally papered, w^{ch} is said to be done in favour of y^e Manufactures of gold, & silver stuffs, & brocades w^{ch} abound here. Tis pretended, y^e y^e light of a glass window dazzles, and disturbs y^e Workman. But if this were all, I do not see why y^e houses of y^e Nobility should have no other y^e paper-windows. But 'tis still worse in most other Provinces, where you have neither glass, nor paper, nor any thing else to defend you, but wooden *volets*, or shutters: So y^e you must either sit in the Dark, or wth y^e Windows open to all Weathers.

I Propose to set out to-morrow for Rochel, & Nantes, in my way to Paris. I have been here five weeks, w^{ch} is much too long, occasion'd by a mistake in a remittance of Money to Me. This has thrown me into y^e very hottest, & worst part of y^e year for travelling. But my motions will not be very quick, nor my days-journeys long. The Banks of y^e Loire, when once I can reach 'em, will yield me shelter, & refreshment. There will be no great Vintage this year, in these parts: The Frost about Bordeaux, and y^e hail in most other provinces have made great slaughter among y^e Vines. Remember me to all Friends: My best wishes are with M^r Longman. Forget not to make my compliments to all who ask after me, & Especially to M^r Berriafoord. I know not what is become of D^r Shaw, nor how to direct to him. I am, Dear Sir,

"Your ever affectionate Friend & humble Servant,
"EPL. CHAMBERS.

"For Mr. Longman, Bookseller, at the Ship and Black-Swan in Paternoster Row, London.

"P.S.—I know not whether I shall have opportunity for writing to you again before I reach Paris. You may direct to me thus: A Mons^r Mons^r Martin, Marchand Flamand, au Café de Battiste, vis à vis la Comédie Françoise, Fauxbourg St Germain à Paris—pour faire tenir à Mons^r Chambers gentilhomme Anglois."

FREDK. HENDRIKS.

SHAKESPEARIANA.

A FEW NOTES ON THE GLOBE EDITION OF "CYMBELINE."

- "Hath nature given them eyes
To see this vaulted arch, and the rich crop
Of sea and land, which can distinguish 'twixt
The fiery orbs above, and the twinn'd stones
Upon the number'd beach?" I. vi. 32-36.

For "the number'd" read "the unnumber'd." A parallel passage in *King Lear* warrants and requires this correction:—

"The murmuring surge
That on the unnumber'd idle pebbles chafes."
IV. vi. 20, 21.

Besides, there is an evident allusion to a passage in Scripture, "As the stars of the sky in multitude, and as the sand which is by the seashore innumerable" (Hebrews xi. 12). The expression "unnumber'd beach" is not one whit more peculiar than "innumerable sand." As a comment on "twinn'd stones," cf. V. v. 120, 121,—

"One sand another
Not more resembles."

- "Base and unlustrous as the smoky light."
I. vi. 109.

In correcting "illustrious," the misprint of the First Folio, and substituting for it "unlustrous,"

I think the Globe has robbed the Shakspearian vocabulary of a fine word. The original word, I doubt not, was "illustrious," the negative prefix is being softened before *l* into *u*, as in "illegal," &c. Cf. "imperceiv'rant" for "unperceiving," in IV. i.

- "O, this life
Is nobler than attending for a check,
Richer than doing nothing for a bauble."
III. iii. 21-3.

I think it unfortunate that "brabe." Dr. Johnson's happy correction of "babe" in the First Folio, has been superseded by "bauble." "Brabe" appears to me to have been on Shakspeare's part a designedly chosen word. Tò βραβείον, derived from which we find in mediæval Latin "brabium vel bravium," was the prize awarded to the victor in the public games. (Οὐκ οἶδ' αὖτε, οἳ οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβείον, I Cor. ix. 24. Tò βραβείον is rendered in the Vulgate by "bravium," in the Codex Amiatinus by "brabium.") Courly services, in the view of Belarius, no more deserved the name of work than did the labours of the athlete. Practically useless like him, they were a

"doing nothing for a brabe."

To the "bauble" of the Globe it may be objected that by the possession of a bauble no man is enriched. Belarius was telling his adopted sons that in possessing honest independence they were possessed of truer riches than wealth acquired as the reward of worthless services.

- "Some jay of Italy
† Whose mother was her painting hath betray'd him."
III. iv. 51, 62.

It is always fortunate when we can make Shakspeare his own interpreter. Such is the case here. A few lines below, in this same speech of Imogen's, we read:—

"All good seeming,
By thy revolt, O husband, shall be thought
Put on for villany; not born where 't grows,
But worn a bait for ladies."

So the beauty which Imogen feared had seduced Posthumus into infidelity to her was "not born" where it grew, was not native, but the product of meretricious art. Of the seeming bloom on the vice-paled cheek the paint-pot was the "mother."

- "No court, no father; nor no more ado
† With that harsh, noble, simple nothing,
That Cloten, whose love-suit hath been to me
As fearful as a siege."
III. iv. 134-7.

I cannot believe that Imogen could call Cloten in any sense "noble"—him whom she had declared unworthy to be "underhangman" in her husband's kingdom. "Noble" I take to be here used in

- * For a pun on "noble," see I *Henry VI.*, V. iv. :—
"Pucel. Peasant, avant! You have suborn'd this man,
Of purpose to obscure my noble birth.
Shep. 'Tis true, I gave a noble to the priest
The morn that I was wedded to her mother."

its monetary sense. "Harsh" I regard as a misprint for "trash." The whole passage I read thus:

"No court, no father; nor no more ado
With that trash noble, simple nothing, Cloten—
That Cloten, whose love-suit hath been to me
As fearful as a siege."

She calls him first a "trash noble"—a base coin; then correcting herself, as if even that was too good a name for him, she calls him a "simple nothing." "Cloten," which I have inserted at the end of l. 135, is needed to complete the verse, while the repetition "Cloten—that Cloten," adds much to the force of the passage.

6. "You should tread a course
†Pretty and full of view." IIL iv. 149, 150.

I do not wonder that the Globe has placed an obelus at "pretty," and do not suppose any one thinks that that word, in the connexion in which it here stands, came from Shakspeare's pen. I was long at a loss what to substitute, shrinking as on principle I do from offering a merely conjectural emendation. At last what I humbly think the right reading dawned upon me,—

"You should tread a course
Ready and full in view."

How very easily may the printer have mistaken *R* for *Pr*, *R* looking so like *P* overlapping *r*! That initial error made, the rest of the misreading is easily accounted for. R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

(To be continued.)

"THE UNDISCOVERED COUNTRY FROM WHOSE BOURN," &c. (5th S. xii. 243).—If any one wishes to vindicate the literal exactness of such a passage, he may observe that Shakspeare does not say "no traveller has returned," but "returns." I wish rather to point out what seems remarkable, that no commentator, so far at least as I have seen, has compared with it the closely parallel lines of the nurse in the *Hippolytus* of Euripides, vv. 189-97:—

πᾶς δ' ὁδυνηρὸς βίος ἀνθρώπων,
κούκ' ἔστι πόνον ἀνάπαυσις.
ἀλλ', ὅ τι τοῦ ζῆν φίλτερον ἄλλο,
σκότος ἀμπίσχων κρύπτει νεφέλαις.
δυσέρωτες δὴ φαίνόμεθ' ὄντες
τοῦδ', ὅτι τοῦτο στίλβει κατὰ γῆν,
δὲ ἀπειροσύνην ἄλλου βίωτον
κούκ' ἀπόδειξιν τῶν ὑπὸ γαίης
μήθοις δ' ἄλλως φερόμεσθα.

This is translated by Potter, v. 200 sq., *Euripides*, vol. i. p. 330, London, 1781:—

"But all the life of man is full of pain,
And trouble knows no pause. If there be aught
Than life more precious, darkness hangs around,
Concealing it in clouds: this present light
Ill claims our love, for that it gilds the earth,
And we know nothing of our future life,
Discover nothing of the realms below;
But in perplexing fables all is wrapt."

Monk, in his edition of the play, first published in 1811, refers to the corresponding lines in *Hamlet* in his note on the passage, as he does also to the last three lines of the following *Fragment* of Euripides:—

ὦ φιλόζωοι βροτοί,
οἳ τὴν ἐπιστείχουσιν ἡμέραν ἰδεῖν
ποθοῦν' ἔχοντες μυρῶν ἄχθος κακῶν,
οὕτως ἔρωσ βροτοῖσιν ἔγκειται βίον;
τὸ ζῆν γὰρ ἴσμεν, τοῦ θανεῖν δ' ἀπειρία
πᾶς τις φοβεῖται φῶς λιπεῖν τοῦ ἡλίου.
Stob. Flor., tit. cxxi. vol. iii. p. 476, Oxon., 1822.

Some have pointed out the similarity of rendering in Cranmer's version of Job x. and xvi. But Shakspeare was more likely to be familiar with the Geneva Bible, where there is: "Before I go and shal not returne, even to the land of darkenesse and shadowe of death" (x. 21). "For the yeeres accounted come, and I shal go the way, whence I shal not returne" (xvi. 22). The Bishope's Bible in both places has "turne againe."

ED. MARSHALL.

OLD BALLAD QUOTED IN "KING LEAR."—Amongst my *King Lear* scraps I find the following copy, made by me many years since, from MS. Lanad. 98, temp. Elizabeth:—

"Some men for soodayne joye dothe weeppe
And som for sorrowe singe
Wheras the lye in daynger deep
Tō pout away morninge
Betwen them bothe will I begen
Beinge in joy & payne
In synginge to lament my seene
But ytt reioys agayn
My senfull lyf dothe stell inorese
My soorowes be the mor
From wyckednesse I can not cense
Wo ys my hart tuerfor
Indeed somtym I do repent
And parden do obtayne
But ytt alase geven, inoontenynt
I fall into seene agayne
My corrupte natwer ys soo ell
Offendings mor & . . .

J. O. H.-P.

"MUCH ADO" &c., I. i. (5th S. xii. 244).—

"Scratching could not make it worse, an' 'twere such a face as yours were."

With regard to the above passage, Mrs. Cowden Clarke writes to me:—

"I find that Shakespeare sometimes uses (as it seems to me he does here) the word 'were' to express or imply a supposed condition. For instance, compare the following passages:—

'I see what thou *were* (wouldst be) if Fortune thy foe were not.' M. W., III. iii. 69.

'She *were* (had) better love a dream.'

Tw. N., II. ii. 27.

'You *were* (had) best go in.'

Oth., I. ii. 29.

'I *were* (had) best not call.'

Cymb., III. vi. 19."

These seem to be parallelisms, and if so, the phrase in question may rank as an idiomatic ex-

pression, and as one probably in use when Shakespeare wrote.

FREDK. RULE.

"HAMLET," V. i. (6th S. i. 32).—*Imperious* or *imperial*, &c. The same question was asked by me (4th S. x. 292) and repeated (4th S. xi. 72). Replies will be found in the latter volume, pp. 106, 166. *Imperious* is the word adopted by the learned editors of the Cambridge *Shakespeare*.

FREDK. RULE.

"OSTEOLOGY."—An abominable misuse of this word has of late years crept into fashion among the medical booksellers of London. Thus, in a circular just sent me by a medical bookseller, and now lying before me, he is described as a "dealer in osteology," and further on I find "Books and Osteology bought or exchanged," whilst in other similar circulars I have seen "human osteology" used=human bones, for I need scarcely say that by *osteology* in these instances is meant simply *bones*, whether loose or joined together in the form of a skeleton. Let us hope that this vile use of the word is not being adopted by the medical students, many of whom have had but a very imperfect general education.

F. CHANCE.

Bournemouth.

AN OLD CHARM.—The following extract is taken from an old book in my possession, entitled "*The four chiefest Offices belonging to Horsemanship*," by Tho. Blundeuill, of Newton Flotman, in Norfolk." Printed in the reign of Queen Elizabeth, and dedicated "To the Right-Honorable and his Singular good Lorde, the Lorde Robert Dudley Earle of Leicester," &c. :—

"Of the Night Mare.

"Thys is a disease oppressing eyther man or beast, in the night season when he sleepe, so as he cannot drawe his breath, and is called of the Latins Incubus.

"It cometh of a continuall crudity, or raw digestion of the stomack from whence grosse vapors ascending up into the heade doth oppresse the brayne, and all the sensityue powers, so as he can not doe theyr office, in giuing perfect feeling and moouing to the body. And if this disease chauncing often to a man, be not cured in time, it maye perhappes growe to a woorse mischief: as to the Falling euill, Madnesse, or Appoplexie. But I coulde neuer learne that Horses were subject to thys dyscase, neyther by relation nor yet by readyng, but onely in an olde Englyshe wryter, who sheweth neyther cause nor sygnes howe to knowe when a Horse hath it, but onely teacheth howe to cure it wyth a fonde foolishe charme, which because it maye perhappes make you gentle Reader to laughe, as well as it did mee, for recreation sake I wyll rehearse it.

"Take a Flynt Stone that hath a hole of hys owne kynde, and hang it ouer hym and wryte in a bill

"In nomine patris, &c.

"Saint George our Ladyes Knight,
He walked day so did he night,
Untill he hir found,
He hir beate and he hir bounde
Till trulye hir trouth she him plyght
That she woulde not come within the night,

There as Saint George our Ladyes Knight,
Named was three tymes, Saint George.

And hang this Scripture ouer him, and let him alone.

"With such proper charmes as thys is, the false Fryers in tymes past were wout to charme the money out of the playne folkes purses."

E. B.

ENTRIES IN THE PARISH REGISTER OF SEA SALTER, BY WHITSTABLE, KENT, BY THOMAS PATTEN.—The following extraordinary entries were copied about fifty years ago.

1734. "Edward Trice and Many Ards married at Sea Salter, Novr. 12th, a Bowl of Punch was made almost as big as the Caspian. Thos. Patten, B.P. [P.P.]"

"Jo. Powney, huntaman to that — of — of the City of Canterbury and Miss Eliz. Johnson were trammel'd at the Cathedral of Sea Salter, Jan. 28, 1734."

"John Houlden, widower, a young gape mouth'd, lazy fellow, and Hannah Mathews.....and old toothless, wriggling Hagg, both of Faversham, were trammel'd by License at the Cathedral of Sea Salter, June 6, 1744."

"Tom Jubust, a Rapsallion Souldier, and Mary Leekin married by License Jan. 4, 1748-9, Caspian Bowls of well acidulated Glimigrim."

"Wm. Parnell and Mary Steed, a doleful and forbidding saturnine damsel, Aug. 6, 1750. Old Tom Taylor, the great smoker of Whitstable, and a deaf old woman called Eliz^h Church were married at Sea Salter with two rings."

"Old Gammar Marlborough was buried Feby. 2, 1735.

This old stump was born Novr. 4, 1650."

"Buried Gaffer William Tried, the old Oaken Pin. This old man had lived in a little cottage near the sea side for 49 years, and, when he was cuppy, always sung 'The Cup, it was made of an Oaken Pin,' &c."

"Buried Jas. Ellis, a very strong young fellow, and a great smuggler, Jan. the last day, 1742-3."

"Martha Chambers, the most accomplish'd woman that ever lived in a Country Hole, was buried in Sea Salter Church yard, at the head of the Chancell."

"Died the Lord Beauchamp, only son of the Earl of Hertford, and only grandson (in the male line) of the Duke of Somerset, an accomplished youth; he died of the small pox, Oct. 4th, 1744." [George, only son of Algernon, seventh Duke of Somerset, died, aged nineteen, 1744, *rit. pat.*]

"March, 1747, died John Egerton, Duke of Bridgewater, in the 21 year of his age, posses'd of a vast Estate. 'The Glories of our Birth and State are Shadows, not substantial things,' &c."

"Oct. 24th, 1755, buried Honest Mat Loaquy, aged 54 years." [An affidavit was made that persons were buried in woollen.]

"Whitstable, Feby. 6, 1735, 'twas the day after the full moon, and the wind at N.N. West, there was the greatest spring tide known in the memory of the present age. Several smacks were forced into the Salts and the sea with a terrible fury lash'd the very Cliffs that bound the Parish of Sea Salter."

"Saturday, June 8th, 1745. I, Th. P., was on Salisbury Plain, when there happened to be the most violent clap of Thunder and the most dreadful flashes of Lightning that were ever heard, and soon the air for half an hour was all in a blaze, and after that such violent rains as if the world was threaten'd with a second Deluge."

"Sea Salter, Januar. 8th, anno 1734-5. There was a most terrible Storm of wind in the Southern parts of Britain, attended with fiery exhalations, and almost as destructive in its effects as the Memorable Storm which

happened Nov. 6, 1703. It lasted 10 hours, the wind South West."

As Bishop Patten adorned this see for at least sixteen years, further search in the cathedral registers will probably bring to light others of his moral and meteorological memoranda.

CALCUTTENSIS.

BURNS'S WORKS.—Perhaps you will consider, as I do, the following worthy of being recorded in "N. & Q." I have often had doubts as to Burns being the author of many pieces attributed to him, and which appear in the later editions of his works. In this I am not singular, as those better able to judge have put on record. Looking over an old magazine, *The Weekly Magazine, or Edinburgh Amusement*, published by W. & J. Ruddimans, 1773, vol. xxii., at page 50 my eye caught a piece of poetry titled *Address of the Author to his Bed*. Turning up Burns I find it is identical with what is called his *Verses to his Bed*. I do not require to point out to the thoughtful reader that Burns never could have penned the lines at fourteen years of age; not to mention that he states himself he did not "commit the sin of rhyming" till some years older. It is somewhat strange that for many years several lines of the *Address to his Bed* have been so oft quoted as to become almost household words. Doubtless their worth is partly the reason, but the fact of their being supposed to have emanated from Scotia's native poet will probably be the greater reason. Perhaps you will allow me to quote the words I refer to:—

"And man, convinced by thee alone,
That great important truth shall own,
That thin partitions do divide
The bounds where good and ill reside;
That nought is perfect here below,
But bliss still borders upon woe."

ALFRED CH. JONAS.

Kilmarnock.

CURRENT FOLK-LORE.—The following items have been heard by me within the last two weeks. The speakers were all well educated, but not people of such a nature as to be likely to pick up their folk-lore from books. 1. It is very unlucky to keep black-edged paper in the house, except in the event of a death having actually occurred. 2. Rooks always begin their nests on Sunday. My informant said he had himself seen this. I do not doubt him in the least, but believe that he saw the nest-building only on Sunday simply because he was too busy on other days to think of rooks or of folk-lore. 3. You must be a seven years' friend of the house before you dare stir the fire. I send these notes less for their own sake than as illustrating how much folk-lore survives in ordinary familiar conversation at the present day.

WILLIAM GEORGE BLACK.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CATHERINE DE BALSAC, FIRST DUCHESS OF LENNOX.—Esme Stuart, as is well known, was invited by his cousin, King James VI., to come over from France, where he had been married to Catherine, sister of the Sieur d'Entragues. Esme Stuart, on his arrival in Scotland, was invested with his uncle's title of Earl of Lennox, and was ultimately created Duke of Lennox. The troubles in Scotland at this period necessitated his return to France, where he died in 1583. Is there any authority for supposing that Catherine de Balsac came to Scotland with her husband, or that she ever was in this country? Calderwood, Spottiswood, and other writers on those times, whose works have been consulted, make no mention of such a visit. Charles Kirkpatrick Sharpe, a descendant of the Duchess of Lennox, in the introduction to *The Household Account Book of the Lady Mary, Countess of Mar*, Catherine's daughter, says that she is not supposed to have come to Scotland. I find, however, that David, Earl of Buchan, also a descendant, in a sketch of the life of his "forbear," the Earl of Mar, published in *The Bee* in 1792, says distinctly, in a footnote, as though quoting from some historical work, which unfortunately he does not name: "On the last Wednesday of September [1580], Mr. John Dury, minister of Edinburgh, gave a blast from the pulpit against Lennox, the king being present; and on the next Sunday Lawson gave one still more violent; so that Lennox was intimidated and prepared to send his wife beyond Seas." The letter regarding the invitation of Esme Stuart, given in Mr. Fraser's book, *The Lennox*, seems to lead to the inference that his family was left in France.

ALEX. FERGUSON, Lieut.-Col.

United Service Club, Edinburgh.

ARMORIAL.—Can any of your correspondents help me to put names to the following shields, which are mentioned in Halstead's *Genealogies*, pp. 228-9, as occurring in the windows of Lowick Church, Northamptonshire? they were certainly put in by Sir Henry Groen of Drayton, c. 1390:—

1. Or, a lion rampant gu., impaling Arg., two cinquefoils and a canton gu.
2. Gu., three escallops or, impaling Barry, arg. and gu.
3. Bendy of seven arg. and gu., impaling Drayton or Green of Drayton.
4. Arg., two crosses pommées in saltire differenced by an annulet sa.
5. Erm., on chief az. seven bezants, impaling Az three escallops arg.

6. Arg., a fess gu. between three eagles displayed sa., impaling Arg., a bend and in chief a martlet sa.

7. Gu., in bend seven billets arg., one, two, one, two, one, impaling Arg., on a chevron sa. three boars' heads erased or.

8. Or (or arg.), a cross sa., impaling Green of Boughton.

Some of these shields are still in good preservation. The other arms which are given all seem to be those of connexions of the Greens, viz., Holland, Colepeper, Mauduit, Green of Exton, Zouche, Roos, Mablethorpe, &c., but I have tried in vain to fix the above.
S. G. S. S.

HEART ON CHINA.—When looking over a collection of old china in a dealer's shop, a short while since, I came upon a set of mugs of undoubted Lowestoft ware, painted with monograms in gold, and bouquets of stalkless roses; and on the top of the white handle of each mug was a raised heart, slightly coloured, which the dealer told me was the mark of a man named Hart, a decorator at the Suffolk factory. He could not tell me from whence he obtained the information, nor can I find any mention of it in Chaffers. I should be glad to know if there is any authority for such a statement.
E. FARRER.

THE "HISTORY OF KING ARTHUR" BY SIR THOMAS MALORY: THE LAMENT OF SIR ECTOR OVER SIR LAUNCELOT.—Will any one say who was "the good old Mayortes, the Grand Khan," who was slain at the 329th page of *Palmerin of England*, vol. iv., and explain why Southey laments over him, as a valiant dog, parodying Sir Ector?—

"And now I daresay that Mayortes there thou liest that were never matched of none earthly dogs might; and thou wert the curtiest dog that ever bare collar; and thou wert the truest dog to thy master that ever followed horse; and thou wert the truest lover of a sinful dog that ever loved man; and thou wert the kindest dog that ever struck stroke with fore paw; and thou wert the goodliest person of a dog that ever came among company of knights; and thou wert the meekest dog and the gentlest that ever eate in hall among ladies; and thou wert the sternest dog to thy mortal foe, that ever took Lion by the throat!"

W. G.

[See 5th S. xii. 838.]

FITZJOHN'S AVENUE.—Who was Fitzjohn, and why should a row of houses leading from the vicinity of the Swiss Cottage to that of Hampstead Church be named after him? These houses have been built upon meadows, which from time immemorial have been known as the Hampstead Conduit Fields. Does it not seem a pity that the old topography of London and its neighbourhood should be forgotten, and the landmarks afforded by these old local names obliterated at the caprice of a nineteenth century builder? Our ancestors were wiser when they built Conduit Street, and commemorated Lamb's Conduit Fields. P. W.

MANOR OF "DEVILLISH."—In Selden's *Privileges of the Baronage* is an extract from a petition, 42 Ed. III., preferred by William Latimer, of the county of Dorset, in which the following occurs: "Whereas our Lord the King otherwhiles in the pestilence granted to the Bishop of Salisbury the Wardship of the Manor of *Dentish* and *Devillish*," &c. Does this strangely named manor still exist? I do not find it in any gazetteer.

E. LEATON BLENKINSOPP.

N. O., CLOCKMAKER.—Who was N. O.? He flourished in 1608, and his clocks were the first that kept good time. They say there is one of his workmanship at Hampton Court Palace.

C. B.

"ALL SHARPS."—My servant told me on Sunday, "That dog did all he knowed to get out whiles you was in church; I was forced to *play all sharps* to keep him indoors." Is this a common expression? I never heard it before.

W. D. PARISH.

SIR WILLIAM JONES, CIRCA 1679-86: SIR RICHARD HART, CIRCA 1696-1705.—Who were these persons? Sir William Jones appears as a ratepayer in the churchwardens' accounts for the parish of Compton Bishop, co. Somerset, from 1679 to 1686, when Richard Jones, Esq., takes his place. In 1696 Sir Richard Hart is rated for the same property. He is succeeded in 1705 by William Hart, Esq., who and his descendants appear as ratepayers until 1723. In 1730 Mrs. Andrews is rated for the estate, and remains until 1762, when she is succeeded by William Binford, Esq., who held it until 1776. Information as to any or either of these persons will be welcome to

EDWARD FRY WADE.

Axbridge, Somerset.

THE CADIES' DINNER IN "HUMPHRY CLINKER."—Can any one tell me the meaning or explanation of the following toasts in the cadies' dinner in *Humphry Clinker* (Smollett's *Works*, ed. 1790, vol. vi. p. 157): "The best in Christendom," "Gibb's contract," "The beggar's benison"?

R. W. C. P.

[For "The beggar's benison," see "N. & Q.," 5th S. xii. 48, 98.]

"GILL."—Prof. Skeat (*Etym. Dict.*) follows Bailey—I mean, of course, as regards time—in saying that a gill is a quarter of a pint. I thought at first that the statement was the result of a clerical error; but when I had duly read through the article *sub* "Gill" (3) I found that *gallon* was said to be its augmentative form, "since a *gallon* contains thirty-two *gills*," which must mean quarter pints. May I be pardoned if I raise a modest bark of inquiry as to the correctness of the definition? I am emboldened to do this by re-

membering that a lady who had been at the bar once told me that a quarter of a pint was called a jack and half a pint a gill, and by finding this assertion confirmed in Robinson's *Glossary of Words Used in the Neighbourhood of Whitley* (K. D. S.), a work of which, next to the compiler, Prof. Skeat probably knows more than anybody else.

ST. SWITHIN.

"**TAXATIO ECCLESIASTICA.**"—In 1288 Pope Nicholas IV. granted the tenths of all ecclesiastical benefices to Edward I. for six years, towards defraying the expenses of an expedition to the Holy Land. A valuation of all the ecclesiastical property in England and Wales was accordingly made, and was called *Taxatio Ecclesiastica*. This valuation was printed from two MSS. by the Government in 1802. From a document of the time of Edward II., which I have recently seen, I am inclined to think that no benefice under the rating of 4l. was liable to this tithe, unless the holder of such benefice also held some other ecclesiastical property which would bring the total value up to this amount. I should be glad if any one would kindly inform me if this be correct.

C. J. E.

JACQUELINE DE RIEUX.—I have a curious old oil painting (on wood) of a lady bearing the above name. Her costume appears to me to be of the Tudor epoch, and the painting is stiff and formal—something like a very poor Holbein. Who was the painter, and will any reader of "N. & Q." kindly elucidate this portrait for me?

W. HARDMAN, LL.D.

EPIGRAM ON THE EMPRESS MAUD.—Whence is this epigram?—

"Ortu magna, viro major, sed maxima prole
Hic jacet Henrici filia, nupta, parens."

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

"**LONDON**" v. "**LONDRES.**"—It is certainly remarkable that well-educated Frenchmen at the present time persist in calling the capital of England "Lon'dr." and perhaps even more singular that in writing and printing they insist in styling it "Londres." Can any explanation, or even excuse, be given for this, or must we suppose that, having given London this nick-name, they continue it from love of habit, though well aware that it is an alias? It cannot be said that the name is difficult to pronounce. If a Frenchman who was going to Meudon were to tell a compatriot that he was going to "Meu'dr," would he not be ridiculous, and also unintelligible? And if he can call Meudon "Meudon," why must he call London "Lon'dr"?

EDWARD SOLLY.

MERCHANTS OF THE FIRST LONDON DIRECTORY: THE HARVEYS.—Hotten, in the introduction to

his reprint of the little *London Directory* of 1677, says: "The Harveys of the list [viz., Mr. Harvey, Swithin's Lane, Jo. Harvey, Beerbinder Lane, and Mr. Harvey, St. Mary Hill] are of an honoured flock. They are near kinsmen to Dr. William Harvey, famous in medical history," &c. The latter part of this statement appears, however, to have been made without foundation, as there were at the time several eminent London merchants of the name, but of different families. Who were the Harveys really referred to? Brief particulars respecting any of the other merchants or bankers of the list would doubtless be interesting.

E. B.

A PSYCHOLOGICAL MYSTERY.—Tennyson in his *Lancelot and Elaine* has the following lines:—

"As when we dwell upon a word we know,
Repeating, till the word we know so well
Becomes a wonder, and we know not why."

Has any other writer alluded to this curious psychological fact? Can any one give a satisfactory explanation why a word repeated over and over to oneself should "become a wonder"? That under these circumstances it does become one, I think, admits of no doubt. The poet confesses his own inability to explain the matter, but, as an old writer says, it may be possible to hazard a "wide solution."

JONATHAN BOUCHIER.

Bexley Heath, Kent.

WANTED AN ORATION BY SYDNEY SMITH.—What "immortal oration" is referred to by the *Times* of Nov. 29, 1877, in a leading article which runs thus: "The speech of Sir Henry Hoare was a model in its way; it condensed the violence of the warlike faction with an unconscious skill, which recalls a certain immortal oration by Sydney Smith?"

CONSTANT SUBSCRIBER.

WORDS ENDING IN "-CION."—Will any of your readers furnish the names of words thus ending—for instance, *suspicion*, *coercion*? The editor will be good enough, perhaps, to send me his correspondents' post-cards on the subject *direct*.

VERITAS.

F. VANDER MYN.—Can any one tell me anything about this painter? I have three three-quarter length portraits signed by him, 1755. In Bryan's *Dictionary of Painters and Engravers* mention is made of Herman Vander Myn, who died in 1741, but nothing at all about F. Vander Myn.

C. L. K.

THOMAS SWINNERTON was Mayor of Newcastle-under-Lyme in 1756, and Alderman of the borough for thirty years. Any information about his immediate forefathers and about his descendants will be gratefully received. Please address (care of Bemrose & Sons, Derby),

S. S. D.

ANDERSEN'S "BILDERBUCH OHNE BILDER."—Is the touching story of the Louvre which the Moon tells on the fifth night founded on fact? During the revolution days—

"Ein armer, kleiner Knabe in Lumpen kämpfte muthig zwischen den ältern Krieger; tödtlich verwundet von mehreren Bajonettstichen sank er zu Boden, es war im Thronsaal und man legte den Blutenden auf Frankreich's Thron und wickelte den Sammt um seine Wunden; das Blut strömte über den Königlichen Purpur. Welch' ein Bild! Der prächtige Saal, die kämpfenden Gruppen! Eine zerbrochne Fahne lag auf dem Boden, die dreifarhige Flagge weht auf den Bajonetten, und auf dem Thron der arme Knabe mit dem blassen, verkälten Gesichte, die Augen zum Himmel gerichtet, währen die andern Glieder im Todeskampfe zuckten; seine nackte Brust, seine armeelige Kleidung, und halb sie bedeckend die Draperie des reichen Sammet mit den Silberlilien. An des Knaben wiege war prophezeit worden, 'Es wird auf Frankreich's Thron sterben!' Das Mutterherz hatte von einem neuen Napoleon geträumt."

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

NATURE-WORSHIP.—I should be glad to know where I may find nature-worship, the chief subject of an article in the *Athenæum* of July 14, 1877, on Prof. Shairp's *Poetic Interpretation of Nature*, further dealt with. A. B.

AUTHORS OF QUOTATIONS WANTED.—

"If Lucretia were chaste, why was she killed; if unchaste, why is she praised?" Mr. Lowe used the above illustration in speaking on the proposal to extend the franchise from the boroughs to the counties. It has been used as an illustration in more than one newspaper.

CONSTANT SUBSCRIBER.

"What doth not yield to Time's relentless hand?

Where's Troy, and where's the maypole in the Strand?"

JOHN COLLINGRIDGE.

"Land me, she says, where love
Shows but one shaft, one dove,
One heart, one hand.

A shore like that, my dear,
Lies where no man will steer,
No maiden land."

RHONA.

"Discere si queris, doceas, sic ipse doceris:
Nam studio tali tibi proficis atque sodali."

The motto adopted by the *Educational Chronicle* (Manchester).

A. A. R.

Replies.

"PUZZLE."

(6th S. I. 12).

PROF. SKEAT and I look upon the growth of language from such different points of view, that it is not surprising if we often fall out with respect to the comparative probability of particular etymologies. He thinks that the derivation of *puzzle* from *oppose*, to put questions to, to examine, is completely established by the discovery of instances in which the substantive *apposal* (analogous to *proposal*, *disposal*) is found in the sense of questioning, inquiry,

or, as he says, of a question hard of solution, a puzzle. But in the only one of the three instances in which the question is actually mentioned, "Why wepe ye so?" there is certainly nothing of the nature of a puzzle in it. My objection, however, does not lie in the remoteness of meaning, but in the improbability of *apposal* being corrupted into *puzzle*. *Apposal*, being a word of the literary language, would not lend itself easily to corruption. We see, indeed, in the case of *disposal* and *proposal* how little tendency there is to anything of the kind in such words as these. Nor is there any occasion to resort to the supposition of so violent a corruption. The notion of confusion of mind is expressed in other instances by the figure of turbid water. To *muddle* is explained by Webster, to make turbid or muddy, as water; also to cloud or stupefy, to make stupid with liquor. And *muddy*, turbid, is also used in the sense of confused, cloudy in mind, stupid. *Muddy-headed*, dull, stupid (Webster). The change of pronunciation from *muddy* to *muzzy* may perhaps represent the imperfect pronunciation of one made *muzzy* by drink, as an imperfectly speaking child says *muzzer* for *mother*. It is not clear what is the radical image in *fuddle*, to stupefy with drink; but we have the same variation of pronunciation in *fuddle* and *fuzzle* (to intoxicate, to fuddle—Webster) that we observed in *muddy* and *muzzy*. Finally, to *puddle*, to make foul or muddy (Webster), is used by Shakespear in the sense of confusing the mind:—

"Something sure of state,

Either from Venice or some unhatch'd practice
Made demonstrable here in Cyprus to him,
Hath *puddled* his clear spirit."

The same change of pronunciation which we have seen in *muddy* and *muzzy*, and in *fuddle* and *fuzzle*, would convert *puddle* into *puzzle*, and this, I am persuaded, is the true origin of the word.

H. WEDGWOOD.

THE FATHER OF ROBERT FITZ HARDING (5th S. xii. 362, 437, 477; 6th S. i. 20).—The readers of "N. & Q." will, like myself, be very gratified by having the opinion on this matter of one so critically acquainted with Domesday Book and everything relating to Anglo-Norman times as the historian of Shropshire.

The only fact which MR. EYTON considers to throw doubt upon the identity of Robert's father with the son of the Stallere Ealdnoth is the date of his death, "about 1115." Now I think this date should be regarded as only a reasonable conjecture of Smyth's, and nothing more, the day being, as MR. EYTON suggested, evidently an anniversary obiit at St. Augustine's.

Smyth states Robert to have been born 1085, and Maurice his son "at Bristol about A.D. 1117, not long after the death of Harding, his grand-

father," &c.* It is very unlikely he had any authority whatever for these early dates, those of birth especially being so rarely recorded at this period, and some other statements of his are, I fear, not more worthy of credence, although he may not have originated them. There is, therefore, nothing to prevent our acceptance of Mr. EYTON's opinion that Ealdnoth the Stallere was the grandfather of Nicholas and Robert. I may add that the recurrence of the name of Nicholas is the fact—not without weight—that first drew my attention to the possibility of Robert being younger brother of Nicholas, whom I believe I am the first to identify as the lord of Meriet.

My reason for supposing that Nicholas fitz Harding was at least not a young man in 1166, besides the fact that five years after we find his son in possession as his successor, and therefore of full age, is that the latter was, in all probability, the Henry de Lopen who, as if the husband of one of two co-heirs, then held, conjointly with John Belet, a knight's fee of the barony of William Malet (*Liber Niger*, i. p. 93).

I wish to correct an error in the tabular pedigree at 5th S. xii. 363. Helena is said to have been wife of Robert de Berkeley of Dursley, not of Roger, as I wrote.

A. S. ELLIS.

Westminster.

CROMWELL, "THE GLOOMY BREWER" (5th S. x. 148; xii. 292, 349).—With regard to the interesting question whether Cromwell was ever a brewer or not, I believe I am correct in saying that there is really no positive contemporary evidence or any real proof of such having been the fact. However, as MR. PEACOCK very truly observes at the last reference, there are many allusions to the story in seventeenth century literature, but as they are "mere gibes" by partisan writers of different politics, one cannot consider them of much historical value. Nevertheless, as some of these allusions from the songs of the period have been given in "N. & Q." it may perhaps interest your readers if I add the following extracts, written in 1649, from the second part of Clement Walker's anonymously published *History of Independency* (of which I am fortunate enough to possess a complete copy of all four parts).

On p. 186, referring to the Council of State formed in February, 1648-9, which sat at Whitehall, Walker says:—

"White-hall is now become the Palace of a Hydra of Tyrants instead of one King, where our *Hogens Mogens*, or Councell of State sit in as much state and splendour with their Roomes as richly hang'd (I wish they were so too) and furnish'd (if you will believe their licenc'd News-books) as any Lords States in Europe; yet many of these Mushromes of Majesty were but Mechanicks, Gold-smiths, Brewers, Weavers, Clothiers, Brewers, Clerks, &c., whom scornfull Fortune in a spitefull merri-

ment brought upon the Stage, and promoted to act the parts of Kings."

On p. 199 is also the following passage:—

"Be it known unto all men by these presences, that Harry Parker, the Observator, is returned from Ham-borough, and highly preferred to be Brewers Clerke, (*alias* Secretary) to Cromwell; to whose Designes he hath prostituted his pen."

And again on p. 203, referring to Cromwell's expedition to Ireland, and prophesying his return with greater influence than before, Walker says that Oliver may then—

"take substantiall and actuall possession of the Throne which he already enjoys in all things but the Title. And then let all true Saints and Subjects crie out with me, *God save K.(ing) Oliver and his brewing Vessels.*"

And lastly, on p. 230, referring to Thomas Scott (the M.P. and regicide) who was ordered by the House to report on the business of Monk's treaty with O'Neale, August, 1649, Walker makes the following marginal note:—

"Scott having studied the Politiques in a Brewers Tally, is become a great statesman in our new Babel."

Carlyle, in chapter iii. of his *Letters and Speeches of Oliver Cromwell*, makes some very sensible remarks about the story of Robert Cromwell's having had a brewery at Huntingdon, most probably in reference to the following statement in Dugdale's *Short View of the Troubles in England*, Oxford, 1681, p. 459:—

"Robert Cromwell, though he was by the countenance of his elder brother ('Sir Oliver') made a Justice of the Peace in Huntingdonshire, had but a slender estate; much of his support being a brew-house, in Huntingdon, chiefly managed by his wife," &c.

If I may be permitted to give my own idea on the subject it is this: that either Robert or Oliver Cromwell (perhaps both) had a brewhouse on the estate, where beer was made from the owner's own grain for the use of his household and dependents, and perhaps his tenants and neighbours. No doubt this was done in former days by many country gentlemen, but they could not correctly be called brewers for doing so.

Robert Cromwell owned certain lands around Huntingdon and farmed them himself, and the income was computed then to be about 300*l.* a year, which (as Carlyle remarks) was a tolerable fortune in those times, perhaps somewhat like 1,000*l.* (or even 1,200*l.*) now. After his father's death, from about 1620 to 1631, Oliver Cromwell lived in the same place and farmed the same lands, but afterwards removed, and acquired and farmed estates at St. Ives and Ely. On one or all of these estates Oliver may have done brewing for his own tenants and household, but that he ever had any regular trade as a brewer is most unlikely and improbable. There is no mystery about Oliver's method of life before he entered the army, and if he had really been a brewer (instead of being a country gentleman farming his own lands) it is impossible but

* *Seyar's Memoirs of Bristol*, i. 480.

that some authoritative evidence to that effect would have been preserved.

In conclusion, I beg leave to express a hope that other correspondents who study Cromwellian literature will send to "N. & Q." any more contemporary allusions to the "brewer" story which they may happen to meet with.

HENRY W. HENFREY.

Bromley, Kent.

In *Hudibras*, part i. canto i. Butler says of a certain "serviceable dudgeon":—

"It had been 'prentice to a brewer."

Robert Bell annotates this line as follows:—

"Cromwell was the son of a brewer; Pride had been a brewer, and Jewson (originally a shoemaker) and Scott were brewers' clerks. The innumerable sarcastic allusions to the brewers in the Rump songs are thus explained."

Mr. Bell proceeds to quote from the Rump songs, and his versions differ materially from those of Mr. Ebsworth, reproduced in "N. & Q." (5th S. xii. 350) by R. R. For instance, Mr. Ebsworth gives,—

"Much blood from him did spring,"

and Mr. Bell quotes,—

"Many new lords from him there did spring,"

a better line as to metre and a happy allusion to Cromwell's House of Peers. I append two verses that have not been quoted by R. R. or CUTHBERT BEEDE:—

"He dives for riches down to the bottom,
And cries, 'My masters,' when he had got 'em,
'Let every tub stand upon his own bottom,'
Which nobody can deny."

The Brewer.

"A Brewer may do what he will,
And rob the Church and State to sell
His soul as to the Devil of Hell,
Which nobody can deny."

The Protecting Brewer.

W. WHISTON.

BARONY OF MORTON, CO. DUMFRIES (5th S. xii. 347, 513).—I shall be glad of an early opportunity of warning your querist on this subject that the information to be found in Douglas's *Peerage*, s.v. "Morton," is not precisely of the character which MR. PETIT's reference might lead him to expect. What Douglas shows very plainly—beyond the possibility of mistake, indeed—is that the title of the Earldom of Morton has nothing whatever to do with the lands of that name in Dumfriesshire, but is derived from other lands of the name in Lothian. This point was raised and settled at the most crucial moment, viz. at the time of the creation of the earldom in the person of James Douglas of Dalkeith, March 14, 1457-8. On this solemn occasion, William, Lord Borthwick, "in the name and for the behoof of his sister Janet, Lady Dalkeith," asserted that the "lands of Morton [in Nithsdale] heritably belonged to her and her son William de Douglas, and therefore

humbly prayed that the king might do nothing to the prejudice of his sister and her son concerning the said lands of Morton their inheritance." To this appeal the Chancellor made answer that "the said Lord Dalkeith was not to receive his title in the Earldom from the lands of Morton lying in the lordship of Niddisdale, but from the lands of Morton in the territory of Caldercleir. Upon which declaration Lord Borthwick took instruments in full Parliament." The true origin of the title of Morton is correctly given in Anderson's *Scottish Nation*, vol. iii. p. 208, where it is further mentioned that Calder-Clere, as it is there written, in the parish of East Calder, Mid-Lothian, is so called from having been anciently the property of the family of De Clere. With regard to the doubtless somewhat puzzling twofold Morton connexion of the Douglasses of Dalkeith, I may here mention that Sir James Douglas, the father of the first Earl of Morton, had charter of the Barony of Morton, in *Dumfriesshire*, Feb. 26, 1439-40; confirmed to him and Janet, his spouse, "filia quondam Willielmi de Borthwick de eodem, militis," March 7, 1449-50.

The Lord Borthwick who appeared on behalf of his sister was the first lord, created at some date, not precisely ascertained, between 1450 and 1455. Janet, Lady Dalkeith, had, before the date of the appeal against the Morton title, married, as his second wife, George Crichton, Admiral of Scotland, cr. Earl of Caithness 1452, to him and the heirs male of his body by Janet Borthwick, his second wife. But the admiral dying without male issue by that marriage in 1455, his short-lived title became extinct. His very memory as Earl of Caithness has been well-nigh extinguished by the fame of the "lordly line of high St. Clair," who had grant of the same earldom within a few months of the death of the Admiral of Scotland, the step-father of William de Douglas, who was "heritably possessed of the lands of Morton in Niddisdale."

C. H. E. CARMICHAEL.

HAPSBURG OR HABSBURG? (5th S. xii. 389, 513).—The old English way of writing foreign names so as to give them an English sound, or, more correctly, to represent to the English eye the nearest approximate sound of the foreign word, is surely the correct one—I mean till the spelling reform(?) is introduced. Ergo, Hapsburg presents to an Englishman the true German sound, which Habsburg does not; ergo Hapsburg is preferable to Habsburg, inasmuch as letters were given us to represent sounds.

There is a new-fangled pedantic school lately sprung up which spells most names (whose orthography, we hoped, had been fixed) in all manner of ways, so that a poor benighted Briton is oft at his wits' end. The best of it is this school alters the received spelling without informing us how to

alter the pronunciation in accordance with it. Thus, Edward is written Eadward (*quere*, how pronounced ?); Edith is written Eadgith; Isandiana is written Isandhlwna, and so on *ad infinitum*. But the most conspicuous specimen of this is in the name of the Prophet of the Faithful, which, till this school arose, was always written for centuries in English Mahomet. It seems as if learned pundits would never leave this unfortunate name alone. First it became Mahomed, then Mohamed, then Mohammed, then Muhamed, and now I see in a learned weekly the form Muhomnad. These are all probably mere dialectal variations of the name in different provinces—it will probably return to Mahomet. Again, there is a mania, or servile following of the German, to write *k* in lieu of *c*, as a mark of scholarship. Thus, Kashmir for Cashmere, Kabul for Cabul, Keltic for Celtic, though the Latin *c* in Celtica was undoubtedly pronounced like *c* in Italian *cicerone* or our Chichester.

I suppose soon we shall have Amerika and Afrika for America and Africa, and perhaps Krist for Christ in our new-born Teutomania. I will not talk of Indian names, as Hindu, Wahabi, Parsi, &c., for Hindoo, Wahabee, Parsee, &c., though the latter present to the English (not the Continental) eye the true pronunciation.

BRITON.

GLUBB FAMILY (5th S. xii. 427).—See Visitation of the County of Devon for 1620, where — Glubb and Charles Glubb, who married two sisters of Judge Glanville, are mentioned. The Glubbs have been settled in Devonshire for many generations. Possibly they came originally from Ireland. I believe the name is still to be met with in the South of Ireland. Elizabeth Cunningham, who married Thos. Glubb of Nether Stowey, at Okehampton, Devon, Dec. 30, 1756, was the youngest daughter of Christopher Cunningham, of Okehampton. She died Dec. 25, 1775, aged forty-nine. Not known where she was buried; possibly at Chudleigh, Devon. Her husband was buried in 1759 at Nether Stowey, Somerset. They left two sons—Peter Goodman Glubb, the first Glubb who settled in Cornwall, and Thos. Smyth Glubb, Fellow of Exeter Coll., Oxon, and Vicar of Long Wittenham, Berks. Elizabeth Cunningham's father, Christopher Cunningham, married at Okehampton, on May 1, 1721, Rebecca Goodman, and by her had five children. The Cunningham arms, the same as used by the ancient Earls of Glencairn. This branch of the Cunningham, Konigham, Conyngham, Cunynghame, &c., family are believed to have fled from Scotland to Okehampton after their clan had been cut to pieces at the battle of Sheriffmuir, in 1715. Information requested respecting the Goodman and Cunningham families. F. M.

A SONG ON BELLS (5th S. xii. 509).—The words are given in "N. & Q.," 4th S. ii. 599, as sung by the children at Beckington, Somerset. Thirty-five years ago, as I very well recollect, this carol was regularly sung by children on Christmas Eve at Crewkerne, in Somersetshire, together with the well-known carol *The Seven Joys of Mary*, and a third, which I have never met with in any book. I subjoin a copy:—

"Christ is born in Bethlehem,
And in a manger laid.
Judas betrayed him,
And sold him to the Jews.
The Jews crucified him
And nailed him to the Cross.
They all went up to Calvary
To see him on the Cross.
Soldiers stood watching
The body of our Lord.
Mary stood weeping,
And rolled away the stone.
Jesus spoke to Mary;
She answered, Rabboni.
Shout! shout! the victory!
The glorious work is done."

The tune to which the above carol was sung was a modification of the well-known air *Three Jolly Post-Boys*, and hence each couplet made a complete stanza, thus:—

"Shout! shout! the victory!
Shout! shout! the victory!
Shout! shout! the victory!
The glorious work is done,
The glorious work is done,
The glorious work is done.
Shout! shout! the victory! (three times)
The glorious work is done."

C. W. PENNY.

Wellington College.

There are several variations of this song, which ought to be called a Christmas carol. One version will be found in "N. & Q.," 4th S. ii. 599. There is also a version in which the chorus increases with each verse, so that each succeeding one repeats the chorus of all the former.

THOMAS FORSTER.

THOMAS DUNCOMBE, M.P. FOR FINSBURY (5th S. xii. 448).—It appears that in 1838 "honest Tom Duncombe" (who from 1834 to the time of his death in 1861 was always returned at the head of the poll—I am pleased to remember I was once a constituent of his) had passed a Bill through the Commons, which was rejected by the Lords, to ameliorate the condition of the players of the Metropolis in Lent. On February 28th, 1839, he made a direct motion in the Commons,—“That it is the opinion of this House that during Lent no greater restrictions should be placed upon theatrical entertainments within the City of Westminster than are placed upon the like amusements at the

same period in every other part of the metropolis." In a house of 164 there was a majority of twenty for the motion. In consequence Bunn, then lessee of Drury Lane Theatre, proposed opening that house with concerts *à la Musard*. The Lord Chamberlain, however, interdicted "any other than the usual performance of oratorios on the Wednesdays and Fridays in Lent." (Handel was the first to introduce oratorios at our theatres two nights in each of the weeks during the Lenten season.) On the 11th of March following Mr. Duncombe moved,—“That this House learns with regret, surprise, &c., that the Lord Chamberlain had used his authority to defeat the manifest object of the House of Commons.” The motion was withdrawn, after Lord John Russell had said, “With all due regard to resolutions of that House, that they were not to be allowed to set aside either the law of the land or the prerogative of the Crown.” In vol. iii. of Bunn's *The Stage*, 8vo., London, Bentley, 1840, will be found a considerable amount of entertainment on the subject, but much too lengthy to occupy space in “N. & Q.”

In 1841 the restricted days of Wednesdays and Fridays in Lent, and in 1861 of Holy Week (with the exception of Good Friday), were omitted from the Lord Chamberlain's accustomed form of licence.

It is quite discretionary with the Lord Chamberlain either to permit or refuse Ash Wednesday performances. That officer, it is said, “has extracted a promise under pressure from every manager within his jurisdiction not to open theatres in any form on Ash Wednesday.”

HARRY SANDARS.

Oxford.

THE “JERUSALEM” COFFEE-HOUSE (6th S. xii. 429).—By a book printed in 1725 I find that the old “Jerusalem” was then in Exchange Alley, and, as now, the house of call for old Indians and people connected with the Eastern trade. As my said book is both a curiosity and privately printed, I here introduce it to the readers of “N. & Q.”:—

“An Essay upon Friendship Deliver'd with a View to an Unhappy Gentleman, dec'd, & a Monster just strip'd of Power, which he has abused, & is lately return'd to England. Together with authentick Copies of Letters & Papers of Importance Corroborating & Confirming all the Parts of a Character given in a late Advertisement, &c. By a Faithful Servant & Soldier of his Majesty's Lond., Printed in the year 1725.”

The “Unhappy Gentleman” appears to have been a Mr. F. Hastings, Governor of Madras, and the “Monster” one El—k. The writer of the book, who exhibits his detestation for the one and his friendship for the other, here prints the advertisement alluded to:—

“A Copy of the publick printed Bill.

“This is to inform the Curious That there is lately arrived from the *East Indies*, a most surprising *Monster*, above 17 Lands in height; he was taken on the Coast of

Coromandel, near a place called *Mad-ass-apatam*, where he had lived in a wood for some Time, & (in a Manner) reign'd *King of the Beasts*. He has a Head with the Ears & grave Face of an *Ass*; *Horns* like a *stag*; Something (though but little) of the human Resemblance; the Claws of a *Lion*, but a *Heart* no bigger than that of a *Sheep*. This *Beast of Prey* so infested the Country around him that the People were oblig'd to fly to the *Rajahs* for Assistance to get him destroyed by *Force*, or taken by *Snares*, himself & his *Herd* having *ravag'd & devour'd* all they could lay their *Paws* upon: An *English gentleman* of Note, in those parts, was torn in *Pieces* by this *Monster* about some four years since; the *flesh & Carcase* he *devour'd himself*, while the *Jackalls & Foxes* pick'd his *Bones*: The *Rest* of the *Company* were closely pursued, but *happily* escaped their *claws*. This wondrous *Animal*, though utterly *Savage & Cruel* as a *Tyger* to his *Prey*, or *Creatures* in his *Power*; yet he will *fawn* like a *Spaniel* upon his *keepers & tremble* if you do but hold up a *Stick*. He's sullen, sower, & ravenous as a *Wolf*, but guily as a *Fox*: He will sometimes give you his *Paw*, as if he'd play like a *Puppy*, but will *Gripe* you to *Death*, if he once gets you into his *Clutches*. These & a thousand other *astounding Tricks* he has play'd to the amazement of all who have seen or heard of him; for such is the nature of the *Beast*. In short, he's of a Most extraordinary Composition; inasmuch that some are at a loss for assigning him a proper Denomination; but they who know him best, agree to name him from the *Creature* (he nearest in some points resembles) the monstrous *INDIAN ELK*.

“Further particulars Concerning the *Brute* may be had at the *Jerusalem Coffee House* in *Exchange Alley*, in London; & he is to be seen from Ten to Six Every Day, besides *Sundays*, at his *Den* in *St Mary-Ax*.”

We have often heard of the abuse of power on the part of the earlier servants of the East India Company, but this seems a case of rivalry between two of their officers, and one is curious to know how the “Monster” relished this act of friendship on the part of the “Faithful Soldier” on behalf of his friend Governor Hastings. A. G.

“A PAIR OF ORGANS” (6th S. i. 19).—The following may prove of interest to your correspondent. It is a contract for making “a pair of organs” for the church of Allhallows, Barking, and is of value as it provides a description of the kind of instrument constructed for our City churches in the early part of the sixteenth century:—

“This endurment made the yere of oure Lorde God mⁱ v^c xix, and in the moneth of July, xxix day, witnesseth that Antony Duddyngton, citizen of London, Organ maker, hath made a full bargayn condicionally wyth Maister Will^m Patenson, Doctour in Divinite, Vicair of Alhalowe, Barking, Robt. Whytched and John (sic), Church Wardens of the same Church, and Maisters of the pⁱsh of Alhalowe, Barking, next the Tower of London, to make an Instrument, that ys to say a payer of Organs for the foresed Church of Dowble Cefant, that ys to say xxvii playne kayes, and the pryncypall to conteyn the length of v foot so following, w^t Bassys called Diapason to the same conteynyng length of x foot or more. And to be dowble pryncypalls thorowe out the said Instrument, so that the pyppes wth in forth shall be as fyne metall and stuff as the utter parts, that ys to say of pure Tyn, w^t as fewe stoppes as may be convenient. And the said Antony to have earnest vjⁱ xliijⁱ iiijⁱ.”

“Also the foresed Antony askyth v quarters of respytt,

that ys to say from the fest of Seynt Mighell the Arch-
 angell next following to the fest of Seynt Mighell the day
 twelmoneth following. And also under nethe this con-
 dicion that the foresaid Antony shall convey the belowes
 in the loft a bowf in the seid Quere of Alhalowes w^t a
 pype to the song bourde also this p^rvided by the seid An-
 tony that yf the foresaid Maister Doctour Vicair Church
 Wardeyns Maisters of the p^rishe be not content nor lyke
 not the seid Instrument that than they shall allowe hym
 for conveying of the belows x^l for his cost of them. And
 to restore the rest of the Ernest agayn to the seid Maisters.
 And yf the seid Antony decease and depart his naturall
 lyf wⁱⁿ the foresaid v^r quarters that then his wyffe or hys
 executours or his Assignes shall fully content the foresaid
 some of iiij^x xij^s iiij^d to the seid Vicaire and Church-
 wardens and Maisters of the p^rishe w^{out} any delay.
 And yf they be content w^t the seid Instrument to pay to
 the seid Antony fyfty poundes sterling. In witness
 whereof the seid p^ries to these endurances changeably
 have set their sealls. Yeven the day and yere aboveseid."

This contract appears to have been fulfilled, and
 within the time agreed upon, as by the following
 receipt attached to the document:—

"M^e y^e I Anthony Duddingtoune have rec^d of Harry
 Goderyk Cherkwardayn of Barkyng the Som of xxx^{li}
 st. in p^r of lⁱ li. st. the wiche I sholde have for a payr of
 Organs. In wytnesse heyfrof I the forsayd Antony have
 subscribed my name the xxij day of M^eche A^o xv^{xx}—
 "bi me Antony Duddington."

This curious document was exhibited at a meet-
 ing of the London and Middlesex Archaeological
 Society some years ago by the late G. R. Corner,
 F.S.A. It was accompanied by an interesting
 paper, which was published at the time in the *Pro-
 ceedings of Evening Meetings*, but few copies were
 struck off and both have long been out of print.
 In the course of his observations Mr. Corner quoted
 the opinion of Mr. Thomas Hill, a well-known
 manufacturer, to the effect that organs of this
 period had "two manuals," hence the term a "pair
 of organs," and that upon one was placed the bass
 and on the other the treble. The "principal of
 five foot," he apprehended, was on one manual, and
 the "bassys," called "diapasons," on the other.
 The price paid (50*l.*) shows the instrument to have
 been a large one.

JOHN EDWARD PRICE, F.S.A.
 60, Albion Road, Stoke Newington.

In *The Organ*, by E. J. Hopkins and E. F. Rim-
 bault, LL.D., Lond., 1870, the term "a pair of
 organs" is described as meaning "simply an organ
 with more pipes than one." It would seem, there-
 fore, to have been used as implying a complete
 instrument. If Mr. BLANKINSHOP will refer to
 the above-mentioned work he will find several
 explanations taken from other writers.

ARTHUR BROOKES.

LUTHER'S HYMNS (5th S. xii. 448).—MR.
 WARD will find exhaustive articles on Luther
 as a musician in Grove's *Dictionary of Music
 and Musicians* and in Mendel's *Musikalisches
 Conversations-Lexikon*. Luther was doubtless
 a musician by nature, although he does not

appear to have possessed the power of writing
 down his own compositions. A list of church
 music books with which Luther was connected will
 be found in Becker's *Die Tonkunst des XVI. und
 XVII. Jahrhunderts* (Leipzig, 1855), under the
 head of "Ein- und mehr-stimmige Gesangbücher
 und geistliche Lieder." These early works are
 exceedingly scarce, and are hardly to be found except
 in the great German libraries. The majority of them
 are certainly accompanied by the musical notation.
 Collections of French psalm tunes by Le Jeune,
 Goudimel, &c., are quite as rare and difficult to
 procure as the German publications. The latest
 and best authority on these works is a book en-
 titled "*Clément Marot et le Psautier Huguenot*.
 Par O. Douen. Paris, Imprimé par Autorisa-
 tion du Gouvernement à l'Imprimerie Nationale.
 1878-9." By the way, when will an English
 Government make itself responsible for the produc-
 tion of important works whose publication may
 possibly not prove a commercial success?

A. H. L.

Luther's original hymns, with the tunes commonly
 used during his lifetime, have been re-edited by Phil.
 Wackernagel in his beautifully illustrated work,
Luther's Geistliche Lieder (Stuttgart, 1848). This
 new edition is based upon the first three hymn-
 books published by Luther himself, viz., the
Enchiridion of 1524, printed at Erfurt; Walther's
 hymn-book (Wittenberg, 1524), and that of
 Leipzig (1545). That Luther made use of the
 tunes composed by his friend Johann Walther is
 well known, and evident from a collection of
 hymns edited by O. Kade under the title *Der
 Luther-Codex vom Jahre 1530* (Dresden, 1871).
 The primitive mode of musical notation applied by
 Luther to his hymns may be seen from his little
 pamphlet, *Deutsche Messe und Ordnung Gottes-
 dienste* (Wittenberg, 1526), a copy of which MR.
 WARD can inspect in the Taylorian Library, Ox-
 ford.

H. KREBS.

NÉBOT, ARTIST: HOGARTH'S "MORNING" (5th
 S. xii. 483).—In his interesting description of a
 view in Covent Garden, signed "B. Nébot in 1735,"
 MR. GEORGE SCHARF says: "Of the life of this
 painter nothing is known, but a full-length figure
 of Captain Coram with a foundling has been en-
 graved after Nébot." MR. SCHARF does not seem
 to know where the original painting of Captain
 Coram is, so that at present one painting, declared
 by MR. SCHARF and by Dr. Waagen to be excellent,
 is the only evidence that there ever was such an
 artist as Nébot. His very existence seems to have
 been unknown until this discovery of MR. SCHARF's.
 Surely some further information about him will be
 forthcoming. I never met with Nébot as a French
 surname. MR. SCHARF remarks that in this pic-
 ture "all the gentry, although in the open air, are
 bare-headed." So is the beau in Hogarth's print

of "Noon" and in many other of his works; but the most extraordinary costume is that of the lady in "Morning." She is going to church in the early hours of a winter's day. The clock marks five minutes to seven; her footboy follows her, shivering with cold; the roofs and eaves are covered with snow and icicles; and yet she herself has nothing on her head but a lace cap fluttering in the wind, and her neck and bosom are as bare as they would have been in a ballroom. She has, indeed, a little muff on her left arm, but, as an odd contrast, she carries a fan. Could Hogarth, who was such a close observer of manners, have violated probability in representing the lady thus strangely dressed, or, rather, undressed? Nowadays no Indian squaw would face a snowy morning in such trim. J. DIXON.

BUTTER AND EGGS (6th S. xii. 408).—It is, I think, impossible to say exactly what refrain these words parody; but I conjecture that the ballad from which they were taken is a burlesque imitation of a certain form of refrain ballad introduced by Scott in his *Lay*. It runs, as every one knows:

"It was an English ladye bright,
The sun shines fair on Carlisle wall,
And she would marry a Scottish knight,
For love will still be lord of all."

But it must not be supposed that C. S. C. draws his inspiration from the fountain-head. No; I think he has been standing by in cap and bells when other passionate young singers have taken this tragedy-ballad very much in earnest. Seeing that its form is peculiarly adapted for realizing in still impressiveness a catastrophe, and its refrain, like the recurring rhyme-word, serves as a sort of key-note, and illustrates a reserved meaning, who would not expect to find it, slightly altered for modern fashions, in the hands of young Mr. Tenyson, Jean Ingelow, Mr. Swinburne, and Mr. Rossetti? For instance, *Oriana* and the ballad in the *Lay* are identical in idea. C. S. C. therefore kills many birds with this stone. G. R.

Is it probable that Mr. Calverly was parodying any particular poem? Mr. Rossetti's *Sister Helen* and *Eden Bower* might have been suggestive of a piece of good-humoured satire of wide application. D. BARRON BRIGHTWELL.

DIODORUS SICULUS (6th S. xii. 449).—This may be true of a part of Gaul, and is still true of a part of France. Wine is not grown in France further north than Paris. But it cannot be true of the whole of Gaul. See on this subject Pliny, xvii. 5, 36, xiv. 3, 11, 27; Cæsar, *Comm.*, viii. 42; Columella, iii. 9, xii. 23. HENRI GAUSSEBON.
Ayr Academy.

WILLIAMS BARONETCY, 1815 (6th S. i. 35).—Both brothers died before 1878. The title became extinct on the death of Sir Watkin Lewes Griffies-

Williams, third baronet, May 23, 1877. His youngest brother, the Rev. David Herbert Thackeray Griffies-Williams, died before him, namely on April 8, 1877. FREDERIC BOASE.

15, Queen Anne's Gate, S.W.

JOB XXXI. 35 (6th S. xii. 480).—Some old Bibles have "though mine adversarie should write a book against me." A comparison of the present edition of Job with the old editions shows much alteration from the latter. HIC ET UBIQUE.

A FRENCH VERSION OF THE ENGLISH COMMON PRAYER (6th S. xii. 509).—M. Douen's work (*Clément Marot, &c.*) will probably give LL. R. the particulars he requires concerning his French Psalter. A. H. L.

PROVINCIAL FAIRS (6th S. i. 13).—It is quite true, as MR. GOMME suggests, that I have been for some time investigating the origin of markets and fairs, but I find the subject takes a far wider range than I had at first suspected, and it will be some time before I shall be able to speak with much authority on the question. I suspect, in many cases at least, the association between fairs and gilds will become very apparent. I shall have occasion to ask aid from your illustrious band of contributors as I proceed.

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

23RD REGIMENT OF FOOT (6th S. i. 18).—There never has been in the British service but one 23rd Regiment of Foot (designated in 1691 Royal Welsh Fusiliers), therefore the two 23rd Regiments were the same corps. Lieut.-Gen. Studholmo Hodgson, probably the general inquired for, was colonel of the 4th Foot in 1773. S. D. S.

THOMAS FORBES WALMSLEY (6th S. xii. 489).—In the *Musical Magazine*, published by Baldwin, Cradock & Joy, will be found notices of the works of this writer. H. A. W.

A BIOGRAPHICAL SOCIETY (6th S. xii. 511; 6th S. i. 38).—The necessity of careful and sustained attention to biography has been recognized by a society which, though but recently founded, has already done some good work. In the *Report of the First Annual Meeting of the Index Society*, 1879, p. 4, we read:—

"Biography, dealing as it does with all classes of the community, will be interesting both to scientific and literary men, and the committee therefore think that they cannot do better than make this a special feature in their future plans. A *Biographia Britannica* is still a desideratum, and it will be well if the society can aid in the work by the arrangement and registration of materials. The Rev. Professor Mayor, whose biographical collections are most extensive, has kindly offered the society a large number of slips containing biographical references, which, with a catalogue of the titles of separate memoirs and of the contents of certain well-

known collections, will form a useful nucleus for an English Biographical Index. It is proposed to add references to funeral sermons, which often contain curious biographical matter not elsewhere to be found."

An appendix to the above-mentioned volume contains an "Index of Obituary Notices for 1878," compiled from the *Times*, *Athenæum*, *Nature*, *Builder*, &c., so that the first step is taken. The Index Society has, however, so much work on hand, for which its present funds are inadequate, that it would no doubt willingly cede that branch of its labours to a Biographical Society when founded.

H. S. ASHREE.

It is as well that the saddle should be put on the right horse. It was not to Mr. Hardwicke (*ante*, p. 39), but to myself that Messrs. Nichols handed over the *Register* in 1869. Mr. Hardwicke declined to bear any share in it, and I carried it on at my cost (and to my cost) to the end of the year. It did not, as stated, become extinct with the eleventh number, for I issued No. 12, with an index and title-page, and so kept faith with the public.

E. WALFORD, M.A.

Hampstead, N.W.

"ALL WARE" (5th S. xii. 448).—These are words which I, in common, no doubt, with a great many people, have heard, "not once nor twice," and yet, as is too often the case in such apparently trivial matters, have never given a thought to what *ware* really meant. I now, however, will try to throw a little light on the subject. CLARRY may be interested to know that *ware* potatoes are the largest and best sort; *seconds* or *middlings* are those potatoes which are generally reserved for planting another season, and *chats* (a term, as the name denotes, applied to small potatoes), or pig potatoes, are those which are generally used for feeding pigs, whence their name. Now, I can only guess at the meaning of this word *ware* as applied to cauliflowers and potatoes, but it seems to me that it means "something to be sold," "goods," as CLARRY supposes; the singular form (which is now almost obsolete, except in such compounds as *earthen-ware*, *hard-ware*, *iron-ware*, &c.) being used for the plural, as in the following passages in Nehemiah: "And if the people of the land bring *ware* or any victuals on the sabbath day to sell" (x. 31); "There dwelt men of Tyre also therein, which brought fish, and all manner of *ware*, and sold on the sabbath unto the children of Judah, and in Jerusalem" (xiii. 16). But besides its primary meaning of "something to be sold," "goods," there is another, which perhaps at first sight is not quite apparent. The itinerant vendor of cauliflowers or potatoes would surely think it necessary to let the people know that his goods were not only for sale, but also that they were good; and it seems to me quite possible, without violating every rule of philology, to con-

nect "*ware*" with the Latin *verus* = real, genuine, not counterfeit, which will enable us at once to understand why the term is applied to cauliflowers and potatoes. In conclusion, let me hope that some one learned in such matters as the above will be able and willing to throw some light on the meaning of the phrase "All ware cauliflowers."

A. P. A.

Eton College, Bucks.

It is possible that the citation from Halliwell, who gives *ware*, "corn," &c., may explain this phrase of the vegetable hawkers, and that they mean "all floury"—the great desideratum in a potato. On the other hand, I have always heard cotermongers call "floury ware," which would lead me to think that some of the trade cry "all ware" for short. Be it as it may, I think there is no doubt of the hawker vaunting his tubers as "floury," one and all. And his peas are "all young," or, as CLARRY renders it, "yong."

W. WHISTON.

REJECTED MSS. (6th S. i. 33).—Charlotte Brontë's story, *The Professor*, was completed before *Jane Eyre* was commenced, and was declined by various publishers, including Messrs. Smith & Elder. It was not published until after the author's death, but *Jane Eyre* was at once accepted and published by Messrs. Smith & Elder (1847). See Mrs. Gaskell's *Life of Charlotte Brontë*, and Mr. Wemyss Reid's *Charlotte Brontë: a Monograph*.

WM. H. PEET.

THE HISTORY OF LITERARY FORGERIES (6th S. i. 17, 44).—In that interesting volume of the late M. Octave Delepierre, *Supercheries Littéraires, Pastiches, Suppositions d'Auteur, dans les Lettres et dans les Arts*, Londres, Trübner, 1872, MR. RUST will undoubtedly find much of the information which he is seeking. In the current number of *L'Intermédiaire* (xiii. 744) the same subject is mooted, and three instances of "mystifications littéraires" are adduced. In all probability others will follow.

H. S. A.

For French authors Quérard's *Supercheries Littéraires Devoilées* (third edit., by Barbier, Paris, Daffis, 1859) contains the bibliography of writers who have disguised themselves under anagrams, asteronyms (*sic* in Quérard), cryptonyms, pseudonyms, initials, literary names, facetious or singular pseudonyms, &c. For the Middle Ages reference may be made to Alfred Franklin, *Dictionnaire des Noms, Surnoms, et Pseudonymes Latins de l'Histoire Littéraire du Moyen Âge*, Paris, Firmin Didot, 1875.

C. H. E. CARMICHAEL.

Royal Society of Literature.

DE LAUNE FAMILY (5th S. xi. 47, 95, 468, 509; xii. 29, 53, 98, 117, 158; 6th S. i. 46).—The value of Thomas De Laune's testimony may be estimated

from the facts that Gideon De Laune had only seventeen instead of thirty-seven children (most of whom were stillborn or died in infancy), and that his grandchildren at his death instead of sixty did not reach to half that number. These facts are proved by his own will and by his funeral certificate in the College of Arms, both of which also give his age as ninety-four at his death. As Thomas De Laune was so inaccurate in three of his statements, it may fairly be doubted whether he was more correct in his fourth, viz., that he was "nearly related" to Gideon.
J. L. C.

"FOLK" (5th S. xii. 168, 233).—Upon reference to a copy in my collection of that curious and rare book, "*Sacred Hymns*. Consisting of Fifty Select Psalms of David and others, Paraphrastically turned into English Verse. And by R. Tailour set to be Sung in five parts," &c., Lond., T. Snodham, 1615, I find the lines quoted by D. C. A. A., Psalm c., thus rendered:—

"For knowe, Hee formed vs, (God, not wee),
His flock, his folk, yea sons to bee."

And in Psalm lxxix:—

"We then thy folk, and flock, thyn acts
with thanks and praise will euer our God adore."

The version is that of Sir E. Sandys.

W. I. R. V.

"NAPPY": "NAP" (5th S. xi. 106, 470; xii. 16, 57, 393, 519).—The following instances of the use of the word *nappy* may prove interesting:—

"Ich most sute [sit] to be shryve quath he, or elles shul
ich nappe
Ich may nouht stounde."

Piers Ploughman, p. 110.

"Why doest thou weare thy body to the bones?
And mightest at home slepe in thy bedde of downe,
And drink good ale so nappy for the nones."

Wyatt, *How to use the Court*, &c.

G. MERYON WHITE.

Oxford and Cambridge Club.

A JEROBOAM OF CLARET (5th S. xi. 349, 516; xii. 358).—So far from a jeroboam being equal to only a bottle and a half, I have understood that a magnum was two bottles; a tappit hen four bottles; a jeroboam six bottles. JOHN HALL.

GREEN FAMILY OF NORTHAMPTONSHIRE (5th S. xii. 449, 494).—I have by me an old book-label, which perhaps may assist OBLIGE in obtaining some information he requires relating to this family. It bears the name of Henry Greene, and is quartered thus: 1 and 4, Azure, three stags trippant or, attired argent; 2, Lozengy, ermine and azure, a lion rampant, gules; 3, Sable, on a fess or, three pellets charged with a fleur-de-lys of the second between three saltires gold. Crest, out of a ducal coronet a stag's head couped at the neck or, attired argent. I am unable to say whose armorial bearings the second and third

quarterings are. Perhaps OBLIGE will kindly inform me.
J. W.

St. Budeaux.

HENRY NUGENT BELL (5th S. xii. 69, 234, 278, 475).—Francis, tenth Earl of Huntingdon, told my grandfather, the Rev. John Prior, then vicar of Ashby-de-la-Zouch, that nothing went with the title but a mill in Yorkshire.
ELAN.

FEMALE CHURCHWARDENS (5th S. xii. 409; 6th S. i. 43).—A lady residing in the parish of Goltho, near Wragby, Lincolnshire, holds the office of churchwarden, having been duly appointed to the same at the Easter vestry.

JNO. CLARE HUDSON.

Thornton Vicarage, Horncastle.

THE "COMIC ROSCIUS" (5th S. xii. 269, 377, 414).—The actor's name was H. Sloman, many years at the Coburg, where he was a great favourite. There was a tragic actor named Huntly performing there at the same time, and he was previously engaged at Covent Garden.
GEORGE ELLIS.

St. John's Wood.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138, 237, 492).—I saw "Hyæna" inscribed upon the sign of a public-house in the village of North Cave, in the East Riding of Yorkshire, about two years ago. The surname of the landlord or landlady cannot be remembered, nor the sign of the hostelry.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TOKEN OF CONTEMPT (5th S. xii. 368, 395).—I am unable to see how "biting the thumb" can throw light upon "taking a sight," nor what the gesture of the Dakota Indians has to do with either. To bite the thumb is the natural expression of moodiness, doubt, or dissatisfaction, just as children nowadays bite their nails for the same reasons. When, therefore, one bites his thumb at the appearance of another (probably marking his reason for doing so by a look or other gesture), his opponent naturally understands—his understanding being sharpened by previous grievance—that the first is dissatisfied or moody at his appearance. It is another mode of saying,—

"I do not like you Doctor Fell."

Another explanation might be, a barbarous mutilation of the body of an enemy, not uncommon among savage tribes. It would then signify, "I would do this to you." The other contemptuous gesture of placing the thumb between the closed fore and middle fingers would favour this view. But I am not aware that the barbarity was ever known among European races.
B. N.

If reference is made to Inghirami's *Vasi Fittili*, and from that valuable work to Birch's *History of*

Ancient Pottery, or to Chambers's *Book of Days*, vol. ii. p. 690, the fate of a previous inquirer into the antiquity of this "token of contempt," may be seen.
ED. MARSHALL.

AUTHORS OF BOOKS WANTED (5th S. xii. 410; 6th S. i. 47).—

The *Adventures of Naufragus* I have heard confidently ascribed to one Horne (not R. H. of *Orion* fame), who is said to have held some post in the India Office or East India House, I forget which. H. BUXTON FORMAN.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 38).—

"Tick-tick, tick-tick! not a sound save Time's, &c., are from the well-known poem, *Twenty Golden Years Ago*, of the Irish poet Clarence Mangan (*Poems of James Clarence Mangan*, New York, 1859).

D. F. MACCARTHY.

"The man who causes an extra blade of grass to spring up is deserving of gratitude," is a sentiment curtailed of its fair proportion, and taken from Swift's *Voyage to Brobdingnag*. The entire sentence runs thus:—"He gave it for his opinion that whoever could make two ears of corn or two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together."

WILLIAM PLATT.

[F. R., A. G. H., &c., are thanked for similar replies.]

(6th S. i. 20, 47.)

"How small, of all that human hearts endure," &c. Though found at the end of Goldsmith's *Traveller*, these lines are among those said to have been added by Dr. Johnson.

RICHD. BARRINGTON.

[F. RULE and others are thanked for similar replies.]

Miscellaneous.

NOTES ON BOOKS, &c.

The Letters of Charles Dickens. Edited by his Sister-in-Law and his Eldest Daughter. (Chapman & Hall.)

IN the preface to this collection of Dickens's letters the editors refer to Mr. Forster's biography as "perfect and exhaustive." It was difficult, no doubt, for them to speak in other terms of the labours of their late friend—the friend, too, of whom Dickens himself had written, in the letter prefixed to the Tauchnitz edition of the *Life of Oliver Goldsmith*, "I desire no better for my fame..... than such a biographer and such a critic." But Mr. Forster's account of his friend was not his best work. The first volume was received with enthusiasm, the second and third with respect; and although it may perhaps be styled "exhaustive," it was certainly not "perfect." We question, also, whether it added much to Dickens's fame. For this there were divers reasons, some the fault of Dickens, some of Mr. Forster. Into these we need not enter at length. One defect, however, appears to have been recognized by the present editors, namely, the practical absence from the *Life* of any letters but those addressed to the biographer. This defect they have set themselves to remedy by a supplementary collection, and with considerable success. According to the homely old distich,

"As Keys do open Chests,
So Letters open Breasts,"

and the saying is certainly true of these examples. In this series, extending from 1833 to the two letters written

not many minutes before his final seizure, we have Charles Dickens in almost every epistolary aspect—grave, gay, graphic, forcible, extravagant, enthusiastic, and affectionate. Here and there, to a child or a school-boy, he is delightfully arch and playful; here again paternal and earnest to the son going out into the world; here writing with warm-hearted adulation to his "dearest Macready," or bubbling into broad fun to "Stanny" (Stanfield, the painter) and his other crony, Macfise. Some of his notes to Miss Mary Boyle (the fortunate young lady who was also Lever's favourite) are charming; others, to writers in *Household Words*, full of the wisest and most considerate advice. But it is impossible to give an idea of the varied character of these utterances. The blemish of them, as it seems to us, is the over-complacent way in which the writer talks of himself and his doings. We shall be told, perhaps, that the great opponent of cant could afford to dispense with mock humility,—that he felt he was a genius and did not care to disguise it, and so forth. But *propria laus sordet in ore*, even in a private correspondence; and, to us, the presence of this error here certainly detracts from the pleasure of perusal. To those who do not feel it as a drawback these letters will afford the keenest delight. They have all the fascination of listening to the familiar conversation of an exceedingly clever, genial, and humorous speaker—without the necessity of replying. Whether five bulky volumes (we are including Forster's *Life*) will form the final word on the great nineteenth century master of tears and laughter we cannot attempt to say. But the material is tempting; and we shall not be in the least surprised if, before many months be past, some one, not being a friend or relation, constructs out of them a biography not much longer, say, than Irving's *Goldsmith*, which shall be at once compact, satisfactory, and conclusive.

Icon Basilike: the Portraits of King Charles I. A New Edition. (Parker & Co.)

THE publishers of this handy and well-printed edition of the *Icon Basilike* have done well to reprint as a preface Miss Phillimore's article on the authorship of this famous book from the *Church Quarterly* of January, 1879. The question whether it was written by Charles I. or by Bishop Gauden has been fiercely contested for more than two hundred years, and has usually been decided by critics according to their strong bias for or against the king. The intrinsic excellence of "The Pourtraiture of his Sacred Majestie in his Solitudes and Sufferings" has always been admitted by the king's bitterest enemies; and Bradshaw the regicide expressed the universal sentiment of his colleagues when he said, "Who could think that so wicked a man could have writ so good a book?" Bishop Gauden's claim to the authorship has been critically examined and refuted by Dr. Wordsworth in a series of tracts which the generality of readers will find too long and minute to wade through, and therefore Miss Phillimore's *résumé* of the evidence to prove that the book was written by the king with his own hand, and that the bishop's claim was an imposture, adds considerably to the value of this edition, and for all practical purposes will supersede the necessity of consulting Dr. Wordsworth's costly and voluminous collections.

Registrum Malmesburiense. The Register of Malmesbury Abbey preserved in the Public Record Office. Vol. I. Edited by the late Rev. J. S. Brewer, M.A., for the Master of the Rolls.

THE register of a great monastery is not only a faithful and minute record of the growth and administration of a religious community, but, for those who can read between the lines, it is full of material for local and national

history. The contents are multifarious, for grants of founders and benefactors, royal and papal charters of confirmation, bulls of exemption from episcopal jurisdiction, licences to hold land in mortmain, final concords in the king's court, surveys and extents, purchase deeds and leases, were all copied into the register of the abbey, in which the rents and services of the tenants of the abbey lands were carefully enumerated. Registers, therefore, contain a mass of information which is not to be found in histories and chronicles engrossed in public affairs, and they throw so much light on the distribution and cultivation of land and the relations of landlord and tenant, that they will always be diligently studied by those who care to understand the conditions of agriculture and of the rural population in the middle ages. Of all books, however, they most require a competent editor to winnow the grain from the chaff, and to indicate latent points of interest and importance. The Register of Malmesbury could scarcely have been placed in better hands than Mr. Brewer's, and the readers of this volume will have additional reason for deploring his death, when they find that it has been published by his successor without a word of preface or introduction. To print the bare text in this way was a mistake, for by being thus *acephalon* the register has lost much of its interest and value for the generality of readers.

Old Times revisited in the Borough and Parish of Lymington, Hants. (Hamilton, Adams & Co.) THE author of this little volume, who modestly withholds his name from the title-page, is Mr. Edward King, recently, and heretofore for three successive years, mayor of his native town. His preface thoroughly disarms the critic, even if adverse criticism were necessary or possible. His official position has given him free access to the records of the borough and parish, and one cannot but feel entire confidence in his assertion that there are none bearing on his subject which he has not carefully laid under contribution. The result is a brief but exhaustive history of Lymington, embracing every event of interest or importance. Mr. King has pursued his labours in the true spirit of the antiquary, and at once takes high rank as a local historian. His apology for the illustrations was quite unnecessary. As the work of "an amateur advanced in life," i.e. himself, they are perhaps more effective than they would have been if they had been entrusted to "a stranger from a distance entirely unacquainted with the locality." A pleasant portrait of Sir Harry Burrard forms the frontispiece.

Marlowe's Edward II. By O. W. Tancock, M.A. (Clarendon Press Series.)

THE name of the editor is a sufficient guarantee for the excellence of this latest contribution to the "Old English Drama" section of the Clarendon Press series. If not the best, *Edward II.* is certainly the second best of Marlowe's plays. Mr. Tancock's amply annotated edition is a fitting companion to the *Tragical History of Dr. Faustus*, recently issued by Prof. A. W. Ward.

Le Livre. Revue Mensuelle. (Paris, A. Quantin.)

WE have before us the first number of this publication, which rejoices in the luxury of the choicest modern typography and the best paper. It is divided into three parts, "Bibliographie Ancienne," "Bibliographie Moderne," "Bibliographie Bibliographique." The first part is devoted chiefly to "bibliomania"—rare and privately-printed books, *éditions de luxe*, choice bindings, &c. Although little cared for by us, this ultra-refinement has always been cultivated in France, and forms the leading feature in such periodicals as *Le Bibliophile Français*, *Le Conseiller du Bibliophile*, *Le Moniteur du Bibliophile*, *Le Bulletin du Bibliophile*, &c. In this first section are memoirs of Baron Taylor, signed P.-L.

Jacob, with a portrait in the text; of Octave Delepierre, by M. Gustave Brunet; and a third of the celebrated bookbinder, Trautz-Bausonnet, by M. Jules le Petit, with a portrait engraved on steel; two articles on bookbinding, with several fac-similes; an analysis, by M. F. Drujon, of two bibliographical works, privately printed in London; a notice of the Firmin-Didot sale; and a "Chronique du Livre." The second part contains interesting articles by M. Maurice Cristal and M. Fernand Worma; it also affords information respecting new publications in all parts of the world. There are, in addition, two features which we believe to be new, viz. "Principaux Articles Littéraires ou Scientifiques parus dans les Journaux Quotidiens" and "Saiesies, Pourvues, Condamnations encourues par la Presse." The last division consists of the titles of recently published books, classified under subjects and countries, and of those extracted from booksellers' catalogues. The above does but summarize the principal features of *Le Livre*; it only remains for us to wish it all success.

WE gladly acknowledge the courtesy of some advance sheets of Part X. of the *Roxburghe Ballads*, ably edited by our old friend the Rev. J. W. Ebsworth.

WE are glad to learn that an attempt is being made to collect the traditions which still linger about our churches and their services. Under the title of *Church Folk-Lore*, the Rev. J. Edward Vaux, M.A., Crondall, Farnham, and Mr. J. T. Micklethwaite, F.S.A., 6, Delahay Street, Westminster, are engaged on a book on the subject. Each custom or tradition taken separately may seem trifling, and even absurd, but by collecting and comparing those surviving in different places matter of much historical interest may be gathered, just as has been already done in the case of popular tales. Those interested in the subject should lose no time in placing themselves in communication with the gentlemen referred to.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

E. C. offers best thanks to PROF. MAYOR for his valuable and exhaustive reply to the query regarding Sir John Cheke.

F. MANT.—In *Fugitive Poems*, &c., collected by the late E. G. B. Daubeny, M.D., &c., the "Elegy intended for Prof. Buckland," commencing, "Mourn, Ammonites, mourn" (see "N. & Q." 5th S. xii. 378), is ascribed to Richard Whately, Dec. 1, 1820.

M. A. H. ("With brains.")—See "N. & Q." 5th S. xii. 246.

E. B.—The Library at Buckingham Palace possesses some, we believe.

T. H. B.—The daughter of the elder brother takes precedence.

W. F.—Have you consulted Butell's *Heraldry*?

W. F., T. W. C., and others.—Letters forwarded.

DEO.—Next week.

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- VIII. THE CREDENTIALS of the OPPOSITION.

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- V. THE PERSIAN MIRACLE PLAY.
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Notes.

WILLIAM OF TYRE.*

The intellectual superiority of the French in their encouragement of historical research is sufficiently proved by the fact that shrewd and enterprising publishers, like Firmin-Didot of Paris, find it worth their while to employ a member of the Institute to prepare for them a costly and improved edition of the early French text of William of Tyre and his continuators, although it was included in the *Recueil des Historiens des Croisades*, published in 1841 by the Académie des Inscriptions et Belles-Lettres. Such materials of national history command so few readers on this side of the Channel that unless they are edited and printed at the public expense they can only be produced at a loss to all who are concerned in them. The chronicles which have of late years been reprinted under the direction of the Master of the Rolls had for the most part never been printed in England since the reign of Queen Elizabeth, and any scholar who devotes himself to the task of exploring the sources of English history must be prepared to

forego all hope of remuneration for his labour, unless he can command sufficient interest to obtain eventually a small literary pension from the Royal Bounty Fund.

William, Archbishop of Tyre, was the first real historian of the Crusades of the twelfth century, for the narrative of his predecessors was limited to the recovery of the Holy Sepulchre by the Christian host, and their history of the Crusades usually ends with the election of Godfrey of Boulogne to be King of Jerusalem on July 23, 1099. Some of the later chronicles continued the story for another generation, but for the period subsequent to 1120 William of Tyre was driven to rely on his own researches. He possessed singular qualifications and opportunities, which he turned to the best account. He was the son of a Crusader, and was born in Syria about 1130. He was sent to France to be educated for holy orders, and after his return to Palestine was appointed Archdeacon of Tyre. His attainments recommended him to the favour of King Amauri I. (1162-73), who made him chancellor of his kingdom, and entrusted him with the education of the heir to the crown. His pupil, Baldwin IV., afterwards procured for him the archbishopric of Tyre, but his *magnum opus*, *Historia de Rebus Gestis in Partibus Transmarinis*, was written in great part before his elevation. His authorities for the early period were Tudebod the priest, Fulcher of Chartres, and Albert of Aix, but after 1120 his history is strictly original. He was well versed in Arabic literature, and had free access to the archives of the cathedral church of Tyre, whilst his intimate relations with the Government of Palestine singularly qualified him to compile the history of a country and period in which he had taken so prominent a part in public affairs. His history was interrupted in 1184 by a summons to Rome, where he died about 1190, leaving his book unfinished. Like all his predecessors he wrote in Latin, but the language of churchmen and scholars was insufficient to satisfy the eager curiosity which was felt by every class of society in France to know what had been done and suffered by their kinsfolk and neighbours in the Holy Land, and the Marshal of Champagne, within fifteen years after the death of William of Tyre, conceived the happy idea of relating his adventures in the Great Crusade in the vulgar tongue. Villehardouin did not stand alone in writing for the French and lay readers, for the narrative of the loss of the true cross and of Saladin's conquest of Jerusalem by Arnold, an esquire of Balian of Ibelin, one of the greater barons of the kingdom of Jerusalem, abounds with minute descriptions of places in the Holy Land, which would be superfluous to the Christians on the spot, and were evidently intended to be read in France. Arnold's narrative quickly gained so wide a popularity that Bernard, the Treasurer of Corby Abbey, was en-

* *Guillaume de Tyr et ses Continuators. Texte Français du XIII^e Siècle, Revu et Annoté par M. Paulin Paris, Membre de l'Institut. Vol. I. (Paris, Firmin-Didot et C^{ie}.)*

couraged to expand it into a chronicle of all the Crusades by adding a continuation from 1190 to 1231, and prefixing to it a translation of William of Tyre's *History*. This chronicle of the conquest and loss of the Holy Land was known in the Middle Ages as *The Romance of Heraclius*, from its beginning with the words "When Heraclius was Emperor of Rome"; and the translation was so admirably executed that in the next century the Latin originals were completely lost sight of, and the Treasurer of Corby enjoyed the credit of being the author of the whole. Several chapters accordingly of William of Tyre were retranslated into Latin from the French by Ralph of Coggeshall and Francesco Pipino, without any suspicion of the original.

The value of this history of the Crusades can scarcely be overrated, whether it be viewed as a contemporary historical record or as a monument of the French language of the thirteenth century, and the present edition is enriched by the critical skill of M. Paulin Paris, with an admirable glossary, with four excellent maps of Asia Minor and the Holy Land, with a plan of Antioch, and the itinerary of Godfrey of Boulogne. Vol. i. concludes with the death of Baldwin II. on August 21, 1131, and it should be noted by the way that the editor has omitted to identify Baldwin's second wife, "une haute dame d'Angleterre qui avoit nom Gutuere." Her real name was Godehelde, and she was the daughter of Ralph de Toni, the hereditary standard-bearer of Normandy. Such editions of early French classics do honour to the literature of their country, and Paris is to be congratulated on publications which can challenge comparison with the masterpieces of the Aldines and the Stephens.

EDMOND CHESTER WATERS.

DID BISHOP LAUD LICENSE DR. SIBTHORPE'S SERMON ON APOSTOLIC OBEDIENCE, 1627?

My negative answer to this question will curiously illustrate the danger of taking statements at second hand when the materials exist for arriving at the truth.

1. In a recent work, viz., *The Ecclesiastical History of England*, 1867, which is marked by an honest impartiality and a fine Christian spirit, the author, Dr. John Stoughton, writes as follows (vol. i. p. 28):—

"Dr. Sibthorpe, a notorious zealot for passive obedience and non-resistance, monstrously declared, 'If princes command anything which subjects may not perform, because it is against the laws of God, or of nature, or impossible; yet subjects are bound to undergo the punishment, without either resisting, or railing, or reviling; and so to yield a passive obedience where they cannot exhibit an active one. I know no other case but one of those three wherein a subject may excuse himself with passive obedience, but in all other he is bound to active obedience.'"

To this statement is appended the following note:—

"*Rushworth*, i. 423. After Worrall, Laud's chaplain, had signed the *imprimatur* to Dr. Sibthorpe's famous sermon, 1627, Selden told him, 'When the times shall change, and the late transactions shall be scrutinized, you will gain a halter instead of promotion for this book.' Worrall withdrew his signature, but Laud appended his own (*Life of Selden*, p. 129)."

2. Dr. Robert Halley, in his *Lancashire: its Puritanism and Nonconformity*, 1869, vol. i. p. 256, writes of Abp. Abbot, in 1625, as resisting "with uncompromising resolution the policy, management, and growing influence of Laud, then Bishop of London." He then states:—

"Soon after the accession of Charles he peremptorily refused to license a sermon dedicated to his Majesty, in which the preacher, Dr. Sibthorpe, asserted that the king was not himself bound to observe the laws of the realm, but that his subjects were bound to obey him in whatever might be his commands. For this refusal the archbishop was suspended from the discharge of all his archiepiscopal functions, and ordered to retire to the neighbourhood of Canterbury. Laud, who not only licensed, but recommended the objectionable sermon, became ostensibly, as he had long been virtually, the chief authority in England in ecclesiastical affairs."

The doctor gives no authority for his statements.

3. George W. Johnson, in his *Memoirs of John Selden*, 1835, p. 128, says Dr. Sibthorpe "applied to the Archbishop of Canterbury for a licence to print this sermon, but Dr. Abbot was too firm a friend to the constitution of his country to sanction, by such permission, a work that advocated doctrines which supported its direct violation." In a note he here adds, "For this refusal the archbishop was suspended, *Rushworth*, i. 439 [431]." The text proceeds:—

"Dr. Sibthorpe then applied to Laud, the Bishop of London, whose chaplain, Dr. Worrall, signed its *imprimatur*. After reflection made him dissatisfied with this acquiescence, and he subsequently sent the sermon to Selden, requesting his opinion of the contents. Selden discreetly avoided committing his sentiments to writing, but in a private interview he told Dr. Worrall 'he had given his sanction to a work full of erroneous principles, which, if they were true, would abolish all ideas of *scelus et tuum*, and leave no man in England possessed of property. When the times shall change,' he added, 'and the late transactions shall be scrutinized, you will gain a halter instead of promotion for this book.' Poor Worrall, who was not the firmest of mortals, immediately erased with great care his subscription to the licence; but it was afterwards signed by Laud himself, and published under the title of *Apostolical Obedience*, &c."

The authority Johnson appends is "*Rushworth*, [i.] 444."

4. *Rushworth*, in his *Historical Collections*, 1721, vol. i. pp. 434-57, prints a most interesting narrative of the proceedings about this book and the results, written by Abp. Abbot himself. The only part which seems necessary to quote runs thus:—

"When the approbation of the Sermon was by me refused, it was carried to the Bishop of London, who gave

a great and stately allowance to it; the good man not being willing that any thing should stick which was sent unto him from the Court, as appeareth by the Book, which is commonly called, *The Seven Sacraments*, which was allowed by his Lordship, with all the Errors; which since that time have been expunged, and taken out of it.

"But before this passed the Bishop's File, there is one accident which fitly cometh in to be recounted in this place. My Lord of London hath a Chaplain, Doctor Worral by name, who is scholar good enough, but a kind of free Fellow-like man, and of no very tender conscience. Doctor Sibthorpe's Sermon was brought unto him, and, *hand over head* (as the Proverb is) he approved it and subscribed his name unto it. But afterwards, being better advised, he sent it to a learned Gentleman of the *Inner Temple* [in the margin "Mr. Selden"], and writing some few lines unto him, craveth his opinion of that which he had done; the Gentleman read it; but although he had promised to return his judgment by Letter, yet he refused so to do, but desired, that Doctor Worral would come himself; which being done, he spoke to this purpose: What have you done? You have allowed a strange Book yonder; which, if it be true, there is no *Meum* or *Tuum*, no man in *England* hath any thing of his own: If ever the Tide turn, and matters be called to a reckoning, you will be hanged for publishing such a Book. To which the Doctor answered, Yea, but my hand is to it; what shall I do? For that, the other replied, you must scrape out your Name, and do not so much as suffer the sign of any Letter to remain in the paper. Which accordingly he did, and withdrew his finger from the *Pye*.

"But what the Chaplain well advised would not do, his Lord, without sticking, accomplished; and so being insensibly hatched, it came flying into the World: But in my opinion, the Book hath perwaded very few understanding men, and hath not gained the King six-pence."
—P. 444.

It will now be seen that Johnson either misunderstood or misrepresented his authority, Rushworth, and thus led astray both Dr. Halley and Dr. Stoughton, for it can scarcely be supposed that three persons separately consulting Rushworth could so blunder. Abp. Abbot does not say that Bishop Laud licensed the book, neither does he state that Dr. Worral was Laud's chaplain.

5. What evidence does the sermon itself supply? The title is:—

"*APOSTOLIKEN | OBEEDIENCE, | Shewing the Duty of Subjects to pay Tribute and Taxes to their Princes, according to the Word of God, in the Law and in the Gospel, and the Rules of Religion, and Cases of Conscience: | Determined by the Ancient Fathers, and the best Moderne Divines: yea even by those | Neoterickes, who in some other things, put too | strict Limits to Regalitie. | A Sermon Preached at Northampton, at the Assises, for the Countie, Febr. 22. 1628. | By | ROBERT SYBTHORPE, Doctor in | Divinity, Vicar of Brackley. Tributa verò ad Censum, sive qui à vobis constituti sunt, ubi imprimis conamur pendere. Iust. Mart. Apol. pro Christian. ad Anton. Pium. | LONDON, | Printed by Miles Fletcher, and are to be sold | by James Bowler, 1627." 4to., pp. [iv.] 36.*

On the back of this title:—

"I have read over this Sermon upon *Rom.* 13. 7. preached at *Northampton* at the Assises for the County *Feb. 22. 1628.* by *Robert Sybthorpe* Doctor of Divinity, Vicar of *Brackley*, and I doe approve it as a Sermon learnedly and discreetly preached, and agreeable to the

ancient Doctrine of the Primative Church, both for *Faith and good manners*, and to the *Doctrine established in the Church of England*, and therefore under my hand I give authority for the printing of it, *May 8. 1627.*

"*Geo. London.*"

It was therefore Bishop George Montaigne who commended and licensed the sermon. Not until July 15, 1628, was Laud translated from Bath and Wells to London (*Diary*).

Further confirmation is supplied by the State Papers. In Car. I. No. 93 (*Cat.*, p. 157), is a note, dated April (?), 1627, by Bishop Laud, of Bath and Wells, communicating to Bishop Montaigne, of London, the king's command that he should read over Dr. Sibthorpe's sermon, with the objections made to it and the answers to those objections, and in conjunction with the Bishops of Durham (Neile), Rochester (Buckeridge), and Bath and Wells (Laud), should report whether he did not think the sermon fit to be printed. To this paper is annexed the Bishop of London's opinion in favour of printing the sermon, perhaps in the very words of the above-quoted *imprimatur* of May 8.

J. INGLE DREDGE.

[The licence to elect on the translation of Bishop Montaigne is dated July 4, 1628, and William Laud, Bishop of Bath and Wells, was translated to London, and obtained the royal assent July 11, 1628 (*Hardy's Le Neve*).]

TWO LETTERS FROM TERESA BLOUNT.

These two letters are transcribed from the originals in the British Museum. I believe they have never been published. The writer was Teresa Maria, the elder of the two celebrated Misses Blount. Martha, the younger, had more beauty than her sister, and from her genial unselfish nature was very popular, but Teresa, who was very strict in outward observances,* had a greater reputation for wit and humour, and it is certainly confirmed by these letters. They were written to Margaret, Countess of Coningsby in her own right, the wife of Sir Michael Newton, K.B. She was created Baroness and Viscountess Coningsby in 1717, and succeeded in 1729 to the title of Countess on the death of her father, Thomas, first Earl of Coningsby, on whom Pope wrote the epitaph:—

"Here lies Lord Coningsby: be civil;
The rest God knows—perhaps the devil."

Teresa Blount to Coningsby, Countess of Coningsby (1785).

"*dr Madam*,—I wish to know whether, you have ever thought of me, or whether, you have hated me; as a horrid Creature, that has neglected y^e liberty you gave me, of writing to you; Let it be as it will, its time you knew, I merit y^e Best thoughts, because I Love you better than any Body, to send a letter wthout some news, is like visiting Lady Killdare* the day she takes Physick a duty not worth Paying or receiving but y^e empty Town

* Dean Swift calls her "the sanctified Teresa."

* Mary, eldest daughter of William, third Earl of Inchiquin, wife of Robert, nineteenth Earl of Kildare.

affords nothing; I dare say Mrs. Franklin^b herself is without scandal: Lady Killdare freely confessed Last week, she had been obliged to silence, but for Lady Carolina Darcey's^c Odious-Love-wedding; I think, Lord Jedboro^d so pritty a man, its a wonder, any girl liked him; but galantry will be y^e year y^e mode. y^e Kings in Love with a Leven Ladies at once, and General Churchill^e follows Lady Brown; and three Maids of Honour; tho her Lady^f was mobbed out of St. James's Park for her french dress; by above 200 Mob; Lord Harcourt^g waits, yet, for his wines-money; and with constant walking in y^e dust; looks thin; conveniently to be mistaken for Love; Its very hard on y^e Prince of Wales; hⁱ 'who poor man' i only knows, he is to be wedded; y^e Princess not elected til y^e northern Teatyes [treaties] are over; I will Bet on y^e Princess of Prussia's head; against six other German Ladies; i who have al sent for English masters; not knowing who may be y^e woman. my Person has been, almost; in town, only some days at richmond, I doe not dislike my Pass-time; y^e summer has been wit and I have several I know in London but as my sister Lives^k at Lady Suffolks; l where it happynes Company al day; to behold y^e happy Pair; and at night to see her deaf ear^m and his Lame-Leg; put into a Bed on Purpose bought, for y^e unexpected nuptials; y^e queensⁿ consent I dare

say was not wanting Mrs. Southells; o Look ill satisfied; Perhaps Mr. Stanhopes^p being from em; and an odd report ther goes, that Lord Chesterfield^q has spoken against any marriage of his B^r; my Lady^r seems worse in her health; They come to town soon. Mr. Stanhope^s has taken the house, off their hands, at Twitneham; he is gone to Tunbridge, empty as my paper is of News its all I can send you unles you'd like to know how I improve in my french; I live with Abbé Hubert; a very entertaining and a sensible man, thats come from Paris; we sup nearly (l) every night in Partys; Webber told me he met Verichinia y^e other day with a long-Beard; and that he has only lived hid y^e summer near London; my shoos are not fit for these dewy mornings; I wish for a pair of yr Pumps; O Let me not wish in Vain; Does Miss Pagget^t still find her Bowells out of order. I advise her to keep these Parts very warm, nothing beter than a Plaster when she goes to Bed Properly apply'd, I never have heard from Lady Ffrances; e excuse anything I doe; or say; and make my compliments to y^r mi^{ke}.

"ever yours, TERESA."

F. G.

[We shall give the second letter next week.]

SMUGGLING IN 1745.

WE hear so little in the dull times in which we live of the daring deeds of "the bold smuggler," that the following "Extract from the Report of the Committee of the Hon. House of Commons, appointed in the year 1745, to inquire into the causes of the most infamous practice of smuggling," will perhaps be read with interest:—

"By accounts laid before the Committee from the Commissioners of the Customs, of representations by their officers, relating to the practice of smuggling; the instances of that practice since the commencement of the Act made the last Sessions appear to be as follow:—

"From Cardigan in July, 1745, the Surveyor-General of South Wales acquainted the said Commissioners that smuggling is carried on to a great height between England and Ireland.

"From Yarmouth in August, 1745, the Collector and Comptroller represented that they had received information, that on the 11th of July preceeding, fifty smugglers run a cargo of tea and brandy at Benacre Warren in Suffolk; and on the 25th of the same month sixty smugglers landed another cargo at the same place, and a gang of forty landed another cargo at Kersland Haven; and that on the 31st of that month seventy smugglers passed through Benacre Street with a large quantity of goods,

more political influence. "I don't know," wrote His Majesty to the Queen, "why you will not let me part with an old deaf woman, of whom I am weary."—Walpole's *Reminiscences*.

^a Probably Lady Southwell, wife of first Baron Southwell, who had five unmarried daughters.

^b Hon. Mr. Stanhope, brother to Lord Chesterfield.

^c Philip Dormer, fourth Earl of Chesterfield, author of the celebrated *Letters*.

^d Melosina, natural daughter of George I., created, 1722, Countess of Walsingham, wife of Earl of Chesterfield.

^e A neighbour of Lady Coningsby. The family of Paget still resides in the county.

^f Lady Frances Coningsby, sister to Lady Coningsby, married to Sir Charles Hanbury Williams.

^g Sir Michael Newton, Lady Coningsby's husband.

^b Probably Elizabeth, dowager Lady Frankland, the lady alluded to in a letter from Miss Chamber to Mrs. Howard, July 27, 1730. See *Suffolk Letters*, vol. i. p. 373.

^c Lady Louisa Carolina D'Arcy, only daughter of Robert D'Arcy, third Earl of Holderness and Frederica daughter of Duke of Schomberg. I do not understand why Miss Blount calls it "an odious love marriage." She had a fortune of 20,000*l.*, and Lord Jedburgh was heir to a marquise.

^d William Henry, Lord Jedburgh, shortly afterwards took the title of Earl of Anceum; succeeded his father as fourth Marquess of Lothian 1767, died 1775. He married, Oct. 10, 1735, the above mentioned Lady Carolina D'Arcy.

^e General Churchill, half-brother to Duke of Marlborough, famous for his gallantries, even in his old days.

^f Margaret Cecil, grand-daughter of third Earl of Salisbury, wife of Sir Robert Brown, a Venice merchant. She is frequently mentioned in Walpole's *Letters*.

^g Simon, Viscount Harcourt, son of Mr. Harcourt, the friend of Pope, succeeded his grandfather as Viscount Harcourt in 1733; married (Oct. 16) Miss Rebecca Le Bass, a rich heiress.

^h Frederick, Prince of Wales, son of George II.

ⁱ "Who, poor man." I cannot understand Miss Blount's inverted commas. Perhaps a quotation from some play then in vogue.

^j He married Augusta, youngest daughter of Frederick I., Duke of Saxe-Gotha.

^k "Mrs. Patty is with the new married couple at Marble Hill for some days." (Pope to Caryll, July 17, 1735.)

^l Henrietta, Dowager Countess of Suffolk, widow of ninth Earl of Suffolk; recently married to Hon. George Berkeley, youngest son of second Earl of Berkeley.

^m Lady Suffolk was rather deaf.

"Has she no faults, then (Envy says), sir?"

Yes, she has one, I must aver;

When all the world conspires to praise her,

The woman's deaf, and does not hear."

On a certain Lady at Court (Lady Suffolk), by Pope.

ⁿ Alluding to Lady Suffolk's intimacy with George II. Miss Blount, however, was wrong. The Queen was unwilling for Lady Suffolk to leave the Court, fearing that her place would be taken by some one who would exert

having with them a breast cart, with four horses; and that forty smugglers with fifty horses landed at Keraland Haven a cargo of tea and brandy, which they carried off.

"From Wells in October, 1745, the Collector represented that on the 18th of that month, about two miles northward of Yarmouth, between fifty and sixty horses were laden with run goods, and carried off by armed smugglers. From Yarmouth the principal officers give account that on the 22nd October one hundred and twelve horses were laden on the beach near Benacre with dry goods by upwards of ninety men, guarded by ten persons with firearms; and on the 20th of the same month forty horses were laden with dry goods at Kartley by riders well armed.

"From Chichester it was represented that on January, 1745, nine smuggling cutters sailed from Rye in that month for Guernsey, in order to take in large quantities of goods, to be run on the coast, and that they had intelligence that one of the cutters had landed her cargo.

"From Ipswich the Surveyor-General informs the Commissioners that he had received accounts that at different times, between the 30th of June and the 28th of December, there have been run on several parts of the Suffolk coast 1,835 horse-loads of tea and some other goods, and 1,689 horse-loads of wet and dry goods, besides great quantities of wet and dry goods landed out of several vessels, all which were conveyed away in waggons and other carriages, and by great numbers of smugglers loaded. With regard to the first of these representations, the said Commissioners ordered a vessel to cruise on the coast of Wales, and with regard to the others, they gave directions to intercept the goods; and as to what related to the Surveyor-General's account from Ipswich, they ordered proofs to be procured, but all endeavours proved ineffectual.

"By the said account it appears likewise that the teas and other goods so conveyed were guarded by formidable gangs of smugglers armed, and that the officers of the Customs dare not attempt to make any seizures, and that there have been several other instances, since the last Act, wherein the officers of the Customs have been obstructed and prevented in searching for and seizing of prohibited goods on shore, and on great number of vessels at sea, and that where they have attempted it, they have been beaten and cruelly wounded. It appears also that the Commissioners of the Customs received a letter from the Collector of the port of Whitehaven, acquainting them that a great clandestine trade is daily carried on upon that and the Scotch coast, from the Isle of Man (which he calls a storehouse or magazine), of all high duty goods; besides what is run from that island into Lancashire, Ireland, Wales, and the Highlands of Scotland to such a degree that the revenue of Great Britain and Ireland suffers one hundred thousand pounds a year thereby. That this trade is carried on in open boats, which land in the night, on any part of the coast, and at any time, without regarding tides; and to Ireland, Wales, &c., in large wherries that generally outail any of the Custom House sloops. That on the 15th of January eleven smugglers' boats were seen going into the harbour of Whitehaven, steering for the Scotch borders, laden with brandy, rum, tea, and got all their cargoes on shore except one, which was taken by the officers of Seafield. That that island has since the war with France been supplied from thence with brandy, wine, and other goods, in neutral bottoms, and with rum by our ships, chiefly from our own plantations. That on the 13th of February, at night, a Dutch ship came into Whitehaven, having discharged a cargo of high duty goods in the said island, and that the present law is of little force to prevent the destructive trade, there being greater quantities of goods run from that island, since

the making the late Act, that ever was before; and he concludes with declaring it as his opinion that the smugglers will one time or other, if not prevented, be the ruin of this kingdom."

What was a breast cart?

Ashford, Kent.

RALPH N. JAMES.

"AISLE."—Granted that *aisle*, the wing of a church, is truly derived from the Latin *ala*, a wing, through the French *aile*, is there anything etymologically impossible in the evolution of *aisle*, as applied to a passage between pews, from *aler*, *ahier*=*aller*, to go, which has given us *alley*? If there be, would it not be better to call the paths about a church *alleys* at once than to run the risk of being told that it is as incorrect to speak of the middle aisle as it would be to call the body of a bird its middle wing? When Keble wrote ("Trinity Sunday")—

"Three solemn aisles approach the shrine:
Yet all are one,"

he must certainly have referred to three walks or ways by which the faithful draw nigh unto the altar: he did not mean three wings, we may be sure, nor would such a man as he have made ignorant use of a word having such a signification. With regard to "alley, the aisle of a church," Mr. Peacock notes (*Glossary of Words used in Manley and Corringham*, E.D.S.):—

"A woman from Kirton-in-Lindsey informed me that she never heard the passages between pews in churches called anything but *alleys* 'until the Puseyites began to make people particular in their talk about them sort of things.' The north aisle of the choir of Lincoln Minster was formerly called the chanters' *alley*: 'Mr. Olden..... did say when he did come to be churchwarden, he would make the Puritans to come up the middle alley on their knees to the rails' (1638, Wallington, *Hist. Notices*, i. 70)."

On this a *Saturday reviewer* of Aug. 18, 1877, remarked:—

"Here would seem to be some confusion; our own remembrance rather is that the passage between pews in a church was vulgarly called the *aisle* 'until the Puseyites began to make people particular in their talk about them sort of things,' and that an attempt was made to bring back the word *alley*. And here Mr. Peacock himself, who certainly knows a good deal 'about them sort of things,' seems to use the word in the vulgar sense."

ST. SWITHIN.

SIR H. HERBERT'S MS. DIARY OF PLAYS, 1621 TO 1641.—This exceedingly valuable manuscript, which contains extracts from Sir George Buck's licensing list, and has never been fully used, is in the library of the Earl of Powis. I hope that I shall not be thought to take a liberty in venturing to respectfully suggest that so valuable a memorial might form one of the most important volumes of

* And probably *olliers*, a name I have known to be applied to the passage or gallery between the outside of a church spire and the parapet of the tower.

the Roxburghe Club. The MS. formerly belonged to the Ingram family, and was delivered up with the title-deeds to an ancestor of the present noble owner. A partial transcript of the Diary, which I purchased last year at Baron Heath's sale, only serves to make one wish for a copy of the whole. It may perhaps be well to add that I have no other selfish motive in making the suggestion, as under no circumstances should I be a candidate for the honours of editorship.

J. O. HALLIWELL-PHILLIPS.

LETTER TO THE MASTER OF THE ROLLS, CIRCA 1688.—I shall be glad to learn something of the allusions in the following draft letter, with the view of ascertaining the date, and of identifying the writer and the Master of the Rolls to whom it was addressed :—

"[To the] M^r of the Rolls.

"M^r honrd S^r,—'Tis a wonderfull satisfacōn to me to meet wth informacōn y^e you prevail in some good measure ov^r y^e indisposicōn w^h too too long have afflicted you, and y^e your ease may continue to p^rfecōn is my real & cordial prayer. Tho' I dare not propose it, yet I verily believe it w^d wthout y^e least hazard so confirm y^e health y^e you w^d not in y^e least be subject to colds nor pains. I was not in any degree affected wth y^e coldness of it, as I w^rit to M^r Ward to acq^t you S^r wth my happy success w^h [which] neither o^r Frd D^r F. nor y^e best chirurgery [surgery] in this countrey cold remove, a lameness I had in both my knees & w^h neither swell'd nor discolour'd. W^h in the 3^d going in freed me fro' it D. gr. I w^d to God you w^d take up a resoluōn safely to confirm your health, many y^rs.

"Cures are don in these countreys and none miscarry in all ages and weaknesses.

"H^d S^r I have at last got the release and sent it to S^r Ric^d Mydd who executed it wthout any scruple.

"D[ear] S^r Ric^d Grote [?] is now in his way to Aix la chappelle to trie whet[her] waters will remove a lameness w^h M^r Forrester (his govern^r) has in one of his feet by a sprain. I thank God S^r Ric^d is p^rfectlyw [sic] well. He remov'd fro' Geneva 16 inst. N. st. [New Style], but cānot go y^e direct Road down y^e Rhine for danger of marauding partes [parties], but must take their Rout thro' Swabia, to Frankfort—it will be a month before they reach Aix la Chappelle—and I expect him, *si Deo placet*, in y^e beginning of Nov.

"Now I beg leave to Renew my humble request to you, honrd S^r, w^t in prudence is y^e fittest course to advise in and safest for his future well being and happiness—and this is humble beg'd by him who is wth all gratitude, and due regard,

"H^d S^r"

The original of the above letter, which was recently ejected from an old Cheshire library and given to me by a Manchester bookseller, may have been written circa 1688; and if so, Sir John Trevor was perhaps the writer's correspondent. It is curious that, according to Foss, Sir John, Aug. 24, 1688, being then a Privy Councillor, was by the king sent for in a hurry from "the Wells."

JOHN E. BAILEY.

Stretford, near Manchester.

SIR C. HANBURY WILLIAMS: THE GUNNINGS.
—Will "N. & Q." find space to notice a mis-

quotation which strikes me as one of the most curious I ever met with? In *The Witty and Humorous side of the English Poets*, by Arthur H. Elliott, 1880, occurs the following passage (p. 149):—

"Most people have heard of the daring *jeu d'esprit* in which he (Sir C. H. W.) said of the illustrious *Misses Gunning*, that

'Nature indeed denies them sense,
But gives them legs and impudence
That beats all understanding.'

Now I turn to my copy of Sir C. H. Williams's *Works* (vol. i. p. 90) an "Ode on the Marriage of the Duchess of Manchester to Edward Hussey, Esq., afterwards Lord Beaulieu," and I find as follows (stanza viii.):—

"But careful Heaven reserved her grace
For one of the Milesian race,
On stronger parts depending;
Nature indeed denies them sense,
But gives them legs and impudence
That beats all understanding."

That is, not to the Gunnings, but to the Irish race, long famous as successful hunters of beauty and fortune. There is no allusion whatever in the ode to those "illustrious" ladies, nor does the name of Gunning occur in the copious *index nominum* appended to Sir C. H. Williams's *Works*.

H. K.

A FOURTEENTH CENTURY PRAYER.—MS. Digby B. N. 10, fol. 55 :—

"God send vs þe dew of heuene. *gratiam spiritus sancti*.

"And Reyn. fro þe cloudes of heuene. i. doctrinam viui verbi.

"And þirlepe our erpe and open our land. ad contritionem animi et confessionem peccati. mocionem cordis humani. stiringe of mannes soule.

"And bryng forth a blome^r of sich feng and sich fuyssoun."

"þat be our bote and our sauacioun. i. *iesum filium dei* viui. comynge of goddes sone. in hiis verbis desideravit propheta dei. 4th bones.—Isa. xlv. [8].

[Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it.]

F. J. F.

"ANCESTOR."—Allow me to protest against the use of this word in the sense adopted by MR. BEAK (*ante*, p. 18). According to Johnson an ancestor is "one from whom a person descends either by the father or the mother." Yet your correspondent says, "Three brothers, ancestors of mine," &c. I do not see how any one can descend from three brothers.

WM. DOBSON.

Preston.

^a Glossed a fruit.

^b And a burioun of hele and sauacioun. (Various reading.)

AMERICAN FOLK-LORE.—The custom recorded (*ante*, p. 16) is, or was, not confined to America. It was in vogue at Selborne, Hants, in the early part of the last century. See White's *Selborne*, Letter xxviii. H. G. C.
Basingstoke.

See "N. & Q.," 1st S. xi., for a similar charm in Cornwall. O. F. S. WARREN, M.A.
Farnborough, Banbury.

MARRIAGE SUPERSTITION.—A few weeks ago, when visiting a friend in the south of Yorkshire who has lately married, I met with a bit of folklore which was new to me, and which may be worth a corner in "N. & Q." When the bride was being decked for the ceremony her maid bid her remember not to speak too loud in church, and, on being asked why, answered, "Why, m'm, you know them 'at speaks loudest dies first.'"

J. T. M.

6, Delahay Street, S.W.

BOOKS GONE ASTRAY.—I believe I have in my time lent as many books as most men, and have lost as few. But there are three sheep now missing from my fold, which I should be glad to welcome back. Possibly they are in the hands of friends who read "N. & Q.," so please let me announce their names: 1. Dr. Maitland's *Dark Ages*; 2. The first volume of Crofton Croker's *Irish Fairy Legends*; 3. Peignot's *Dictionnaire des Livres condamnés au Feu*, &c. The first two are presentation copies to me from my old friends the authors.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

"NOBILITY" ROLLS OF ARMS.—MR. GREEN-STREET volunteered some four years ago (Feb. 5, 1876), when he began printing in "N. & Q." his invaluable series of armorial rolls of the nobility of Edward I. and Edward II., to supplement them by a roll of the reign of Edward III., which he had discovered in the British Museum. These rolls have been found so useful for reference by students of heraldry that we are impatiently expecting the promised supplement, and hope that we shall not be tantalized by further delay.

TEWARS.

[Five of the armorial rolls referred to have already appeared. For the sake of those readers who may wish to procure them, we give the necessary references: 5th S. v. 108, 383; vi. 222; vii. 284; viii. 203.]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

QUASSIA.—Authorities are agreed that *quassia* was named after a negro called Quassi, who first made known the use of it as a tonic. He seems

to have lived in Surinam. But who was Quassi, and when did he live? And has he anything to do with the negro Daddy Quashi mentioned in Waterton's *Wanderings*, who assisted at Waterton's celebrated ride upon the cayman's back?

WALTER W. SKRAT.

TO HOLD UP OIL=TO ASSENT.—

"Alisaundre gan to boeste and make him self more worpy þan his fader, and a greet deel of hem þat were at þe feste hilde up þe kynges oyl."—*Trevisa*, iii. 447 (Bolls Series).

In the Latin of Higden we find, "Alexander cepit jactanter se patri præferre, magna convivantium parte assentiente." Does the phrase occur elsewhere?

A. L. MAYHEW.

Oxford.

A TOKEN.—Pye, pl. 8, No. 3, and Batty's *Catalogue of Copper Coins*, p. 124, No. 696. Obv. Legend, "Frederick, Duke of York"; field, three-quarter bust to left. Rev. Legend, "Payable at J. Rayner & Co.'s, Manchester"; field, bricklayers' arms, from which are suspended sprigs of flowers; crest, an arm holding a truncheon. Above, "Half-penny"; below, "17—93." Edge, "Anglesey, London, or Liverpool." Edge reading omitted in Pye. Mr. Batty writes to me, "I cannot at present recollect how I got the 'bricklayers' arms,' as I find Conder does not mention it. He says, 'Crest, an arm holding a truncheon.' In Pye the arm is holding two (?) spades on one handle. What is the crest of the bricklayers' arms? Mr. Batty continues, 'If those are really the bricklayers' arms, there is no need of a spade, as the bricklayers do not use spades.'"

W. STAVENHAGEN-JONES.

A PORTRAIT OF EDWARD IV. AT HAMPTON COURT.—There is in an obscure corner of the gallery at Hampton Court Palace a large full-length likeness of Edward IV. In the catalogue of the pictures it is described as a "copy by Belchamp" of, I presume, some portrait known at the time, viz., about 1660. It is the likeness of a magnificent man, such as Edward was, with a very high, aquiline nose, dark eyes and hair, and a pale complexion. In the descriptions of this king by Bulwer Lytton (*vide Last of the Barons*) and others he is depicted as blue-eyed, with fair hair. What I would ask is: (1) Is this copy by Belchamp of any value as an historical portrait, and (2) if it is, whether it might not with advantage be removed to some less obscure spot than that which it now occupies?

GEO. J. STONE.

HOBBAI, OR HUBBLE, FAMILY.—Between the years 1768 and 1775 there occur numerous entries in the registers of the parish church of Acton having reference to Thomas and Samuel Hobbal or Hubble. As the name does not occur prior to the former date, it may be inferred that the family

came to Acton some little time previous. I have some slight reasons for supposing it to be a Middlesex family, but as yet have been baffled in every endeavour to find out in what parish they resided previous to their removal to Acton. Will some courteous reader learned in Middlesex genealogy furnish me with a clue as to their former residence?
G. PERRATT.

BISHOP JEWELL'S "APOLOGY."—I have lately met with a copy of the above in 24mo., beautifully printed (pp. 366) by J. B., London, and sold by John Cowper at the "Holy Lamb" at the east end of St. Paul's Church. I should be glad to know the date and who J. B. was. The copy I had before of Jewell's *Apology* was printed 1685, being a new translation by a person of quality, with a portrait and life of the author written by the same hand. Is it known who was this "person of quality"?
E. H. A.

"APISTICAL."—In one of the society papers this month I observe this word used in the sense of "relating to bees." Has it any authority? Should not the writer have used *apiarian* instead?

"IDOLATRY."—Considering the derivation of this word from *idolon* and *latría*, should we not write *idolo-latry*? How comes it that the middle syllable is gone? Was the word ever spelt according to its derivation? E. WALFORD, M.A.
Hampstead, N.W.

BAINES FAMILY, CO. SURREY.—I want the arms of Lieut.-Col. Jeremy Baines, who fought in the civil war against Charles I., the derivation of his patronymic, and particulars as to his wife and family. Was he not related to Oliver Cromwell, and, if so, in what way?
E. B.

LA FONTAINE DES INNOCENTS.—Claviac says that this celebrated work of Jean Goujon was begun in the time of Francis I. and finished in 1550; Lenoir, that the first stone was laid in 1550; and Viardot, that it was designed in 1550. Who is right?
RALPH N. JAMES.

Ashford, Kent.

GUZMANES BUENOS.—Can you give me any information with regard to this Spanish family?
BOSCOBEL.

"THE BORDERLAND OF THE ANIMAL AND VEGETABLE KINGDOMS."—A paper under some such title was read before one of the scientific societies about eighteen months back. Can you give me any information as to where it can be found? Extracts from it appeared in many of the papers of the time, but I am unable to lay my hands on any.
COLIN G. CAMPBELL.

Tamworth.

RUMIHAUSI.—In Keith Johnston's *Physical Atlas* Rumihausi is said to be the highest inhabited

place above the sea. It is 1,000 feet higher than Potosi, which is 15,000 feet. Could any of the readers of "N. & Q." tell me where this place is, as I have looked for it in vain in a great many good maps and geographies?
E. L. M.

THE PROVINCE OF POETRY IN EDUCATION.—Is there any book or pamphlet bearing on this subject?
Y. Y.

THE TOWNS, &C., IN FRANCE OCCUPIED IN 1815-18 BY THE ALLIES.—I should be very much obliged to any of your readers who would refer me to a book giving the names of these.
C. D.

To "IXE."—I live alone in a very isolated village, seven miles from anywhere, and am attended by two old-fashioned servants, who render me old-fashioned service, and speak the purest Sussex dialect, the one of the Hill country, the other of the Weald, so I am in the way of hearing many odd words at times, and am fast adding to the store which I published a few years ago in the *Dictionary of the Sussex Dialect*. To-day we were hunting for an article missing from the tool-chest, and my housemaid exclaimed, "There, now somebody's gone and ized that away." The word is expressive, and I never heard it before, though my servants tell me that they use it every day. Perhaps some reader of "N. & Q." will be able to tell me more about it.
W. D. PARISH.

ANTONIO DA PONTE.—The Rialto and the Bridge of Sighs at Venice were both built by Antonio da Ponte. Was his name Ponte, or was he called Anthony of the Bridge in consequence of his style of work, as Paul of Verona was called Paolo Veronese, in an age and country where great men (like Dante Alighieri) were called by their Christian names, as kings are nowadays?
C. B.

MAJOR-GENERAL PHILIP SKIPPON: COL. GEO. FLEETWOOD.—I possess an engraving of Major-General Skippon, folio, a proof before letters, half length, with breastplate and lace collar, and the same smile, or rather smirk, on his countenance as is discernible in the rude portrait of him published by Ricraft. I am anxious to know something of the history of this print. Who engraved it, from what picture was it taken, and who possesses that picture, when and by whom was it published, and with what particular object, &c.? The same particulars I would gladly learn about an engraving from a miniature of Col. George Fleetwood, a copy of which is in the portrait collection in the British Museum Print Room.
M. C.

LONG SLEEPING.—Whilst perusing a little old book on curiosities which I have lately picked up I was struck with the following passage relative to long sleeping. In the list of curiosities of Somers-

setabire, under the heading "Wells," occurs the passage in question, as follows :—

"Not far from Wells, some years ago, was a wonderful instance of a Man's sleeping; it was sent in a letter from a Clergyman to my Worthy and Ingenious Friend Charles Bowles late of Windsor, Esq., who was so kind to oblige me with it. I think the Man slept at least a Month or 6 weeks longer than the time mentioned in the Margin of the Letter. Which take as follows.

"Tiverton, Octob. 19.

"Sir,—The last visit I made to see this unaccountable Sleeper, was on Wednesday last, the 13th of this Instant, where I found him in the same Posture, as he hath continued in ever since his first Seizure," for he lies confin'd to his Bed; eats his Victuals once or twice a Day, but never in the sight of any one; and looks as fresh as if he went daily to his Labour. The Observation of him, that is fresh, is this; that on Sunday the 10th of this Month, his Brothers willing to try an experiment, put on all his Clothes, brought him down Stairs from his Bed, and set him in a Chair by the Kitchen Fire; but this, they thought would have cost him his Life; for they visibly perceived a great alteration in him, his countenance, which as he lay in his Bed, was fresh and lively, was converted into a dark Paleness, like Death; his Head hang'd on his Shoulder, as though he had been really Departing, which obliged them to post him away to his Old Apartment, where in a little time he recovered his former Sanguine Complexion; He is removed from his Brothers to his Mothers House again. This is the only and best account I can at present give you; if there be any other change you shall be sure of it.

"From Your most Humble Servant,

"JOHN RICH."

Can any one give us any other reference to this occurrence? According to the above the man slept for fourteen or fifteen weeks! Surely this is a curiosity. Who were Charles Bowles and John Rich?

ALGERNON F. GISSING.

Wakefield.

COLERIDGE: EPIGRAM.—In *The Witty and Humorous side of the English Poets*, by Arthur H. Elliott, 1880 (p. 220), the following epigram (*valet quantum*) is attributed to Coleridge :—

"In Spain, that land of monks and apes,
The thing called wine doth spring from grapes;
But on the noble river Rhine
The thing called gripes doth come from wine."

In the Aldine edition of S. T. Coleridge's *Poems*, ii. 144, are his two well-known epigrams on the fragrant city of Cologne, but I do not there, or elsewhere, find the above. Is there authority for it?

H. K.

THE ENGRAVER GRAVELOT.—Can you give me the exact title, also date and place of publication, of an English work illustrated with plates of subjects, tail-pieces, and initial letters engraved by Sootin after Gravelot, some of which I have now before me? From the text at the back of some of the plates and their subjects the work appears to refer to the religious ceremonies and manners of the Jews. Some of the illustrations seem to be

placed at the top of a page, having under them the words, "An Historical Dissertation," and the size of the book is either quarto or folio. A. W. T.

A STUART MEDAL.—Silver, diameter just under fourteen (of Mionnet). Obv. Bust and ordinary legend of James III. of Great Britain. Rev. Bust of his wife; legend, "CLEMENTINA. MAGNÆ. BRITANNIÆ. ET. C. REG." I should like to be informed of the meaning of the C. NEPHRITÆ.

[May not the supposed c be an indistinct n?]

DÁLILAH OR DELÍLAH.—In a recent review of Violet Fane's poems in the *Daily News* I find the following passage :—

"Her Delilah, accented on the second syllable, is, we are aware, in accordance with the received pointing of the Hebrew letters of the name; but it is not the less a shock to the reader of English poetry, just as it would be to accentuate the name 'Hyperion' in English verse on the penultimate."

I am anxious to find examples of the accentuation of the name in English poetry. Milton always accentuates "Dálilah." Unfortunately I can recall no other example. SOREK.

AUTHORS OF BOOKS WANTED.—

- Clubs of London, with Anecdotes of their Members.* 2 vols. 8vo., 1828.
Comic English Grammar. 12mo., 1840.
Cromwell Doolan. 2 vols. 8vo., 1849.
English in India, and other Sketches. By a Traveller. 2 vols. 8vo., 1835.
Epics of the Ton: a Poem. 8vo., 1807.
Estelle Russell. 2 vols. 8vo., 1870.
Five Nights of St. Albans: a Romance. 3 vols. 8vo., 1835. W. G. B. PAGE.

AUTHORS OF QUOTATIONS WANTED.—

I shall be much obliged if some of your correspondents can say where the following words occur in St. Athanasius: δ ἀγιννῆτος οὐκ ἐγενήθη, οὐτε ὕψ' αὐτοῦ, οὐτε ὕψ' ἱερέων. S.

"The soul of mammon with a cherub's (seraph's?) face."

"It's a very good world that we live in
To lend, to spend, or to give in;
But to beg, to borrow, or come by one's own,
'Tis the very worst world that ever was known."
NELLIE MACLAGAN.

"O Leoline, be obstinately just,
Indulge no passion, and betray no trust," &c.
W. D. B.

"Here are sweet peas, on tip-toe for a flight,
With wings of gentle flush o'er delicate white."

"Hypericum, all bloom, so thick a swarm
Of flowers, like flies, clothing its slender rods,
That scarce a leaf appears."

Cowper—but exact reference wanted.

GEO. L. APPERSON.

"Oh, why should the spirit of mortal be proud?
Like a fast fleeting meteor, like a fast flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave."

W. C. FLOWERDEW.

"Thy life shall be in the palm of thy hand."

J. H. C.

* Aug. 12 to Oct. 14 is ten weeks (?).

Replies.

HERALDRY: THE RIGHT TO BEAR ARMS.
(5th S. xi. 29, 162, 196, 271, 309, 356, 395, 409 ;
xii. 131, 458, 514.)

I have read with much interest the remarks of various correspondents on this subject, and it appears to me that they are all more or less beside the question involved. All argue as if a particular coat of arms was a precious incorporeal hereditament which the bearer should be ready to defend against all comers. One writer asserts that "the right to the exclusive use of an armorial device is simply a monopoly, and we all know that to create a monopoly is not within the prerogative." Coat armour is, and has always been held to be, not only in England, but all over Europe, the outward and visible sign of heraldic nobility. It signifies to those who see it that the bearer is *noble*. "*Nobiles*," says Coke, "*sunt qui arma antecessorum suorum proferre possunt*." The right to bear arms is therefore only of any value in those places and circumstances where persons using such insignia are recognized as *noble*. The king being the fountain of honour, and having from time immemorial exercised the exclusive prerogative of conferring all patents of nobility (or as they are more commonly called "grants of arms") and titles of honour, such as peerages, baronetcies, &c., has in this respect always been able to create a monopoly, and so far from its not being within the prerogative, no lawyer has ever ventured to question the exercise of this power by the kings or queens of England. The right of ennobling subjects has been delegated to the officers of arms, but they only exercise it after the person who desires to be admitted into the rank of nobility has petitioned the Earl Marshal, and has been ascertained by him (acting on the advice of his subordinates, the kings of arms) to be a fit and proper person. It cannot be too strongly asserted that it now is, and always has been, the universal rule of Europe that those entitled according to the laws of their several nationalities to bear arms are *noble*, and that those who have no arms are *ignoble*.

In early, and indeed in most countries till very recent times, the fact of being noble carried with it various privileges. Time, and what is commonly denominated the "advance" of civilization, have caused a change. For better or for worse it is not my business to argue. There is, however, left the fact, and that fact will remain as long as time shall last, that some men are noble and the rest ignoble. All the noble can now show, beyond the inherent talents and virtues which are the blessings arising from a good descent, is the heraldic device to which they are entitled, and the use of which I, in common with many of your correspondents, think should be guarded by some legislative enact-

ment. The arms of his ancestors are the least invidious distinction to which a man can lay claim ; they are equally appropriate in either a monarchy or a republic, for they merely indicate that one man is better born than another, a fact entirely cut of our power to control, and just as obvious to the observer of human nature as the fact that a thoroughbred is superior to a cart-horse is to a Newmarket trainer or a stable-boy at Tattersall's.

How far the heralds of the past and present century have acted rightly in their selection of the persons to whom they have given grants of arms is a question which, were it fully discussed, would be hardly suitable to the pages of "*N. & Q.*" but it is one which must form a subject of inquiry before any decided step can be taken to prevent the wrongful assumption of armorial bearings. No doubt were the Government to extend its protection to those entitled to arms, for their quiet enjoyment, without the "let or interruption of any person or persons whatsoever," as the patents say, some guarantee should be given that unworthy persons should not for the future be admitted into the ranks of the nobility. The first step in this direction should, I think, be the radical reform of the College of Arms on somewhat the same principle as that to which the Lyon Office was subjected a few years since.

Arms anciently, and in modern times theoretically at all events, have been given by the sovereign as marks of favour for services rendered or good deeds done, hence it appears hardly fair to tax those who have the right to use them. One might as well tax a peer or a knight because he has what is popularly called "a handle" to his name. The present tax on armorial bearings is most unjust. Were it reimposed in the shape of a fine, of say 10*l.* per annum, on all persons using heraldic devices unrecognized by the College of Arms, and the officers of arms appointed collectors at a small commission, I venture to predict that the value of their "waits" would be much enhanced, and also that Her Majesty's revenue would be materially benefited.

G. W. M.

THE INTRODUCTION OF THE FIR TREE INTO ENGLAND (5th S. xii. 429).—As regards the first part of the query, if fir trees are meant, and not pines—as might possibly be intended from the second part, where the *Pinus sylvestris* (i.e. Scotch pine) is called the Scotch fir—if fir is meant, then its introduction into England is very doubtful ; as Caesar (*De Bel. Gal.*, vol. v. p. 12) found all trees that grew in Gaul except the beech and Abies (fir) ; but then comes the fact that fir wood is abundant in our ancient mosses, and has been found even under the foundations of some Roman roads. It is considered that Caesar meant by "Abies" the silver fir (*Abies picea*) as not to be found in Britain. Caesar mentions nothing

concerning the pine, so it is understood that he found it. Thus from the above it might be taken for granted that the fir tree, and some pines, at least, are indigenous.

I have found the dates of introduction into England of the following pines, which I give in case pines were meant: stone pine (*P. pinea*) before 1548; cluster pine (*P. pinaster*) before 1596, from South of Europe; Weymouth pine (*P. strobus*) before 1705, from North America; frankincense pine (*P. tæda*) before 1713, from North America. As to the query about the *Pinus sylvestris* being indigenous south of Tweed, I cannot reply with any certainty.

G. S. B.

IGNORANS appears quite to ignore the fact that about twenty different species of firs have at different times been introduced into this country. It is extremely difficult to determine the exact date of the introduction into England of the Norway spruce (*Abies excelsa*), on account of the loose application of the word "fir" by our old herbalists; but it was commonly planted for ornamental purposes about the beginning of the seventeenth century. Of the *Picea* group, the silver fir (*Picea pectinata*) was introduced into this country in the seventeenth century.

A. P. A.

I have always understood that the first and finest specimens of this tree are to be seen at Bramshill, and that they were planted in the park in the time of James I.

H. A. W.

LIBRARY CATALOGUES (5th S. xii. 465).—Your correspondent's suggestion to publishers may surely be regarded as a "happy thought." I have indulged in what he calls the harmless vanity of having a catalogue for my little lot of 1,200 vols., and one which it has not been difficult to make, inasmuch as the greater number of the articles are formed of cuttings from the catalogues of second-hand booksellers, gummed into a small scrap-book. This, it will be seen, is a very simple affair. These cuttings not infrequently contain not only a full particular of the book itself, but an added note of more or less value. And writing of booksellers' catalogues gives me the opportunity to confess to sometimes finding great inexactness in both description and note, going far to show of some of the cataloguers that

"They have a plentiful lack of wit."

For instance, few could be brought to believe that Cromwell once (I have seen it in several catalogues) acted the part of Tacitus in Ant. Brewer's *Lingua*; or that an account of the battle of Waterloo could possibly have been written in 1794; or that the venerated Timbs was the author of the *Curiosities of Literature*; or that the writer of *Vivian Grey* was the *relict* of Lord Beaconsfield; or that under the title "*Hindoo Window-Burning*" there ever

were instances of "*Burning of Windows on the Funeral Pile of their Husbands*." Musicians, perhaps, will be grieved they were not in time to purchase "*Handel's *Airs and Galated*, and 2 other folio books, the lot 7s., weighing a $\frac{1}{4}$ cwt.*" (!). One would more resignedly miss Lady Herbert's "*Three Phrases of Christian Love*," or the "*Ingoldsbey Legions*," Shirley Brooks's "*Garden Knot*," or Barham's "*Socrates, a Tragedy in Fine Arts*," "*Herodian*," or the "*Heir Apparent*," Southey's "*Ballads*," or even "*A Tribute to the Names of Unfortunate Poets*," or the "*Art of Limning*," though illustrated by "*Le Kew*," De Lolme on "*The Consultation of England*," "*The Fall of Icarus, a caution to Aeronauts*," "*Doctor's Syntax's three Tours*." However, *quantum suff.* Yet one more wherewith to close, under the item "*Pindar's* (i.e., Dr. Walcott) Works, 3 vols.," we have the following happily applied quotation:—

"Each action with peculiar lustre shines,
And warms us o'er again in *Pindar's* lines,
In whose eternal volume thus to live,
Is greater praise than thousand statues give."
"Townshend."

Obs. I enclose the original cuttings of the above. I have "named no names," desirous of being as considerate as Baillet, of whom it is said whenever he refuted an author he never quoted his name, but invariably did when he commended him.

HARRY SANDARS.

Oxford.

I think the suggestion of J. B. is a very good one, and I have acted upon it by adding a catalogue slip to my *List of Carthusians*, which passed out of the printer's hands the day after I saw J. B.'s note. The slip is perforated, so as to be easily detached from the book, and a cross perforation enables the two entries (subjects and authors) to be separated without difficulty. As this is perhaps the first instance of a catalogue slip appearing in this way, I hope I shall not be suspected of a mere desire to advertise cheaply if I give a transcript of it. Sufficient margin is reserved for the press mark:—

Catalogue slip.

Carthusians, a List of. 1800 to 1879. Edited by W. D. Parish. 1 vol. demy 8vo. 310 pp. Lewes, Farncombe & Co., 1879.

Parish, W. D. A List of Carthusians. 1800 to 1879. 1 vol. demy 8vo. 310 pp. Lewes, Farncombe & Co., 1879.

W. D. PARISH.

W. J. LINTON (6th S. i. 45).—I have much pleasure in assuring you that the distinguished wood engraver is not the same person as his dead namesake the landscape painter. He is living at New Haven, Conn., U.S.A. I venture to offer your readers a list of W. J. Linton's literary labours, as far as I was able to ascertain them when

writing an account of him as a poet, which appeared in the *Gentleman's Magazine* for May, 1879. To this list I have added the two final items. Many of these publications are extremely scarce, being privately printed. If any one desires further information as to what is edited, what wholly written, by W. J. Linton, I can but refer to the number of the *Gentleman's*, where details of that kind will be found in full. Nowhere else, as far as I know, is there any moderately full account of Linton's literary doings.

1. The National: a Library for the People. Edited by W. J. Linton. London, J. Watson, 15, City Road, Finsbury. 1839.

2. Bob Thin; or, the Poorhouse Fugitive. By W. J. Linton. Illustrated by T. Sibson, W. B. Scott, E. Duncan, W. J. Linton. 1845.

3. The Illuminated Magazine. New Series. London, Joseph Clayton, 320, Strand. 1845.

4. The Illustrated Family Journal: consisting of Historical Romances, Legendary Tales, Poetry, Essays, Anecdotes, &c., with upwards of two hundred illustrations by Linton, &c. London, published by J. Clayton. 1846.

5. The Jubilee of Trade: a Vision of the Nineteenth Century after Christ.

6. To the Future: the Dirge of the Nations. W. J. Linton. 1848.

7. The Cause of the People. Isle of Man, printed and published by William Shirrefs (of 38, Athol Street). Nine weekly numbers, May 20 to July 15. 1848.

8. The Life of Paine. By the Editor of *The National*. London, J. Watson, 3, Queen's Head Passage, Paternoster Row. 1849.

9. The English Republic. Edited by W. J. Linton. 4 vols. [Not 3 vols., as stated by Mr. MARSHALL on the authority of Larousse.] Same publisher. 1851 to 1855.

10. The Plaint of Freedom. 1852.

11. Wild Flowers for Children. By Mr. Honeysuckle. C. Honeysuckle, 85, Hatton Garden, London.

12. Claribel and other Poems. By W. J. Linton. London, Simpkin, Marshall & Co. 1865.

13. The Ferns of the English Lake Country: with a List of Varieties. London, Hamilton, Adams & Co.; Windermere, J. Garnett. 1865.

14. Ireland for the Irish: Rhymes and Reasons against Landlordism. With a Preface on Fenianism and Republicanism. By W. J. Linton, formerly of the Irish Nation. New York, The American News Company. 1867.

15. The Flower and the Star, and other Stories for Children. Written and Illustrated by W. J. Linton. Boston, Ticknor & Fields. 1868.

16. The House that Tweed Built. Dedicated to every true Reformer (Republican or Democrat). And to be had of the American News Company, Nassau Street, New York. 1876.

17. England to America, 1876: a New Year's Greeting. By W. J. Linton. Printed by Welch, Bigelow & Co., University Press, Cambridge, Mass.

18. Poetry of America. Selections from One Hundred American Poets from 1776 to 1876. With an Introductory Review of Colonial Poetry, and some Specimens of Negro Melody. By W. J. Linton. London, George Bell & Sons. 1878.

19. Voices of the Dead. Charlotte Corday and Marat. Mazzini and the Countess Ossoli. Delescluze on the Barricade. March, 1879.

H. BUXTON FORMAN.

38, Marlborough Hill, St. John's Wood, N.W.

"PROSE" AND "VERSE" (5th S. xii. 466).—I do not think there is anything new at all in the connexion between the words *prose* and *verse* pointed out by PROF. SKEAT. But even admitting entirely the professor's view, the word *prose* is not derived but compounded from the word *verse*, for *pro* as prefix would contradict *versa* as suffix. It would say *prose* is not *verse* almost as plainly as *non-apprehension* says not *apprehension*. As for *oratio vincla* standing for "poetry," as Max Müller puts it, I am not sure that it did always, for Quintilian uses *prosa vincla* (bk. xi. ch. ii.) for "measured prose." And *oratio vincla* might be stately oratory of the Ciceronian or Chatham type as opposed to some of that of modern times. *Prosa vincla* and *oratio vincla* would both mean impassioned prose, which grows rhythmical out of the human heat of the feelings, like Milton's prose and the orations of Demosthenes. The only modern man who shows it is Kossuth. Donatus says, "Prorsum est porro versum, id est ante versum," and that *prorsa* became *prosa*. M. Jourdain had spoken prose all his days without knowing it, and his case is common; but equally common is it for all highly endowed and impassioned people when under excitement to speak verse or poetry without knowing it. The *oratio soluta* girds itself up immediately, and enters upon the *oratio vincla* involuntarily. Such persons in common company appear foolish, and sometimes raise a smile in those who pass for judicious. It is a kind of ecstasy, bardic, Pythian, prophetic. Thus it happens that bards are not at home in their own country. Their friends would have them run on bull-headed prose-wise, but good culture makes them necessarily plough and turn, and that is verse-wise. So I think *prose* does not come from *poetry*, but is its exact opposite, both in word and deed, in derivation and fact. Every fool talks prose, wise men talk poetry.

C. A. WARD.

Mayfair.

The connexion which PROF. SKEAT points out between the words *prose* and *verse* is very interesting; but does he not deviate strangely from his usual accuracy when he says, "The word *prose* is derived from the word *verse*, or something very near it"; and again, "There is just a slight grammatical difference of form,* but that is all"? Surely the letters *pro* form three-fifths (!) of the whole word *prose*, and are by far the most important letters, seeing it is they, as shown by PROF. SKEAT himself, which especially give to *prose* the distinctive meaning which it has; and they, of course, have nothing whatsoever etymologically to do with *versus* or *versa*. All that in *prose* is really derived from *verse* is the very small

* The *se* of *prose* coming from the *sa* of *versa*, whilst the *se* of *verse* comes from the *sus* of *versus*.

portion as; and even of this one letter is merely a termination.

F. CHANCE.

Kemilworth, Bournemouth.

GREEN EYES : DANTE (5th S. xii. 429).—Is it so surprising that emerald-tinted eyes have won the suffrages of philosophers and poets? I think it may be taken that Cicero meant this brilliant and subtle shade of colour when—explaining how the populace must, to make them a little intelligible and bring them home to us, reduce the gods to an anthropomorphic level—he described the characteristics of Jupiter, Apollo, Minerva, and Neptune,—“Isto enim modo dicere licebit Jovem semper barbatus, Apollinem semper imberbem, curios oculos Minervæ, coruleos esse Neptuni,” giving this palmary tint to the keen eyes of the goddess of wisdom.

In Oary's note to the passage respecting Beatrice's eyes, in *Purgatorio*, xxxi. 116, 117, he suggests that the comparison of Beatrice's eyes to emeralds is due to a poetic laxity; but this theory is quite an unnecessary hypothesis, and is an injustice to Dante, whose word-painting is so accurate.

In the verses of Etienne de la Boetie, familiar to all readers of Montaigne, we find green eyes praised more than once, e.g. :—

“Dy Moy, Madame, au vray, dy moy, si tes yeulx verts
Ne sont pas ceulx qu'on dict que l'amour tient couverts?
Tu les avois, je croy, la fois que je t'ay veus.”

And again :—

“Ce tort de confessor vous tenir de ma race,
Lors pour vous les ruisseaux ne furent pas ouverts
D'Apollon le doré, des Muses aux yeulx verts.”

Longfellow fully appreciates the beauty of green-tinted eyes, though the bare adjective “green” has ill-omened connexions in this sense. In the *Spanish Student* (II. iii.) the following passage occurs :—

“Vic. How is that young and green-eyed Gaditana
That you both wot of?

Don Carlos. Ay, soft emerald eyes!
She has gone back to Cadiz.

Hypo. Ay de mi!

Vic. You are much to blame for letting her go back.
A pretty girl; and in her tender eyes
Just that soft shade of green we sometimes see
In evening skies.”

In a note to the above Longfellow says :—

“The Spaniards, with good reason, consider this colour of the eye as beautiful, and celebrate it in song; as, for example, in the well-known *Villancico* :—

“Ay ojuelos verdes,
ay los mis ojuelos,
ay hagan los cielos
que de mi te acuerdes!

Tengo confianza
de mis verdes ojos.”

Although Shakespeare in *Romeo and Juliet* speaks of the eye “so quick, so green, so fair,” in

the *Midsummer Night's Dream* he introduces it burlesquely in Thisbe's lament (V. i.) :—

“These lily lips,
This cherry nose,
These yellow cowslip cheeks,
Are gone, are gone :
Lovers, make moan !
His eyes were green as leeks.”

JAMES HOOPER.

Denmark Hill, S.E.

THE RAINBOW (5th S. xii. 389).—I have not the means of verifying the statement, but Cornelius à Lapide makes the tradition of the cessation of the rainbow one which is attributed to the Fathers. His note on Gen. ix. 13 is :—

“Nota quarto, auctor *Historia Scholastica* in librum Gen., cap. xxv. : ‘Tradunt,’ inquit, ‘Sancti, quod quadraginta annis ante diem judicii non videbitur arcus coelestis’; quia scilicet tunc summa erit siccitas, qua mundus præparabitur ad conflagrationem, quæ fiet sub diem judicii. Sed hæc traditio frivola et falsa est, falsoque attribuitur sanctis Patribus. Si enim tanta tunc foret siccitas, homines, animalia et plantæ ex ea interirent, cujus contrarium nos docet Christus, Matthæi xxiv. 38.”

ED. MARSHALL.

PORTRAIT ENGRAVING FROM VAN DYKE (6th S. i. 37).—This is described in William Smith's *Catalogue of the Works of Cornelius Visscher*, No. 88, and is the companion to No. 117, “Portrait of Helena Leonora de Sieveri.” Both the paintings by Van Dyke were the property of Lord Somers, Lord High Chancellor of England, who was a great collector of pictures and drawings. These latter, after his death, became the property of J. Richardson the painter. The pictures were probably sold also. The print is a common one.

A. W. T.

THE PHYSICAL CHARACTER OF THE VALLEY OF THE THAMES (5th S. xii. 429) is described, but not with the same minuteness for artificial constructions, in *Geology of Oxford and the Valley of the Thames*, by Prof. J. Phillips (Oxf., Cl. Pr., 1871). There is also, but I have no further knowledge of the work, a *History of the River Thames*, by W. Coombe (2 vols. fol., Lond., 1794-6). An Act of Parliament, 21 James I., was obtained for making the river navigable from Burcott to Oxford, in which the locks would probably be mentioned.

ED. MARSHALL.

“**THE '49 OFFICERS**” (6th S. i. 37).—The names of such of these officers as claimed lands in Ireland for their services under the Parliament of England until the execution of the king in 1649, when they refused to serve any longer, will be found in one of the volumes of the Old Record Commission of 1825-31. It is in the British Museum Library. By help of this index list the original claims and grants can be found in the Public Record Office, Dublin. I do not think all the officers who claimed

obtained grants, as the Cromwellian proprietors could not (happily for Ireland in the subsequent civil war of 1688) be ousted, but a good many did get land, and their patents can be seen, as I have said, in the Dublin Record Office.

MARY AGNES HICKSON.

THE USE OF "ONLY" (5th S. xii. 176, 338, 518).—Among the lower classes in Craven, as well as in other parts of Yorkshire, *only* has the same meaning as Mr. SEXTON shows it to have in Norfolk. The equivalent in our Craven dialect is *nobbut*. Thus for "There is none *only* this," the equivalent would be "None (or nooan) *nobbut* this."

BURTHAT.

A MEDIEVAL BELL (5th S. xii. 388, 434, 498; 6th S. i. 25).—I have seen quite enough of bell-founders' blunders to have no doubt that "Sancta Trinitas ora pro nobis" is one. It is, I think, quite possible that the bell-founders thought "ora pro nobis" meant, "Be good to us," or "Help us," or something of that kind. Or possibly they never thought at all. It is curious to find this inscription so widely distributed. Mr. NORTH is quite right in distrusting reports and copies of inscriptions unless well confirmed by rubbings, or otherwise. Letters alone give no sure indication of date, as the same stamps were used *de successione in successionem*.

J. T. F.

Bp. Hatfield's Hall, Durham.

THE SWAN-EGG PEAR (5th S. xii. 488).—Is not the swan-egg pear called so simply from its shape? In Scotland we have a much esteemed pear, called the muir fowl egg, about the origin of which name there cannot be a doubt, for it is exactly of the shape of the egg of a grouse.

J. C. M.

THURINGIAN LEGENDS (5th S. xii. 488).—They have been collected by O. L. Wucke in two little volumes, bearing the title *Sagen der mittleren Werra, des Thüringer Waldes und der Rhön* (Salzungen, 1864), and in the later and more comprehensive work by Aug. Witzschel, *Sagen, Sitten und Gebräuche aus Thüringen* (2 vols. 8vo. Wien, 1866-78, the second volume being edited, after the author's death, by G. L. Schmidt at Eisenach).

H. KREBS.

Oxford.

THE COLONY FOUNDED IN 1824 AT POYAIS, IN HONDURAS (5th S. xii. 488).—I think MR. MONCRIEFF will find some account of the above in Francis's *History of the Stock Exchange*, or in the same author's *Bank of England*.

C. H. J. G.

"Sir Gregor M'Gregor, cacique of Poyais
A country where silver is common as clay."

Ingoldsby Legends.

MR. MONCRIEFF will find a good deal about this character in the *Annual Register* for 1824,

p. 17*, in the report of M'Gregor v. Thwaites, an action for libel which he brought against the *Morning Herald*. C. F. S. WARREN, M.A.
Farnborough, Banbury.

"A PAIR OF ORGANS" (6th S. i. 19, 62).—See "N. & Q.," 3rd S. xi. 46. "Pair" originally meant a set of any number of equal or similar things (*pares*), but the word has now almost wholly passed from a plural to a dual sense. Hence "pair" of stairs, beads, cards, drawers (in sense of "chest" of drawers), &c. An organ was at first a single rank of pipes, and a "pair" of organs perhaps a set of two or more ranks.

J. T. F.

Bp. Hatfield's Hall, Durham.

There is a note on this in my edition of *Piers Plowman*; see index to the notes. A pair of organs means a set of organ-pipes, i.e. an organ. It is quite a mistake to suppose that a *pair*, in old books, always means two. It usually means a set. Hence a pair of beads (Chaucer); a pair of cards, i.e. a pack; a pair of stairs, i.e. a flight, whence "two-pair back."

WALTER W. SKEAT.

F. VAN DER MYN, OR MIJN (6th S. i. 57).—Herman Van der Myn, the well-known painter of Amsterdam and London, 1684-1741, had a numerous family, of whom six at least became artists, namely:—

1. Gerard, 1706, historical subjects and portraits.
2. Cornelia, 1710, portraits and flower pieces.
3. Andreas, 1714, portraits.
4. Franz, 1715-1783, portraits and fancy subjects.
5. Robert, 1724-1740, landscapes and flowers; of whom Walpole says:—

"George I., and the late King and Queen, then Prince and Princess, answered for him; a hopeful lad, who was lost at the age of sixteen by the breaking of the ice as he was skating at Marybone, at the end of the great frost in 1740."

6. George, 1725, portraits and cabinet subjects. Franz van der Myn was by some esteemed as the best artist of the family, and would perhaps have left a greater name had it not been that he was too fond of beer and tobacco. His death is thus given in the *Gentleman's Magazine* for 1783, p. 718:—

"Died Aug. 20, in Moorfields, aged sixty-eight, Mr. Frank Vandermyn, a very eminent portrait painter. He was so attached to his pipe and his porter that he would not paint the portrait of even the first character in the kingdom unless he was indulged with his pipe at the time, and for which reason he lost the painting of many. His likenesses were good, his draperies excellent, and his fancy heads, which consisted of Turks, Jew Rabbis, and Circassians, are much admired."

Bromley mentions two engraved portraits of this artist, both from his own designs, one by Basset, the other by Wheatley; on the latter he is desig-

nated as "the smoker." It does not appear that many of the portraits which he painted have been engraved, at least with his name. Bromley mentions one of John Jackson, engraved by McArdell, and another of Stephen Whisson, B.D., engraved by Trotter.

EDWARD SOLLY.

DOBSON'S "HOGARTH" (6th S. i. 47).—In your review of Dobson's *Hogarth* the writings of John Nichols and John Bowyer Nichols on this subject are alluded to by the name of "Nicholls." I should not have troubled you with this trifling correction, but on looking at Mr. Dobson's list of Hogarth's paintings, I observe that he has no mention of two that are now in my possession, and which are described in J. Nichols's *Works of Hogarth*, 1817, vol. iii. pp. 192, 197, and also in J. B. Nichols's *Anecdotes of Hogarth*, 1833, under "Account of Paintings." They are portraits of the painter's two sisters, Mary and Ann Hogarth, on ovals, 17½ in. by 15 in., and in profile facing each other. There is a strong family likeness in the homely yet vigorous and not unpleasing features of both to those of their brother. These were sold, with other paintings and engravings belonging to Mrs Hogarth, by Mr. Greenwood, at the Golden Head, Leicester Square, on April 24, 1790, and were in 1817, when John Nichols testified to their genuineness, in the possession of Mr. Gwennap, of Lower Brook Street, at whose sale, on April 5, 1821, they were purchased by my father, Mr. J. B. Nichols.

Few of the painter's works can be, I imagine, more positively authenticated, and I have seen few that bear the marks of his hand more certainly than these, to which a special interest attaches from the relationship of the subjects to the painter. They have never, so far as I am aware, been publicly exhibited. I wrote a few years ago to offer them for exhibition at the Royal Academy, but no notice whatever was taken of the communication.

R. C. NICHOLS.

"BARDORUM CITHARAS," &c. (5th S. xii. 488).—Surely the word *istro* (which is not Latin) must be a blunder for *istru*, a word constantly used by Horace and others in connexion with musical instruments.

E. WALFORD, M.A.

Hampstead, N.W.

Istro may be a mistake for *astro*, poetic fury [phrensy or inspiration].

J. C. M.

BOOKS ON ANCIENT FURNITURE (5th S. xii. 500).—*Ancient Furniture, Drawn from existing Authorities*. Descriptions by Sir R. Meyrick, coloured plates by Shaw (Chatto & Windus).

EDWARD H. MARSHALL.

Seville Villa, Forest Hill, S.E.

ANNE DUNCOMBE, COUNTESS OF DELORAINNE (5th S. xii. 488).—Lord Henry Scott, third son of

James, Duke of Monmouth, by the Lady Anne Scott, daughter and sole heir of Francis, Earl of Buccleuch, was born in 1676, and on March 29, 1706, was created Earl of Deloraine, Viscount Hermitage, and Baron Scott of Goldielands in Scotland. He married for his first wife Anne, daughter and heir to William Duncombe, of Battlesden, co. Bedford, one of the Lords Justices of the kingdom of Ireland in the reign of King William III. (I do not know who her mother was), and by her had a daughter, Anne, who died an infant, and two sons, Francis and Henry. He married, secondly, Miss Mary Howard, daughter of Capt. Howard, grandson to the Earl of Berkshire, and by her had two daughters, Caroline, wife to Sir James Peachey, Bart., of Westdean, in Sussex, and Henrietta, wife to Nicholas Boyce, Esq., of Norwich. He was succeeded, on his death in 1730, by his eldest son, Francis, who, dying *s. p.*, in 1739, was succeeded by his brother Henry, &c.

D. G. C. E.

ENGLISH TOBACCO (6th S. i. 17).—Planting tobacco in England is prohibited by the statutes 12 Charles II. c. 34; 22 & 23 Charles II. c. 26, and 5 George I. c. 11, and it may be grown only in "physic garden" or in private gardens for scientific uses, and that in quantities not exceeding half a pole in extent. A specimen of tobacco of English growth was shown at the International Exhibition in 1851, but was considered flavourless.

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

Some information of the kind asked for by R. C. H. F. is given at p. 201 of Somerville's *Life and Times* (Edinburgh, Edmonston & Douglas; London, Hamilton, Adams & Co.).

A. H. D.

A ROMAN BANQUET (5th S. xii. 506; 6th S. i. 25, 46).—Those who want a full and accurate description in English of a Roman banquet are referred to W. A. Becker's *Gallus*, translated by the late Rev. Frederick Metcalfe in 1844. There they will find, among other things, that the Romans were by no means unacquainted with dessert.

A. J. M.

THE VIOLET IN HERALDRY (5th S. xii. 488).—Holme, in his *Academy of Armoury*, says:—

"He beareth argent, a violet alip with the flower inverted proper. Of these single violets there is three sorts, white, pale bluish, and a kind of light purple..... The double violet, commonly called the queen's gilliflower, is of three kinds, white, purple, and striped, that is, of purple finely striped with white."—Bk. i. ch. iv. No. 67.

"A bulbes pointed and inverted leaf is a violet leaf, being round tending to a point at the end and the bottom turning in at the stalk like a heart, a heart leaf."—Bk. i. ch. vi. No. 23.

Though Holme mentions the bearing and describes it as above, he does not give the name of any one as bearing it in arms; and though I am

certain I have seen the thing itself engraved in a coat of arms with the name printed under, I cannot at present remember in what work.

JULIE C. H. PETTIT.

THOMAS PRAYER (6th S. i. 18).—There is a notice of his life in Wood's *Ath. Oxon.*, from which it appears that he was born in Pembrokeshire, and died in 1560 at Kilgarran, where he was buried. There is also mention of his epitaph and will and of his various publications. He left a widow and two daughters (vol. i. col. 102-3, Lond., 1691).

ED. MARSHALL.

CHURCHWARDENS' ACCOUNTS (6th S. i. 18).—"Receipts for the assesment" means the money received for the taxes collected on an assesment or valuation of property made by order of the parish authorities.

H. FISHWICK, F.S.A.

AUTHOR NAMED MACCULLOCH (6th S. i. 18).—The author about whom MYRETOUN inquires is John MacCulloch, M.D., a native of Guernsey, born 1773, died 1835. He wrote *Description of the Western Islands of Scotland*, and also a *System of Geology*. He was employed by Government in the Mineralogical and Geological Survey of Scotland in 1826-32, and was appointed by the East India Company Lecturer in Chemistry in their College at Addiscombe. His description of the Hebrides is still a standard work.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

OBITUARY VERSES (6th S. i. 34).—Such verses remind me of a poem once shown me by an old parishioner, the last couplet whereof was this :—

"So let us all march on in faith till we win the martyr's crown,
Let us blow our ram's-horns against the Jericho-walls
of sin and Satan till they shake and tumble down."

A most wonderful Alexandrine, which out-Drydens Dryden.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

EDEN FAMILY (6th S. i. 38).—A pedigree of the family, commencing with Robert de Eden in 1413, showing the descendants of Sir Robert of West Auckland, and of Sir Robert, created a baronet in 1776, whose brother was elevated to the peerage as Baron Auckland, will be found in Hutchinson's *History of the County of Durham*, vol. iii. p. 339.

H. M. VANE.

74, Eaton Place, S.W.

Nathaniel Dance, R.A., painted a portrait of William, first Lord Auckland. This portrait represents its subject at full length, seated. It is engraved as a frontispiece to vol. i. of the *Journal and Correspondence of William, Lord Auckland*, 4 vols. 8vo., London, 1861-2.

HENRY CAMPKIN.

112, Torriano Avenue, N.W.

MATTHEW CAREY, OF PHILADELPHIA (6th S. i. 16).—For biographies of Matthew Carey and of his son Henry Charles Carey see the *American Cyclopædia*, edited by Ripley and Dana (New York and London, 1873).

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

"ROOKY WOOD" (6th S. i. 34).—*Roke, rook, roik, rak, rauck, rouk*, together with adjectives formed from them, are widely spread words in the Scottish Lowlands and the north of England, meaning mist or fog. The *Promptorium Parvulorum* (1440) has "*Roke, myste, nebula*," and "*Roky, or mysty, nebulosus*." Bailey has, "*Rooky, misty (North Country)*." Jamieson gives the words under a variety of forms. Is *reek* from the same root?

J.

Roke, as well as the adjective *roky*, is still as familiar to every Norfolk man as it was in the days of Forby, who explains Shakspeare's "*rooky wood*" by a reference to it (*East Anglian Vocabulary*, 1830, vol. ii. p. 280). Here, in North Norfolk, a *roke* commonly means a mist blown landwards from the sea, as from Cromer to

FELMINGHAM.

HUNLOKE OF WINGERWORTH (6th S. xii. 468).—MR. PINK is in error in calling Sir Henry Hunloke the last baronet, for he was succeeded in the title by his uncle Sir James, who only survived him a few months, and, dying unmarried, was the last heir male of the family. Sir Henry, fourth baronet, had eight daughters, one of whom, Charlotte Susannah, married William, fourth Earl of Albemarle, and died without issue 1862. I believe all the other daughters were nuns or died unmarried, excepting Lady Shelley, whose grandson, the present Lord de Lisle and Dudley, is sole representative of the Hunlokes of Wingerworth, though the Wingerworth estates are in the possession of his sister, who, with her husband, has assumed the name of Hunloke. Through this descent Lord de Lisle is heir of one moiety of the barony of De Ros and a co-heir to the baronies of Vaux, Badlesmere, Berkeley, Lisle, Tibetot, Holland, Wake, &c. The family name of the Marquis de Casteja is Biondos and not Bidos, as I have several times seen it misprinted. I should be glad to know through whose will the Wingerworth estates devolved on Mrs. FitzClarence, now Hunloke, and in whose possession the Scarisbrick estates now are.

EDMUND M. BOYLE.

14, Hill Street, W.

Sir Henry Hunloke, fourth baronet, had eight daughters. One of these, as stated by MR. PINK, married Sir J. S. Sidney, Bart.; another, Charlotte Susannah, married, in 1822, Charles William, Earl of Albemarle.

E. WALFORD, M.A.

Hampstead, N.W.

GEORGE VERTUE (6th S. i. 36).—Vertue's manuscripts, formerly at Strawberry Hill, were purchased by Dawson Turner, and, at the sale of his library (June, 1859), became the property of the Trustees of the British Museum. There are thirty-one volumes in all, numbered Add. MSS. 23068—23098. R. S.

The greater portion of Vertue's notes is in the Department of MSS., British Museum. The Art Union of London bought an interesting fragment a year or two ago. O.

"THE APPLES OF KING JOHN" (5th S. xii. 289, 418).—I do not know what authority there is for saying these were "favourite" apples. They were good "keeping" apples, and would naturally dry up and wrinkle from long keeping, hence Falstaff's anger at being compared to one. "The *apple John* that dureth two years to make shew of our fruits," Hakluyt recommends to be carried by voyagers. See *Hakluyt's Voyages*, 1589, p. 466. R. R. Boston.

ON SOME OF THE REFERENCES IN THE "CHRISTIAN YEAR" (5th S. xii. 84, 214, 498, 517).—I am indebted to the reply of MR. E. H. MARSHALL for the reference to Parker's *English Pascal*, ch. viii. p. 40. There is not the same arrangement in all the French editions, as "Je mourrai seul" is in pt. ii. art. vii. p. 190, Paris, Didot, 1863. Let me take this opportunity of making some addition to my note at the first of the above references. The substitution of "oleanders" for "rhododendrons" in the note at the Third Sunday in Advent was in consequence of the following observation by Dean Stanley, in *Sinai and Palestine* (Lond., 1856, ch. x. p. 371, note 2), "In the note to that passage 'rhododendrons' is a mistake for 'oleanders.'" He also remarks:—

"I have everywhere quoted from this work (scil. the *Christian Year*) the illustrations it contains of Scripture scenery, not only because of its wide circulation, but because the careful attention of its learned author to all local allusions renders it almost a duty to test these allusions, whenever opportunity occurs, by reference to the localities themselves."—Ch. i. pt. i. p. 19.

The quotation in the poem for the Seventeenth Sunday after Trinity, "the 'little drop of rain,'" is from these lines by Waller,—

"Admiring in the gloomy shade
Those little drops of light."
Johnson, s.v. "Drop."

My attention was turned to an inquiry for this quotation by MR. PICKFORD.

Christmas Day.—

"Like circles widening round
Upon a clear blue river."

So Jeremy Taylor, in one of his beautiful similes, has:—

"But as a stone thrown into a river first moves the

water and disturbs the surface into a circle, and then its own force wafts the neighbouring drops into a larger figure by its proper weight," &c.—*Life of Christ*, pt. i. sect. iv. § 2, vol. ii. p. 92, Eden's edition.

Twenty-fourth Sunday after Trinity.—

"Or what if Heaven for once its searching light
Lent to some partial eye, disclosing all
The rude bad thoughts, that in our bosom's night
Wander at large, nor heed Love's gentle thrall?
Who would not shun the dreary uncouth place?
As if, fond leaning where her infant slept,
A mother's arm a serpent should embrace."

Compare Young's *Night Thoughts*, iii. 226:—

"Heaven's Sovereign saves all beings but Himself
That hideous sight, a naked human heart."

ED. MARSHALL.

THE "ADESTE FIDELES" (5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 457).—It seems to me that, because Novello published a version of this sequence, or rather of a part of it, people fancy it is by an English composer, and so never look abroad for any information. I have before me the *Thesaurus Animæ Christianæ*, &c., published at Mechlin, no date, in which I find this sequence, p. 243, "Ex Graduale Cistercensi," and consisting of seven verses. I have also before me *Sequentiæ sive Prose quæ in tota Ecclesia secundum consuetudinem locorum cantari solent*, published at Mechlin, I believe, by the late Ambrose de Lisle, who gave me my copy, in which will be found the music for these seven verses in plain chant. I have also before me the English translation of Guéranger's *Liturgical Year: Christmas*, vol. i., by the Rev. Dom Laurence Shepherd, O.S.B., at the end of which I find these seven verses with an English prose translation. All this points to the fact that the "Adeste Fideles" must be an old plain chant sequence, and one which had a continental origin, and there is one curious fact in connexion with it. Novello and other English publishers issued the words and music of the first, second, sixth, and seventh verses, whereas in France, as may be seen in an *Office Divin*, "noté en plain chant," published at Amiens in 1844, which I have before me, and in all other French plain chant books which I have seen, they always publish the first, third, fourth, and fifth verses, so that though our English and the French copies alike commence with the first verse, "Adeste fideles," we use the second, sixth, and seventh to follow, and the French use the third, fourth, and fifth. All that Novello did was to take an old plain chant air, alter the rhythm so as to be able to measure the time, as is done in modern music, and make a solo, duet, trio, quartet, and choruses out of it, thereby destroying all the *go* of the old plain chant. Perhaps this information will enable some one who has access to old Graduals to trace the origin of the sequence. I have been informed that it can be found in an old Gradual at the Cistercian

monastery of Mount St. Bernard, near Loughborough. I send these particulars in the hope that they may lead persons interested to investigate the origin of the "Adeste Fideles" from the point of view which I have indicated. I do not consider it probable that if it was composed by John Reading it would be found in any continental Catholic plain chant books, and I should be very glad if some one would publish the Latin words to plain chant music, with such an English metrical translation of the whole seven verses that it could be sung to the old plain chant tune.

A. J. WARD.

20, Eyre Street, Sheffield.

GEORGE I. : ANNE MASON, COUNTESS OF MACCLESFIELD (5th S. xi. 208, 295 ; xii. 196).—Some years ago I saw, in a collection of pictures now broken up and dispersed, a finely executed portrait of this lady, painted after she had become Mrs. Brett. The Countess of Macclesfield, after her divorce from the earl in 1697-8, remarried in 1700 Col. Brett. The portrait—three-quarters length and the size of life—represented a lady about forty-five years of age, in the dress of the time of Anne, seated on a chair, wearing a crimson silk dress over a hooped velvet petticoat, and in her right hand she held a fan. Though the figure was commanding, the features of the lady were harsh and plain.

She was married to Charles Gerard in 1683, at that date—his father the Earl of Macclesfield being still alive—Baron Gerard of Brandon, and was very soon afterwards separated from him, long prior to their actual divorce. Lord Gerard, or Lord Brandon, as he is occasionally styled, was tried in the following year for alleged complicity in the Rye House Plot, and Macaulay observes, "From the very scanty accounts that have come down to us he seems to have defended himself with spirit and force." Though found guilty the historian adds, "After a long imprisonment Gerard was suffered to redeem himself," presumably on the payment of a heavy fine (*History of England*, ch. vi.).

Are the dates of the birth and death [cf. reply of L. L. H.] of Mrs. Brett, formerly Countess of Macclesfield, known, and the place of her burial? She seems, after her marriage with Col. Brett, to have still occupied a high position, and to have been a woman of literary tastes. The Bretts were a Gloucestershire family, but the Masons, to whom she belonged, were settled at Sutton in Surrey.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The date of Sir Richard Mason's knighthood is left a blank in Le Neve's *Knights* (Harleian Society), p. 5, 132. In a MS. memoir by the late Rev. Mark Noble, Sir Richard Mason, Kt., is said to have been the son of Robert Mason, of Lincoln's Inn, who was elected Recorder for London 1634,

and died Dec. 30, 1635. Sir Richard Mason, Kt., is said to have held the following offices : (1) Clerk Comptroller to King Charles II.'s Household ; (2) one of the Commissioners for executing the office of Master of the Horse, 1679 ; (3 and 4) Member of Parliament for Yarmouth in the Isle of Wight, 1673, and for Bishop's Castle, Shropshire, 1680-1. He had a seat at King's Clere in Hampshire, but resided principally at Sutton in Surrey, where he is said to have died March 8, 1684-5, and to have been buried in the parish church there. I may mention that Mrs. Brett (the divorced Countess of Macclesfield) died Oct. 11, 1753 (*Gentleman's Magazine*, 1753, vol. xxiii. pp. 491-2, 523-6).

L. L. H.

SPIRITUALISM, SECOND SIGHT, &c. (5th S. xii. 268, 294, 313, 334, 357, 377).—I would suggest that Mr. WOOLCOMBE should read a letter headed "Capture of a Spirit," in the *Times* of the 13th inst., and another on the same subject in the *Times* of the 15th inst.

CLARRY.

THE BEST INKSTAND (5th S. xii. 438 ; 6th S. i. 23).—I have found the handiest, best, and cheapest inkstand to be the sixpenny or shilling broad bottomed glass one with inverted conical return, plus a marble, easily placed and displaced with the pen and finger. In a plain way it is all that can be desired.

W. R.

OLD HUNDRETH PSALM (5th S. xii. 289, 418, 475 ; 6th S. i. 41).—I have two old copies of Sternhold and Hopkins. One copy, dated "London, printed by John Mindet for the assignes of Richard Daye, 1599," is in black letter. The music is in lozenge-shaped note, open, and the third line reads,—

"Him serue with feare his prayse forth tell."

The other copy reads the same. It is black-letter, open, lozenge-shaped notes, and dated "London, Imprinted for the Company of Stationers, 1605."

A—Z.

Farnworth, Lancashire.

BULL-BAITING IN ENGLAND (5th S. xii. 328, 455, 518 ; 6th S. i. 25).—I think this "brutal sport" was practised in Lancashire at a later date than any given in "N. & Q." I was born in the year 1836, and can distinctly remember the bull being driven past our house in Salford to be baited at Eccles, a village about four miles from Manchester. I was probably at that time about five or six years old, and consequently the year would be 1841 or 1842. I cannot assert that the bull was actually "baited," as I never saw it ; but I remember the indignation to which the spectacle gave rise as the bull was being driven through the streets. The custom was an ancient one in the village, Eccles wakes, Eccles cakes, and bull-baiting, being three things for which it was celebrated. Can any

reader of "N. & Q." tell us what was the last year in which bulls were baited in this village of Eccles?

A—Z.

Farnworth, Lancashire.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 20).—

"The good old cause."—"The cause," or the "good old cause," was preached for and fought for by Puritan and Roundhead, and in the political pamphlets and songs of the period is constantly used as a kind of watchword to rouse or ridicule the party, as the case may be. The following instances, among many to be found in the *Rump Songs*, may suffice:—

"If Monck be turned Scot,
The Rump goes to pot,
And the Good Old Cause will miscarry."

The Rump doctt, vol. ii. p. 44 (of Reprint).

"From Rumps that do rule against customs and laws,
From a fardle of fancies stiled a Good Old Cause
..... Good Jove deliver us."

The City of London's New Letany (*ibid.*, p. 115).

Prynne, who suffered imprisonment and loss of ears for "the cause," but opposed the Republican party, disputed the title of the latter as representatives of the "good old cause," and in 1659 published these two tracts, *The true Good Old Cause rightly Stated*, &c., and *The Republicans' and others' Spurious Good Old Cause anatomized*.

G. F. S. E.

In "N. & Q.," 1st S. vi. 74 will be found a note by the editor upon a pamphlet by R. Fitzbrian, in the title to which the term occurs, *The Good Old Cause dress'd in its primitive Lustre*, &c., Feb. 16, 1658-9. A correspondence followed, in the course of which, at p. 180 of the same volume, E. S. T. T. noticed a pamphlet by Prynne, *The Good Old Cause rightly Stated*, &c., 1659; JARLZBERG mentioned Butler's *Mola Asinaria*, 1659, in which there occurs,

"He lived and died a Colonel,
And for the good old cause stood buff,"

from "Hudibras's Epitaph" at p. 319; M^r. J. CROSSLEY cited H. Stubbe's *Defence of the Good Old Cause*, Lond., 1659, at p. 391; and E. S. T. T. made some remarks on Prynne's *The Republicans' and others' Spurious Good Old Cause briefly and truly anatomized*, 1659, and closed the discussion for the volume with a statement that the "good old cause" was first heard of in Jan., 1658-9, p. 544.

The question was reopened by JARLZBERG, vol. viii. p. 44, with some lines from *The Roundheads, or the Good Old Cause*, 1682; but only one other correspondent followed, and the subject fell out with some remarks by M^r. HENRY H. BRENN on the origin of the term as stated in D'Israeli's *Quarrels of Authors*, p. 421.

ED. MARSHALL.

"If you would send up the Brawner's head," &c., is from Dr. King's *Art of Cookery*, first printed in 1708.

HOWARD S. PEARSON.

(6th S. i. 58.)

"Land me, she says, where Love," &c.

This is from M^r. Swinburne's translation of Gautier's "Dites, la jeune belle," &c.

"What doth not yield to Time's relentless hand?"

is from Bramston's *Man of Taste* (vide Dodsley's *Collection*, vol. i).

AUSTIN DOBSON.

Miscellaneous.

NOTES ON BOOKS, &c.

Selections from the Literary and Artistic Remains of Paulina Jermyn Trevelyan, First Wife of the late Sir Walter Caterley Trevelyan, of Wallington, Northumberland, and Nettlecombe, Somersetshire, Bart. Edited by David Wooster. (Longmans & Co.)

PAULINA JERMYN was the eldest daughter of the Rev. G. B. Jermyn, of Hawkedon, Suffolk. From her cradle she was surrounded by a scholarly atmosphere, in which she evidently thrived. When only seventeen she attended the meeting of the British Association at Cambridge, and astonished Prof. Sedgwick by the verbal accuracy of her version of his extempore address, which was the more remarkable as his volubility baffled professional reporters and Miss Jermyn's report of the proceedings was written from memory. At this meeting she was introduced to Sir Walter (then Mr.) Trevelyan, whose wife she became two years later. In the ample means and leisure afforded her by this entirely congenial marriage Lady Trevelyan's talents were developed to the fullest extent by study and travel. Her water-colour sketches of Grecian scenery and monuments are preserved in the British Museum, and autotype fac-similes of some of her efforts in other branches of art are given at the end of this volume, which is sure to be acceptable to all surviving members of her wide circle. Mr. Wooster's preface records an amiable and admirable life, and the writings collected by him evince a thoughtful, cultivated mind and a genuine appreciation of others' eminence. The poems are such as most admirers of Mrs. Hemans and Frances Browne, having themselves a turn for versifying, wrote abundantly thirty years ago, and the prose contributions to *Chambers's Journal* only attain the same level of imitative fluency. But Lady Trevelyan's reviews are vigorous, discriminative, and worth preserving, apart from the interest of her subjects, for the writer's intelligent and independent standpoint. It is curious that Lady Trevelyan when reviewing *Pre-Raphaelitism*, published in 1851 "by the author of *Modern Painters*," seems to have been unaware that the author was Mr. Ruskin. General readers will find the letters of Dr. Whewell (who before Lady Trevelyan's marriage sent the MS. of his *History of the Inductive Sciences* for her criticism) the most interesting portion of this volume. We always like to see the domestic side of scientific minds; it is gratifying, then, to find the philosopher commissioning Lady Trevelyan to get for him in Rome "three cameo heads of Diana, the full face only, with the crescent, all exactly like one another," and explaining with much gratitude when he received them that he had ascertained his arms to be "three Diana's heads on a bend, and as Diana's heads are somewhat out of the usual range of heraldic drawing I wished to have the means of making up some ornament for my wife in which they would appear in an unquestionable shape." A brief memoir of Lady Trevelyan would have been preferable to the plan adopted, of dividing the biographical details between the preface and the introduction to Dr. Whewell's letters.

France since the First Empire. By James Macdonell. Edited by his Wife. (Macmillan & Co.)

JAMES MACDONELL was one of the most brilliant and gifted journalists that ever attained to the high office of leader-writer on the *Times*; and this book, published after his death and only partially completed, is but one proof of his power of grasping the salient features of those phases of modern history in which he took such intense interest. Few men possess as he did the faculty of drawing from apparently trivial events arguments and forebodings that eventually seemed more like prophecies than the far-seeing deductions of a deep thinker.

Still fewer men, however, have studied so profoundly the contemporaneous history of the French, or so thoroughly comprehended and sympathized with their strength, their weaknesses, and their motives. The work before us, which includes chapters on the Legitimists, the Orléanists, and the Bonapartists (our space forbids us to do more than indicate their titles), will be found worthy of careful study; moreover, it has a mournful interest apart from great intrinsic merit.

List of Carthusians, 1800 to 1879. Edited by the Rev. W. D. Parish, Chancellor of Chichester Cathedral, &c. (Lewes, Farncombe & Co.)

THAT the preparation of this work has been a labour of love is attested by the graceful dedication to the editor's old schoolfellows. Every publication of this sort is a response to the demand so often made in this journal, and therefore a boon to that class of students, steadily increasing in number, whose attention is devoted to the personal history, with a view to the general biography, of the nation. It is to be regretted that no means exist for extending the list backwards into the preceding centuries, but this one includes the name of Thackeray, who did more than any other man to render the Charterhouse famous. Mr. Parish has annotated almost every entry, giving the date of birth and parentage of each scholar, and the salient facts in his subsequent history. Two hundred years hence this volume, even if there be no other edition, will be invaluable. It is a work with which no possible fault can be found, and of which nothing can be said except in its praise.

The Lord's Prayer in One Hundred and Thirty-one Tongues. Containing all the Principal Languages spoken in Europe, Asia, Africa, and America. (St. Paul's Publishing Company.)

THIS little book is well got up and neatly printed, and we may accept the words of the preface, written by Mr. F. Pincott, that "the contents of this book are interesting to the philologist, the philanthropist, and the missionary. Not the least remarkable feature in the collection is the extraordinary typographical resources which it displays. We have here a profusion of types which must have cost tens of thousands of pounds in their production." The monosyllabic languages are represented by Chinese, Burmese, and the Khassi; the agglutinative languages by the Magyar, Finnish, Esthonian, Turkish, &c., as well as by the Georgian, Tartar, Mongolian, Telugu, Tamil, Malayalam, and very many more; the polysynthetic by the Basque, Cree, Delaware, Arawak, &c.; and the inflectional by the numerous and better known languages belonging to the Semitic and Aryan groups. We do not quite understand some of the English versions. The version of Tyndale is dated 1526, but does not correspond with the version of the same date as printed by Dr. Bosworth; there are material differences. The version given as Wycliffe's does not agree with either of the versions in the standard edition by Forshall and Madden, but has been taken from some very inferior source. A version in English verse is given, dated 1180, which is clearly corrupt, and contains unreasonable spellings; and the Anglo-Saxon version is in a similarly unfortunate condition. The last is dated conjecturally about 875, but it is certainly not of that date, but at least a century later. In all these instances the authorities consulted have been very inferior. In other cases there has doubtless been less danger of error, the sources being modern. The French, Provencal, Spanish, German, and other versions appear to be correctly printed, so far as we can judge; but it must be extremely difficult to be right in every case. Thus, in the Swedish version, "in heaven" should surely be *himlom*, not *himnolom*. In the Icelandic version, "be done" should surely be *verde*, not *berde*; "forgive" is

fyrrigif in the first case, but *fyrrigiefun* in the second, the right form of the prefix being *fyrrir*. The Icelandic for "from" is not *frá*; and surely it would have been far better to print Icelandic in the usual roman type, and mark the accents more plainly. In numerous other cases the black-letter type is used where the roman would have been far better; the black-letter type serves no good purpose, being nothing but roman with obscuring flourishes, and is rejected by most philologists as clumsy and useless. Taken as a whole, the book is curious and interesting, and is of a handy size. The specimens of Sanskrit, Persian, Syriac, and many Oriental languages are very interesting, even for the sake of the characters employed, as showing the number of ways in which it is possible both to write and print. Few things have a quaint appearance than the Pali, which is almost entirely made up of circles and arcs; the Burmese is not unlike it. In the Malayalam we find Sanskrit characters rounded and altered almost past recognition; but the origin of some can be traced.

AMONGST Mr. Murray's list of announcements are Vol. II. (completing the work) of the *Dictionary of Christian Antiquities*; Vol. II. of the *Dictionary of Christian Biography, Literature, Sects, and Doctrines*; *The Convocation Prayer Book, showing what would be the Condition of the Book if Amended in conformity with the Recommendations of the Convocations of Canterbury and York (1879)*; and *The Life and Writings of St. John the Divine*, by the Bishop of Derry.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONGEVITY.—MR. THOMAS, our valued old friend, desires to explain that though formerly "glad to receive paragraphs on the subject of exceptional longevity," he has, for reasons given in a letter to the *Times* of April 2, 1875, been compelled, as a rule, to give up the investigation of such cases.

ALPHA.—The Clarendon was completed in 1712, partly from the profits arising from the sale of Lord Chancellor Clarendon's *History of the Rebellion*, the copyright of which was given to the University. You had better refer your other two queries to the Delegates of the Clarendon Press.

ANY reader of "N. & Q." who would like the old book-plate of Darnall Bulman, M.D., can have one by writing to Mr. Edward J. Taylor, Bishopwearmouth, Sunderland.

A. B. C.—Many thanks. The post-cards (referred to ante, p. 57) should be addressed to us; we will forward them.

C. G. M. (Orebro, Sweden).—A discreasis should be placed on the final e.

R. E. L.—The practice, we believe, is a common one, and therefore the result of experience.

H. G. (Ayr) will greatly oblige by always citing the references to "N. & Q."

C. B. should write on only one side of the paper.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Published by JOHN FRANCIS, 20, Wellington Street, Strand, London, W.C.

Printed by E. J. FRANCIS, Athenæum Press, Tock's Court, Chancery Lane, E.C.; and Published by
JOHN FRANCIS, at No. 20, Wellington Street, Strand, W.C.—Saturday, January 24, 1880.

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FOR

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No. 5.

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Noted.

LANCASHIRE AND CHESHIRE CHURCH SURVEYS.*

The best account of the legislation concerning the great Commonwealth Survey of 1650, and of the Survey itself, is to be found in the *General Report on the Public Records*, folio, 1837, pp. 392-413, by that eminent and careful antiquary, the Rev. Joseph Hunter, who calendared the Lambeth paper copy of it in nineteen volumes, dealing with twenty-four counties. The original sealed returns, which are deposited in the Record Office, were not readily available until their removal from their old quarters in the Tower of London. They do not appear to have been ever fully described in the Reports of the Deputy-Keeper, but are briefly referred to in the 1837 *Report* above named, p. 396, col. 2; as also in Thomas's *Handbook to the Records*, p. 22.

The Commonwealth Survey of church livings illustrates the ecclesiastical history of the time almost to the same degree as Pope Nicholas IV.'s *Taxatio* of 1292, and Henry VIII.'s *Valor* of

1535. Part of its value arises from the fact that it falls midway in the period of the great *lacuna* in the episcopal registers. Hence it has frequently been consulted for the information it might supply to those interested in particular parishes or counties. With respect to the portion now printed, which only concerns Lancashire, Dr. Cuerden, a well-known local antiquary, took notes from it, as appears by his MSS. in the Chetham Library; so also did the historian Baines, but more fully, in *History of Lancashire*, iv. 804-817; and the late Canon Raines likewise used it pretty liberally in his excellent historical annotations to Bishop Gastrell's *Notitia Cestriensis* in the Chetham Series, his notes to a great extent being reproduced in the last edition of Baines. Moreover, in Lansdowne MS. No. 449 there is a valuable abstract of the surveyors' reports of sixteen or seventeen counties. This document was not at first known to be an abstract, for the compiler of the catalogue dated it four years too late. The Lansdowne MS. has very frequently been consulted, and the greater part of the Lancashire parishes has been printed. Under these circumstances it would have been more acceptable for a new society to have so ordered that its first volume should be a book which would have had the charm of greater novelty. Still, it is advantageous to have the survey in an unabridged form. This Lancashire portion is, we believe, the only complete county that has yet been printed; and it is now, therefore, possible for the student at his own fireside to acquire a view of the spirit of the alterations suggested by the committees, and to analyze the manifestations of political feeling found in their reports. The great aim of the measure, which was very admirable in its intention, was to reduce the size of the exceptionally wide-bounded parishes of the county in question. The wisdom of the suggestions then presented has only been recognized in recent times.

The appearance of the book gives confidence that it has been accurately transcribed and printed. The editor, who has bestowed much pains upon the work, has prefaced it by an historical introduction, but has annotated very sparsely. We take leave to doubt whether it was altogether wise to put forth a book in which there are some subjects that are sure to be misconstrued by the inexperienced, and in which the better informed will need to make research. Nor would it have been out of place to have called attention to the really great names of Lancashire comprised in the volume, its knights, its burgesses, its benefactors, and its divines, with many of the last of whom, according to a good authority, the county then abounded. The editor has illustrated his subject by reprinting two lists of ministers who signed certain declarations printed in the years 1648-49; but unfortunately he has omitted to state the purport of

* *Lancashire and Cheshire Church Surveys, 1649-1655.* From the Original MSS. in the Record Office and Lambeth Library. By Lieut.-Col. Fiahwick. Vol. I. (Record Society of Lancashire and Cheshire.)

these documents. Hence it is necessary for the reader either to consult the rare quarto originals or the notices of them given by Hibbert-Ware in the *History of Manchester Foundations* (i. 395, seq.) and Dr. Halley in *Lancashire Nonconformity* (second edit., pp. 283, seq.). The editor has belied his opinion of the value of these pamphlets when he omits from his indexes all the names of persons and places found in them, with the result, e.g., that the parish of North Meols, according to the index, is not once named in the book; whereas there is really something very important given about it. Oddly enough, the contemporary list of Cheshire ministers, less known than the Lancashire lists, has likewise been overlooked; and thus the opportunity of including in a full index well nigh every parish in the two counties palatine has been most vexatiously lost. The second portion of this volume consists of surveys of certain lands in the bishopric of Chester, taken from the MS. in the Lambeth Library, lettered "Vol. III."

We anticipate for the Record Society a successful future, and hope that the principle of the non-abridgment of the records selected will be maintained.

HOGARTH'S SPELLING.

In a recent article upon Hogarth's *Analysis of Beauty*, in a weekly contemporary, the phrase, "a 'certain something'—a 'je ne sçai quoi,'" is quoted, with the following foot-note: "The orthography is Hogarth's own, and his enemies made much of it." Now it should scarcely be needful to say—least of all in the pages of "N. & Q."—that there is no error here. In Hogarth's day, as a reference to Walpole's letters will prove, the spelling of *savoir* with the *ç* was perfectly common. Indeed, Boyer's *Dictionary*, ed. 1747, gives "Savoir, ou sçavoir"; and in the same authority, under "Quoi, ou quoy," I find the precise phrase used, i.e. "Je ne sçai quoy." According to the custom of his day, therefore, Hogarth is not chargeable with false spelling here, and if the old question of his imperfect orthography is to be raised at all, it would certainly be better to select some case where he is really at fault.

Of course it must be admitted that he spelt ill (he writes "guilt" for "gilt" in a fac-simile I possess), and his education had been avowedly neglected. Nevertheless, instead of cataloguing his lapses, it might perhaps have been remembered that many of his contemporaries sinned nearly as much, and with less justification. Setting aside Her Majesty Queen Anne, Marlborough, Peterborough, and others of rank, who may be held to be above such trifling considerations as doubling the consonant, and so forth, I have found errors in scholars like Warburton—in Swift, even. In a letter of Dr. Watts, of pious memory, "the hea-

venly mansions" is written with a *t*. But I take Reynolds, who, as a painter, is more a case in point. In one letter of his, in Mr. Locker's collection, he writes "communicate," "coffe-house," "Adiu," and "Whales" (for Wales!) twice. In his *Italian Journal* of 1760, which also belongs to Mr. Locker, I find, on hasty examination, "trofies," "Appollo," "espeacially," "agreable," "Raffiel," and "Raffele." Many of these were no doubt due to mere carelessness. So, too, were some of Hogarth's, though no one seems to have excused him on that head, or to have remembered that orthography in the eighteenth century was not yet a fine art.

AUSTIN DOBSON.

[Cannot our correspondent induce Mr. Frederick Locker to permit us to print some of his valuable collection of autograph letters in "N. & Q."?]

TWO LETTERS FROM TERESA BLOUNT.

(Concluded from p. 72.)

Teresa Blount to Coningsby, Countess of Coningsby.

"Dr Madam,—I have Stay'd some time from Answering y^e to consider, whether y^e shoos or y^e letter was most worthy of thanks; I am oftenst Put in mind of you by my shoos, for they are Never off my feet; but then y^e Letter is a Part of y^e Self, and that I Value above my ease; nothing can make me more yours but more Letters and more shoos; y^e town wants nobody, but y^e family; I miss Poor Lady Southell,* to see them in their first Sorrow and Surprise was a most sad Sight. Since my Ladies death I have seen non of the family: my heart akes for em; to be Cut so short; but in a new house and many Pleasant Views; is as bad as Poor M^r Vane,^b who being Left by y^e Prince; will neither drink nor Eatt, but weeps continually over y^e false Man; this night my young Lady Harcourt:^c sees y^e whole town; well judging; Ladies drest in their Birthday sutties^d would gladly meet; and show their tails; at more Places than Court, she is herself Prodigious fine,^e and came to town on Purpose to see Company yesterday and to day; I see by this days Paper S^r Michall's Seneca^f

* Melliora, Dowager Lady Southwell. She fell down dead in her lodgings near Grosvenor Square, Oct. 20, 1735.

^b Miss Vane, sister of Lord Darlington, mistress of Frederick, Prince of Wales, by whom she had a son in 1732, christened Fitz-Frederick Fane. Lord Hervey and Lord Harrington disputed with the Prince the honour of the child's paternity.

^c "Yet Vane could tell what ills from beauty spring."
Johnson's *Vanity of Human Wishes*.

^d See note ante.

^e Magnificent suits were worn at court on the birthday of the royal family:—

"A youth more glitt'ring than a birthnight beau."
Pope's *Rape of the Lock*.

^f The *London Evening Post* (Oct. 30—Nov. 1) describes Lady Harcourt's dress: "A white Ground rich Silk embossed with Gold and Silver, and fine coloured Flowers of a large Pattern, exceedingly rich and genteel; and her Ladyship had exceeding fine Jewels of very great value."

^g "On Tuesday Sir Michael Newton's Seneca beat the Earl of Portmore's Cato eight stone seven pounds, four

has Brought home Money. I hope to have Part of it spent in horss flesh; on me in jants &c.; Lady Killdare's complains, but is after her old way; Lady Catharine's not so well; my Lady Saville's odd accedent; Keep secret from y^r Husband; not only to hinder his knowing any woman was ever found in Adultery; but also to Save me from y^r reproach of spreading scandille; already I am often unjustly suspected by him: Lady Cadogan has Let my sister enjoy farinelli's & her opera Tickett til she comes after Xmas; but Mr Williams, tho he kindly gave me his ticket has not taken care to subscribed; y^r new womans' liked Prity well, y^r plays all full every night to see y^r prince of Modena, he Paints only one check; to make it of Equal Blush; to that on which once grew a wen; & now is a red scar; they say he bears Testimony; his wife had reason to hatte him; and follow her father's maxims; Lady Pembroke's wedding was only to repay herself w^h a young Husband thos hours she had spent w^h a very old one, her settle-ments to M^r Mordent are near as Generous even as those her old man gave her; Both, I dare say finding it Necessary to Purchase their wants; at any ratte; if Lady Frances's stays at y^r Bathe any time sure she will not goe back but come from thence to London; you mad^m me-thinks its time to air y^r house in Burlington St, & come amongst us, I shal otherways get into other employ-ments; and first come first sarved w^h me; are you any Bigger in y^r Wait, as well as father, tel me every thing about y^rself; for I am

"y^r" indeed

"TERESA."

"My Sister come to town but only yesterday all comp^{ts}, Oct. 29."

(Directed on back) "To the R^t Hon^{ble} Countess of Coningsby at Thorp, near Grantham, in Lincollenshire."

F. G.

miles for 200 guineas" (*London Evening Post*, Oct. 28-30, 1735).

⁵ Lady Kildare. See *ante*.

⁶ Lady Catharine Hyde, daughter of Henry, second Earl of Clarendon, aunt of Kitty, Duchess of Queensberry.

⁷ Mary, daughter of John Pratt, of Dublin, wife of Sir George Savile, of Rufford, seventh baronet. She married, secondly, Dr. Charles Morton. "Poor Sir George Savile is quite mad; he goes about the country and tells everybody that his wife has desired him to forgive her, and he said indeed he had forgiven her four times already." (*Duchess of Portland to Mrs. Collingwood*, Dec. 1, 1735, *Mrs. Delaney's Autobiography*, vol. i. p. 347.)

⁸ Elizabeth, daughter of Sir Hans Sloane, Bart., wife of Charles, second Baron Cadogan.

⁹ Carlo Broschi, generally called Farinelli, a famous soprano, b. 1705, d. 1782.

¹⁰ Probably Mr. William Peere Williams, father of the well known Gil'y Williams.

¹¹ I cannot discover who "the new woman" was. It probably refers to some actress in the opera of *Polifemo*, then acting at the King's Theatre.

¹² Mary Howe, widow of Thomas, eighth Earl of Pembroke; married, secondly, to Colonel Honourable John Mordaunt, grandson of Charles Earl of Peterborough. "Lady Pembroke and Mr. Mordaunt have been here for a month, but not one of his old acquaintances (of whom there are many here) can get sight of him; she keeps the poor man to hard duty, and never suffers him to go abroad on any account." (*Bath*, Dec. 6, 1735, *William Pulteney, Esq., to Hon. George Howard*, *Suffolk Letters*, vol. ii. p. 148.)

¹³ The one wanted allowance made for his age, the other for his youth.

¹⁴ Lady Frances. See note *ante*.

SHAKSPEARIANA.

A FEW NOTES ON THE GLOBE EDITION OF "CYMBELINE."—

(Continued from p. 53.)

7. "Laying by
That nothing-gift of differing multitudes." III. vi. 85, 86.

I think the final *s* should be elided from "multitudes." The "nothing-gift of differing multitude" is all the *non ego* possessed by the *ego*, of which one man may have more, another less. "Not a man," says Achilles, in *Troilus and Cressida*,—

"Not a man, for being simply man,
Hath any honour, but honour for those honours
That are without him, as place, riches, favour,
Prizes of accident as oft as merit."

All the honours that are *without* a man are the "nothing-gift of differing multitude." Imogen, who at her father's court had seen many whose "grandfathers were their tailors, who had made the clothes which made them," felt what miserable jackdaws they would look if, stripped of their borrowed plumes, they stood side by side with those two noble youths, who, poor in outward belongings, were rich in

"The virtue
Which their own conscience sealed them."

8. "Being scarce made up,
I mean, to man, he had not apprehension
Of roaring terrors; for the effect of judgement
Is oft the cause of fear." IV. ii. 109-12.

In the first place I would restore the reading of the First Folio:—

"For defect of judgement
Is oft the cause of fear."

In the second place, I think all difficulty vanishes from the passage if we regard the first clause as referring to Guiderius, the second to Cloten. Belarius had two reasons for apprehension on Guiderius's account. First, because, being still a youth, he was apt, with the rashness of youth, to rush on danger: "He had not apprehension of roaring terrors." Secondly, because Cloten, being little other than a maniac, was specially to be dreaded:

"For defect of judgement
Is oft the cause of fear";

it being a well-known fact that madness and supernatural bodily strength are often conjoined. "Fear" is here used not in its subjective but in its objective sense. I cannot at this moment recall any other passage in which the noun is thus used, but there are several passages in which the verb "to fear" means to terrify, *e.g.*:—

"Thou canst not fear us, Pompey, with thy sails."
Ant. and Cleop., II. vi.

"We must not make a scarecrow of the law,
Setting it up to fear the birds of prey."

Measure for Measure, II. i.

The noun "fear," in its objective sense, we find in contemporary literature, *e.g.*, "Sanctify the Lord

of hosts himself; and let him be your fear, and let him be your dread" (Isaiah viii. 13).

9. "To them the legions garrison'd in Gallia,
After your will, have cross'd the sea."

IV. ii. 333, 334.

It is to me amazing that the Globe, in common with so many other editions (surely not all?), has repeated the error of the First Folio by inserting in the text the two words "To them," which manifestly belong to the stage direction. The blunder is all the more remarkable as the words are not needed to complete the line, which is perfect without them. We should read, "Enter Lucius, a Captain and other Officers, and a Soothsayer to them." Then follows the text:—

"The legions garrison'd in Gallia,
After your will, have cross'd the sea."

10. "You snatch some hence for little faults; that's love
To have them fall no more: you some permit
†To some ills with ills, each elder worse,
And make them dread it, to the doers' thrift."

V. i. 12-15.

I see no difficulty in the word "elder" in l. 14. Those who have seen difficulty there have looked in poetry for all the precision of prose. Of l. 15 I can make nothing as it stands. The explanation usually given, that dread is wholesome as a preventive of crime, is inapplicable here, because Posthumus is speaking of those who, subject to no such check, go on from bad to worse. But the dread of which they are at present unconscious awaits them. The ills which they have been "permitted" to commit with impunity will become dreadful to their shrift—the last confession of despair. It is thus that I read and interpret the line:—

"And make them *dreadful* to the doers' *shrift*."

This play gives us a case in point in that of the wretched Queen, who "ended"—

"With horror, madly dying, like her life,
Which, being cruel to the world, concluded
Most cruel to herself."

To the whole passage we have a most striking parallel in the words put into the mouth of poor lost Antony:—

"When we in our viciousness grow hard—
O misery on't!—the wise gods seal our eyes;
In our own filth drop our clear judgements; make us
Adore our errors; laugh at's while we strut
To our confusion."

"L'endurcissement au péché traîne une mort funeste."
—Molière, *Don Juan*, V. vi.

11. "Thou hast look'd thyself into my grace,
†And art mine own. I know not why, wherefore,
To say 'live boy': ne'er thank thy master; live."
V. v. 94-6.

It was surely carrying respect for the original text too far to omit "nor" between "why" and "wherefore" in l. 95. The difficulty which the Globe indicates by its obelus is surmounted when

we view this as one of the many elliptical passages in *Cymbeline*, and read it as if written "I know not why nor wherefore" *I am impelled* "to say 'live boy': ne'er thank thy master." It is not at his request I spare you. Some other motive, which I cannot divine, impels me. *Cymbeline* could not tell, but nature could, why the father was instinctively led to spare his unknown child. So when *Fidele* becomes *Imogen*, *Belarius* says to her brothers,

"Though you did love this youth, I blame ye not;
You had a motive for't."

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"KING LEAR": LYPSEBURY=LYDBURY?—The allusion to *Lipsbury* pinfold is a regular puzzle. There is a place in *Shropshire* called *Lydbury*, the nearest approach to the name that I have found.

J. O. H.-P.

"KING LEAR," II. i.: "PICTURE"—Does "picture" mean anything more than a written description? If the term be accepted in its ordinary use, here we have an anticipation of a system in vogue of late years through the medium of photographic likenesses.

J. O. H.-P.

WILLIAM HONE.

It is, I think, not improbable that some readers of "N. & Q." may be interested in the following notes of "table talk" of that remarkable man *William Hone*, the political publisher, and editor of the *Every Day, Table, and Year Books*. They were made by me in 1833, and have not been printed.

On June 15 [1833] I first became personally acquainted with Mr. Hone. He called on my father while at breakfast, and after it I had, perhaps, about an hour's conversation with him, *tête-à-tête*. He was rather corpulent, dressed very plainly, and his lofty forehead, keen eye, grey and scanty locks, and very expressive countenance, commanded respect. *Adam Clarke's* name was mentioned; Mr. Hone remarked that he could not rely on all the doctor's alleged researches. He was like an itinerant preacher who went over a vast extent of ground, was continually popping his pistol as he went, and frequently shot the chickens instead of the fox. Of Fox, the "Unitarian" preacher and M.P., he said, "Fox, poor fellow, is a blunderer. He goes straight to his point. He pays such respect to Christ as a worldly man would pay to a distinguished individual whom he respects, but with whose opinion he scruples not to differ. Mr. Fox has too much *politeness* and *courtesy* to say this." *Belsham's* preaching, he observed, was "calculated to distract and destroy the mind. He seems to me, in his sermons, to be continually striving to undermine Christianity. I will not say that such

are his *intentions*." The conversation turned to politics and the Church. Mr. Hone said he had not looked into a newspaper for four months. He cared little for passing events, for he knew that the whole frame of society would be dislocated and dissolved. The materials were rotten. Ministers had exceeded the wishes of all moderate reformers by their measure (the Reform Bill). They had, like Frankenstein, raised a monster which they could not tame. They ought to have put down the Political Unions by force within forty-eight hours after the Bill had passed. From that date there ceased to be a government. The dislocation of society had arisen from the separation of the aristocracy from their dependents, and the dissolution of the paternal relation formerly existing between these classes. The Church needed the infusion of a more evangelic spirit to save it. It had delayed reforming itself too long. Episcopacy was the Toryism of the Church. There was plenty of Toryism in the country, and the human heart was naturally addicted to it. Speaking of the *Every Day Book*, he said that he could have continued it to six volumes, with an introductory volume of most interesting matter. He remembered Brand, the antiquary, well. "He was a tall, robust, Johnsonian sort of man without Johnson's stoop. He loved his bottle of port and dessert, to loll over his wine with some noble friend, turn over his illustrated Pennant, and recall interesting anecdotes of the characters of past times. Sunday was his working day, and he used to say on Saturday, 'Oh! I have to preach to-morrow.' Monday was his foraging day, when he used to arrive at his favourite haunts (Paternoster Row, &c.) by eight o'clock, enter a bookseller's shop, attired in his capacious coat, similar"—I quote Mr. Hone's exact words "to what the bishops used to wear. God knows what they wear now! I hear they have left off their wigs. That was a blunder. Ah! they will fall. They should know how those little ceremonies, dress, &c., tend to preserve respect." Mr. Brand, he continued, "would throw down his clerical rosetted hat on the counter, and take up a book marked, perhaps, two shillings, cheapen it to sixpence, and at the end of the day go home to his sleeping-place, by the old church of St. Mary-at-Hill, with a folio in each coat pocket, books in his breast pockets, and tracts innumerable; and thus by buying books cheap and selling them again he gained four or five pounds a week profit. He was a good old fellow, and a sound Churchman of those days. He said the Church was a good thing and ought to be supported."

J. FULLER RUSSELL, F.S.A.

4, Ormonde Terrace, Regent's Park.

(To be continued.)

DR. ROUTH'S "RELIQUIÆ SACRÆ."—Some references to Dr. Routh's literary life have recently

appeared in "N. & Q." (5th S. xii. 324, 375). I beg to offer a note upon the remarks which I have seen made upon one of the authorities to which he refers in the first volume of the *Reliquiæ Sacræ*. In a note at p. 262 in Smith's *Bible Dict.*, vol. i., there is:—

"A fragment of Papias's *Commentary on the Apocalypse* is preserved in the commentary published by Cramer, *Cat. in Apoc.*, p. 360, which is not noticed by Routh."

This is an error. Dr. Routh notices the passage in his notes which follow the text, and makes some remarks upon it, to justify his non-admission of it into the collection of the fragments of Papias (second ed., vol. i. p. 41):—

"In recens edito a cl. Joanne Cramer Oecumenii et Arethæ Commentario in Apocalypsim verba, quæ sequuntur, addita sunt ab eo ex MSto. desumpta, τοῦτο καὶ κἀπὶ τῶν παρὰ τοῦτο . . . καὶ αὐτῶν: *Comm. in Apoc.*, p. 360. Sed ex his verbis ea tantum Papias sunt, quæ ex Andrea Cæsariensi attulit εἰς οὐδὲν . . . ῥά τιν' αὐτῶν; reliqua pertinent ad commentatorem, dubito an Papiam recte interpretantem, certe aliter quam video fecisse Andream."

On the other hand Bishop Lightfoot has these remarks upon the supposed extract from Papias, which Dr. Routh has printed from the Bodleian MS. 2397, after Grabe. In noticing the passage as occurring in Routh's *Rel. Sacr.* and Grabe's *Spiciū*, he remarks, after mentioning Mill, Alford, and others who had accepted it:—

"It is strange that able and intelligent critics should not have seen through a fabrication which is so manifestly spurious. . . . The passage was written by a mediæval namesake of the Bishop of Hierapolis, Papias, the author of the *Elementarium*. This seems to have been a standard work in its day, and was printed four times in the fifteenth century under the name of the *Lexicon* or *Vocabulist*. . . . It is strange that though Grabe actually mentions the later Papias, the author of the *Dictionary*, and Routh copies his note, neither the one nor the other got on the right track. I made the discovery while the first edition of this work was passing through the press."—Bishop Lightfoot, *Ep. to Galatians*, Lond., 1874, pp. 265-6.

ED. MARSHALL.

"FARTHER": "FARTHEST."—My old Oxford "coach"—now a well-known scholar and worthy dignitary of the Church—has lately kindly taken me to task for using, in a certain translation of mine, the word *further*—"the farther shore," the shore most distant from the speaker. Of course I know well enough that etymologists declare *further* and *farthest* to be the comparative and superlative of *forth*, and that *farther* and *farthest* are incorrect forms of those words. In short, his argument seems to go to this extent, that there are, or ought to be, no such words in the English language. Is this so? Has not inveterate usage, of which instances enough are to be found in all our dictionaries, made them part and parcel of our tongue? I admit their illegitimate formation from *far* (of which one of our dictionaries avers that the correct comparative and superlative are *farrier*

and farrest), but I cannot give them up without reluctance, and submit that their constant usage in the writings of standard authors is sufficient to give them a status in *vocabulorum naturæ*. At any rate, if your contributors think the subject worth discussing, I should like to see it discussed. I think I could give some plausible reasons for assigning different shades of meaning to *farther* and *further*, but, for the present, will forbear from more trespass on your space. H. K.

A LEICESTERSHIRE FUNERAL IN 1543.—The following is an extract from the will of John Woodford, Gent., "dwelling in Baresbie, within and of the parishe of Ashbie folwell," co. Leicester, dated Feb. 13, 1543, proved at Leicester Feb. 18, 1543 :—

"And my bodie to be burried within the parishe church of our Ladie in Ashbie folwell Aforesaid as neare vnto the grave or Tombe of my cosin John Woodforde as maye be convenientlie thought or els in the crosse oyle before the pulpit. Also I byqueathe to our Mother church of Lyncolne iiij^d. Also to the highe Alter xij^d. Also I will that there be provided of waxe xijj Tapers of the price of ij^d A peece. Also I will that fyve poor men of the same parishe be chosen to beare fyve Torches about my hearse Att my burryall And they so doing shall have for their labour ij^d A peece. Also I byqueathe to the same church those fyve Torches And they to be burned Att principall Feasts and other Feasts as shal be convenient. Also I will that ety priest that cometh to my Burriall to have iiij^d and their dynner And if there be no dynner, Then ety priest for to have viij^d A peece. And the same priests of their charritte for to saye dirge and Masse Att my burriall or els Att home within their parishes, for my soule, and for All my good Frenndsoules, and for all xp'en soules. Also I will that they shall ring Att my Burriall and to have for their Lat'our ij^d A peece."

Y. B.

Birmingham.

THE DUEL BETWEEN LORD BYRON AND MR. CHAWORTH.—In the *Gentleman's Magazine* for January, 1765, is the following notice of this famous duel :—

"Saturday 26. A quarrel happened at the Star and Garter Tavern, in Pall Mall, between Lord B—r—n and Mr. Chaworth of Nottinghamshire, which terminated in a duel, in which the latter lost his life. The coroner's inquest sat upon the body and brought in their verdict manslaughter. Mr. Chaworth was sensible to the last, made his will, and wrote a letter to his mother in the country, informing her of the unfortunate accident. He was of a most amiable character, about forty years of age, and a bachelor."

Ashford, Kent.

RALPH N. JAMES.

TRANSFORMATION OF WORDS.—The most amusing instance of this phonetic etymology (see "N. & Q." 5th S. xii. 466; 6th S. i. 34) that has come under my notice occurred in the neighbourhood of Oxford. An old woman was, like Iago, troubled with "a raging tooth." The Lady Bountiful of the village gave her *Eau de Cologne* to assuage her pain. A cure was effected, and with

her thanks the late sufferer mingled admiration for the rightly-named "Oh, do go along," which had made her toothache go along so promptly.

EDWARD H. MARSHALL, M.A.

THE STYLOGRAPHIC PEN.—We have lately had much discussion of ink and inkstands. May I put in a word for the stylographic pen, to be had of Messrs. Mappin, King William Street, London Bridge, who would, doubtless, supply any one with a full description? Although much more of a pencil than a pen, it writes with ink, and carries enough to last for many hours' continuous writing. It puts so small a quantity of ink on the writing paper that blotting-paper is never wanted, and I have found it most convenient for copying documents where ordinary pens and ink are not allowed. I call it a pencil, for it can be carried in the pocket as well as any pencil. It would do uncommonly well for taking notes of travel, &c., which would not rub out or become faint.

J. T. F.

Bp. Hatfield's Hall, Durham.

THE "SERRES" STORY TRAVESTIED.—I have found the following skit in an old pocket-book, where it was probably deposited at the time of the Ryves trial :—

A TALE OF THREE WIVES.

(As told by the Counsel of poor Mrs. Ryves.)

I do not believe that anywhere there is

A Pasha can boast of three finer tales

Than those of the marriages told by Dame Serres,

Of a Don and a Duke and a young Prince of Wales.

The Don, who was also a Fellow of Trinity,

Whose vows of celibacy should be incessant,

Was tempted to marry what seemed a divinity,

And was nothing less than a Polish Princess.

The Prince next was caught by the sight of a bright foot,

Than Venus's own, as he thought, diviner,

The foot of a Quakeress, fitly named Lightfoot,

Who afterwards signed herself "Hannah Regina"!

The Don had a daughter whom Fate did predestine

To marry above her, by some sort of fluke;

So the doctor conjoined her, by marriage clandestine,

With no less a person than Cumberland's Duke.

"Truth is stranger than fiction," said the proverb of old,

And these tales are strange, but as fiction receive 'em;

But the truth that is stranger remains to be told—

That folks there have been who professed to believe 'em!

Does this exist in print?

T. S. S.

FOLK-LORE : BLACK-EDGED PAPER.—The value of this case (*ante*, p. 55) is that it is an example of a modern modification of a superstition, if not a new one. It is worth knowing whether there is any older form from which it was derived. Superstition is ever producing new shoots, and the probability is that no sceptic is exempt from its influence.

HYDE CLARKE.

A DRURY LANE STAGE BILL, 1714.—The following is a copy of a curious old stage bill for the

play of *Timon of Athens*, as acted, I believe, at Drury Lane about the year 1714. I copied it myself from the original, and can vouch for its authenticity:—

Washing & mounting M ^r Booths Roman feather	0	10	0
Cleaning a white feather for a woman	0	6	0
Cleaning a modern head M ^r Santlow	0	5	0
bott red	0	2	0
pint sack	0	1	6
4 french roles	0	0	4
Sallet oyl & vinegar	0	1	0
2 carrots	0	0	1

J. O. HALLIWELL-PHILLIPS.

Queries.

WE must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"DE MECCANICA DEL CORPO HUMANO," BY LEONARDO DA VINCI.—In Della Bella's edition of Leonardo da Vinci's *Trattato della Pittura* (Florence, 1792) it is stated, in a note on p. xvi, that "many years ago Mr. Cooper, a merchant in England," edited a fragment of a treatise by Leonardo da Vinci, bearing the title *De Meccanica del Corpo Humano*, and containing figures explaining the movements of the human body according to the rules of geometry. This seems to refer to a publication which, according to several bibliographical dictionaries, has the following title: "Edward Cooper, *An Abridgement of Anatomy, taken from Italian and others, the best Masters, and adapted to the Art of Painting and Sculpture*. London [no date], fol." Copies of this publication seem to be exceedingly rare. There is none to be found in the libraries of the British Museum, South Kensington Museum, Guildhall, and Lambeth Palace, nor is the book in the University catalogues of Cambridge and Oxford. But I venture to hope that some reader of "N. & Q." may be able to point out where a copy of E. Cooper's publication is to be met with. This would be the more important as no Italian edition of the said treatise by Leonardo da Vinci exists, and the original manuscript does not seem to be preserved in any known collection. In G. P. Lomazzo's *Idea del Tempio della Pittura* (Milano, 1591) I find, on p. 17, the following passage, which apparently alludes to the subject: "Dimostrò [Leonardo] anco in figura tutte le proportioni dei membri del corpo humano." It seems, therefore, to be beyond question that Leonardo really composed the treatise which Edward Cooper had in hand. As is well known, Albrecht Dürer has written on the same subject, illustrating his explanations by figures. When, some years after Leonardo and Dürer, the Venetian Barbaro wrote on perspective he partly borrowed from Dürer; but as long as

E. Cooper's publication remains unknown we cannot decide whether fragments of Da Vinci's treatise, *De Meccanica del Corpo Humano*, were also preserved in Barbaro's publication.

JEAN PAUL RICHTER.

94, Ledbury Road, W.

JOHN.—Is it not the case that "the grand old name" of John is not nearly so common in England as it used to be? I have a strong impression that there are, comparatively speaking, few people in the upper and middle classes, under the age of twenty or five-and-twenty, who bear this name. If so, it is surely a great pity, as it is, I am inclined to think, the best of names—too good to be supplanted by any other name whatever. Not only have many other, perhaps I may say all other, civilized nations this name in one form or another, which alone may be considered a great point in its favour, but it ought to be especially honoured in our own country on account of the great number of illustrious Englishmen who have borne this name, *e.g.*, Milton, Bunyan, Hampden, Selden, Pym, Eliot. How curious, by the way, that so many of the leading Parliamentarians should have been Johns! Besides these *dis majores* of the party there were several minor Johns—Lilburn ("freeborn John"), Bradshaw, Lambert, Howe, Hutchinson, Harrison. Then, to leave the Commonwealth men, we have had John Knox, John Fletcher, John Dryden, John Locke, John Gay, John, Duke of Marlborough, John Howard, John Wesley, John Hunter, John Keats, John Philip Kemble, John Galt, Sir John Franklin, John Gibson Lockhart (best of biographers after Boswell), John Keble, besides "a wheen" others. (Some one at my elbow has reminded me of John o' Groat's, whom I confess I had forgotten.) Does the name still obtain amongst the peasantry to any great extent, and are Jean, Johann, Hans, Giovanni, Ivan, &c., still popular in their respective countries?

I should be glad to know what is the experience of others of your readers with regard to the name of John amongst their young friends.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

"ORE."—Halliwell, in his *Dictionary*, gives, "*Ore*, a kind of fine wool," and the same explanation also appears in Wright; but in neither case is any locality mentioned. I should be glad to know in what part of England the word is used in this sense, as the definition appears to me to be founded on a mistaken conception of a passage in Camden's *Britannia*.

S. J. H.

"THE MURDERED QUEEN."—Who was "the Lady of Rank" who wrote *The Murdered Queen*; or, *Carolins of Brunswick*, London, published by W. Emans, 31, Cloth Fair, 1838, 8vo.? Was it—

like Lady Anne Hamilton's *Secret History*, which, though printed in 1832, was not put in circulation till 1838—called into existence by the success of Lady Charlotte Bury's *Diary of the Times of George IV.*? The writer speaks in some places in a way which gives an impression that she speaks from personal knowledge. N. M. P.

PAINTINGS ON TEA-TRAYS.—Can any of your readers give me any information respecting these? Morland is reputed to have painted on tea-trays, but I am not aware if the fact (?) is authenticated, or if there are any pictures existing, so painted, known to have been executed by him. I have seen in my time three pictures painted on tea-trays attributed to Morland, and I possess one. I have, besides, a clever landscape painting, also painted on a tea-tray, not, however, in Morland's style. Any information respecting painters known to have painted on tea-trays, the paintings themselves, or those who have possessed or collected them, will be valued by PEKIN.

THE BRAHAN SEER, COINNEACH ODHAR FIOSAICHE.—Many of the readers of "N. & Q." are, doubtless, acquainted with the prophecies of the Brahan Seer, Coinneach Odhar Fiosaiche, which have been collected and edited by Alexander Mackenzie, editor of the *Celtic Magazine*. I shall be very much obliged to any one who will inform me where I can find satisfactory evidence of the existence of the prophecies before their alleged fulfilment, more especially of the prophecy as to the fate of the Seaforth family. ALPHA.

HODGE=OTTLEY: PRICE=HARRIS: HEWETT=PRICE.—I should be very glad to receive any information as to the families of the following persons: Langford Lovell Hodge, of Antigua, who married Rebecca Ottley, circa 1790. Daniel, "second son of Rice Price, of the Prices of Nantgwareid in Llywel," Brecon, who married Elizabeth Harris, circa 1700. Theodora Anne Hewett, of Badbury House, Wilts, who married Rev. Aubrey C. Price, of Chesterton, Oxon, circa, 1800.

A. C. PRICE.

"LAUNDIMER."—I shall be obliged if any one can give me the derivation, or any meaning, of the word *Laundimer*; it is the name of a large district of wood on the Farming Woods estate, in Northamptonshire, the property of the dowager Lady Lyveden. CURIOSUS.

"THE LEAGER, OR GREATE BOOKE OF LETTER A, for thaccomptes in traffique of Marchaundises appertayninge to my Master Fraunces Twyforde, Citezen and Mercer of London, kepte and writton by me, Anthonie Rice, his seruante here in this Citie of London as followeth."—I have recently purchased a large fragment of a black letter folio

volume, commencing on sheet M., with a separate title-page dated December 31, 1566, and described as above. Not finding any clue in my ordinary works of reference, perhaps I may seek for information respecting the entire work through the medium of "N. & Q."

J. O. HALLIWELL-PHILLIPPS.

EARLY SHIPPING.—Where can I find descriptions, &c., of the shipping, &c., of the time of Edward III.? PAUL Q. KARKEEK.

Torquay.

[Have you consulted Mr. W. S. Lindsay's *History of Merchant Shipping*?]

WADINGHAM CHURCH, LINCOLNSHIRE.—For some time after the Reformation two churches stood at Wadingham in the same churchyard, one dedicated to St. Mary, the other to St. Peter. One of these churches has been destroyed. Query, which, and when? THOMAS NORTH.

"MINNIS" IN PLACE-NAMES.—What is the origin of this word? In Kent, near Dover, are Ewell Minnis and Swingfield Minnis, which form one extensive common. The Rev. Thomas Barham refers to the enclosure of part of Swingfield Minnis in his letter to Bentley, prefixed to the second part of the *Ingoldsby Legends*. Does the word occur elsewhere? According to Taylor (*Words and Places*) "Swingfield" means "*Swine-field*." H. G. C.

"PAUL'S STUMP."—

"Clavis Bibliorum," by Francis Roberts, M.A. Printed by T. R. and E. M. for George Calvert, and are sold at his Shop at the sign of the Halfmoon, in Watling Street near to Pauls Stump, 1649."

What is meant by "Paul's Stump"?

TINY TIM.

OLD PLAYS AND THE JEWS.—Will any correspondent of "N. & Q." give me references to plays (before 1800) in which Jews are the principal characters? I mean such plays as the *Merchant of Venice*, and Marlow's *Jew of Malta*.

GEO. L. APPERSON.

Wimbledon.

JOHN WROTH, OF LOUGHTON HALL, ESSEX.—Can any of your readers give me any information regarding John Wroth, of Loughton Hall, Essex, and his family by Dorothy Pigot, his second wife; also any information regarding the said Dorothy Pigot? One of the daughters of John and Dorothy Wroth, viz. Mary Wroth, married John Gough, of East Barnet, co. Herts.; he died in 1719, and she afterwards married, as her second husband, William Cowper, or Cooper, son of Sir John Cooper. Administration of Sir John Cooper, or Cowper's, effects was granted to the said William Cooper in 1729. The Coopers, or Cowpers, were patrons of Nettleton Rectory, co. Lincoln. Can anybody

give me any information about them, or tell me when and where William and Mary Cowper, or Cooper, died, and were buried? C. H. T.

WASHING THE FEET OF BRIDES.—In the introduction to Mr. W. T. Webb's *Select Epigrams from Martial*, it is stated that,—“Part of the Roman nuptial ceremony was the sprinkling of the newly-married woman with water, a rite which is curiously paralleled by the old Scotch practice, said not even yet to have become obsolete, of washing the feet of the bride.” Can any of your Scotch readers say whether the observance of this custom has ever come under their notice, and if it is general, or only local? A. GRANGER HUTT.

8, Oxford Road, Kilburn.

“DAYLES.”—“His enemy was bigiled and passed dayles” (“in vanum pertransiit,” Higden), Trevisa, v. 159 (Rolls Series). Query, etymology of *dayles*? A. L. MATHEW.
Oxford.

LINCOLNSHIRE EXPRESSIONS.—In the *Lincoln Mercury* of Jan. 16 I noticed two expressions which were new to me. At an inquest on a child killed by drinking gin the mother said she “smelt the child of gin.” A baker charged with putting alum in his bread said, “It made the loaves part better.” Are these Lincolnshire idioms?

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

[The expressions, we believe, are common in London.]

FAMILY OF ROYALL OR RYALL.—I am preparing for publication a history of the Royall family, descendants of “Will^m Ryall, coop^r & cleavo^r of tymber,” who came to Westcustogo, now North Yarmouth, a village twelve miles from this city. His name is perpetuated in a beautiful stream running through that town and by his farm of 220 acres, “betwixt y^e rivar of Westgostogua or Royalls rivar and y^e rivar of Sisquisic or Cussons rivar.” Here he lived and raised his family, the elder branch of which became of great note in colonial times. Where can I learn something of his antecedents and family? The Royall tomb at Dorchester gives a coat of arms, three garbs simply, without tincture, but I find no such name in Burke. I desire the favour of such facts as are known relative to the family generally, or to the emigrant William Ryall. CHAS. E. BANKS, M.D.

432, Congress Street, Portland, Maine, U.S.A.

[The name seems to exist in England under several forms. Lower, *Patronymica Britannica*, has the following: “Royall, see Ryall. Ryall, a township in Stamfordham parish, co. Northumberland. Royell, same as Royle. Royle, perhaps Ryall, a township in Northumberland.” Another form, Ryalls, is not in Lower. Lewis, *Topog. Dict. of England*, s.v. “Ryall”: “A chapelry in the parish of Stamfordham, southern division of co. Northumberland, 9½ m. from Hexham, containing [1848] 87 inhabitants. This was the lordship of John, Lord Beau-

mont, who died seized of Ryall about the year 1396, leaving it, with many other estates in this county and elsewhere, to his son and heir Henry, then sixteen years of age, who was knighted at the coronation of Henry IV.” In the Atlas to Lewis (*ut supra*), Ryall is marked on the map of Rutlandshire. There is a Ryall House in Great Malvern, named, we believe, after a Worcestershire family.]

COINS OF AZES.—May not these coins, described in *Coins and Antiquities of Afghân-i-stân*, by the late eminent Orientalist H. H. Wilson, be assigned, with some degree of probability, to the alleged reign of seventy-two years of the early Buddhist convert to Mahummadanism, Oghuz Khân, the son of Kâra Khân, the son of Manghal or Moghal Khân, the founder of the great Moghal dynasty of Mongol-i-stân, of whom an interesting account is given in *Retrospect of Mahummadan History*, by Major David Price, vol. ii. pp. 461-7?

R. R. W. ELLIS.

Dawlish.

JAMES LAWSON, AUTHOR OF “TALES AND SKETCHES OF A COSMOPOLITE.”—In F. S. Drake's *Biographical Dictionary* (Boston, U.S., 1872) there is a brief notice of James Lawson, born at Glasgow in 1799, author of *Tales and Sketches of a Cosmopolite*, New York, 1830, and other works. Is this gentleman still living? Mr. J. G. Wilson, in his *Poets and Poetry of Scotland*, 1877, vol. ii., says:

“Mr. Lawson has for many years resided at Yonker on the Hudson, where he is well known as a public-spirited citizen and the genial entertainer of men of letters.”

R. INGLIS.

THE LATE E. W. COOKE, R.A.—I should be much obliged to any of your readers who would furnish me with the names of books illustrated by this distinguished artist in his earlier days.

W. D. PARISH.

ZOFFANY, THE ARTIST.—What was the nationality or descent of this excellent painter's family? He is said to have been born in Frankfurt, and is called a German by writers on art, but I cannot find Zoffany as a German name; it is very unlike one, and when written with a final *i*, as I have seen it, looks more like Italian. It does not appear in Pott's *Personennamen*, where, however, although so many names are recorded, hundreds are omitted. There is a story about the Emperor of Germany, when he fell in with Zoffany at Florence, claiming him as a German on account of his name. If this story be true, it would settle the fact as to the name being at that time German, however it may have originated. I do not seek particulars of the date of birth or death, or as to the works of this artist, but simply the nationality of his family. Does Nagler mention it? J. DIXON.

Replies.

BISHOP LAUD AND DR. SIBTHORPE'S SERMON
ON APOSTOLIC OBEDIENCE, 1627.

(6th S. i. 70.)

I beg to thank MR. DREDGE for his courteous reference to my *Ecclesiastical History of England*, and for his correction of the statement in vol. i. p. 28, with reference to the license of Sibthorpe's sermon on "Apostolic Obedience." In common with Dr. Halley and Mr. Johnson, I have represented Laud as licensing the publication. Rushworth, cited as an authority, speaks of the Bishop of London as sanctioning the discourse; but, as MR. DREDGE points out, the Bishop of London at that time was Montaigne, not Laud. The *imprimatur* at the back of Sibthorpe's title-page, signed "Geo. London," not William, as it would have been had Laud then held the see, and the date of Laud's translation to London, in July, 1628, compared with the date of the *imprimatur* in May, 1627, as MR. DREDGE shows, must be regarded, I think, as satisfactorily settling the question. Still, it must not be overlooked that, according to Archbishop Abbot's account, given in *Rushworth*, vol. i., Laud, as Bishop of Bath and Wells, answered the archbishop's objections to Sibthorpe's *Sermon*, p. 434-44, and so gave "some countenance" (these are Abbot's words) to Sibthorpe's doctrine. Moreover, according to the *Calendar of State Papers*, cited by MR. DREDGE, Laud, in 1627, wrote to Montaigne asking, by the king's command (Charles I.), whether, looking at the answers to the objections, "he did not think the sermon fit to be printed."

I fully concur in what MR. DREDGE says about "the danger of taking statements at second hand when the materials exist for arriving at the truth"; and I shall gladly avail myself of his communication to your most valuable journal in the new edition of my *History*, just now going to press.

JOHN STOUGHTON.

14, Kent Gardens, Ealing.

"PUZZLE."

(6th S. i. 12, 58.)

I confess that the solution I offered of this word seemed highly probable to myself, but of course the true question is, Will it satisfy scholars in general? This is what etymologists must always bear in mind.

MR. WEDGWOOD has offered another solution, and with him the question also is, Will it satisfy scholars in general?

What the general answer will be I cannot say. But there are many weak points in his argument. I am told that *apposal* would not lend itself to corruption. But, as a fact, we know that the verb to *oppose* did so lend itself, and became *pose*.

Consequently *apposal* might follow suit, and I think it did.

I am not satisfied that *muzzy* can be explained from *muddle*, and I know of no reason why *fuddle* should have become *fuzzle*; I leave *muzzy* and *fuzzy* unexplained. The instance that *mother* is pronounced as *muzzer* is dead against what it is supposed to prove. For, if *muzzer* be due to *mother*, then *fuzzle* would come out of *futhle*, and so on. How can the change from *th* to *z* prove that *z* comes from *d*? A Frenchman may say *ze* for *the*, but he never says *zay* for *day*. It is quite another matter.

The sole argument left is that Shakespeare once uses *puddle* in a sense somewhat allied to *puzzle*. The answer is that he does not so use it. He uses the word twice: once literally, "great pails of *puddled* mire," i.e., dirty water, and once metaphorically, "hath *puddled* his clear spirit," i.e., rendered it *turbid*, as shown by the word *clear*.

But what is all this to *puzzling*? This is why I fear MR. WEDGWOOD's solution will not satisfy scholars in general. It depends upon an unproved phonetic change. It is illustrated by a phonetic change which is quite another thing. And it further depends upon the misinterpretation of a perfectly simple passage. I am quite sure that if I were to say that I think I have solved a *puddle*, I should not be understood.

WALTER W. SKEAT.

THE CHARTULARY OF ST. JOHN'S ABBEY, COLCHESTER (6th S. i. 6).—I have read with much interest MR. CHESTER WATERS's note about the chartulary of St. John's Abbey, Colchester, and while the subject is fresh in the attention of your readers will supply one or two additional notes upon it. This book, together with another MS. volume of a similar kind, formerly belonging to the same monastery, was borrowed by Morant, the historian of Essex, in the middle of the last century from Lord Hardwicke, but unfortunately too late to be used in the history of Colchester. In an addendum to the part relating to that town the author gives a list of the grants mentioned in the chartulary. He also cites several of the charters in his account of some of the parishes of the county (see especially vol. i. p. 410). It was from this source that I learnt some years ago that such a chartulary had existed; and finding that Morant's Lord Hardwicke, the second earl, had married the grand-daughter and heiress of the Duke of Kent, who represented through his mother the old royalist family of Lucas, which possessed large estates formerly belonging to this abbey (including the site of the monastery, for some generations the residence of the Lucases), I concluded that the chartulary, being in fact one of the Lucas muniments of title, ought to be found in the possession of the present owner of those estates. On inquiry I was rejoiced

to find that it was safe in the library of the Countess Cowper, in her own right Baroness Lucas of Crudwell, the present representative of the Lucas family. Having been permitted to consult it some ten years since upon a topographical point, I was able to report its existence and the general character of its contents to the Essex Archaeological Society at one of its meetings, and I find that what I then said is reported in the *Transactions* of that society, vol. v. p. 247. I will only add here a few facts by way of supplement to Mr. WATERS's more interesting communication. The volume contains 235 pages, closely written in double columns, many of the pages containing several instruments, and I roughly estimated that it included about a thousand charters. The name of the compiler, John of Hadleigh, was given in some Latin verses beginning,—

"Que Colcestrensis sunt almi iura Iohannis
Hic Hadlogensis colligit cura Iohannis."

The date of the original compilation appears to have been about 1253, the last royal charter entered in the original ink being dated March 22, 57 Hen. III. The private charters originally entered are of the same early period, but there are others added, some as late as 17 Edw. III.

The other volume is of a later date, containing extents, pleas, and other documents relating to the abbey, principally of the fourteenth century. As both these books have, I believe, been described in a Report of the Historical MSS. Commission, which has been written since my inspection of them, and to which I am unable at present to refer, I will add no more, except to ask whether it may not be possible to get this valuable chartulary printed. At the time of my use of it I made some inquiry whether a transcript would be permitted to be made for this purpose, and I had reason to believe that the noble possessor would not object to grant this permission, provided that due precautions were taken for the safety of the original. I can only hope that the ventilation of the subject in your pages, and the examples given by Mr. WATERS of the historical value of some of its contents, may lead to this result.

FRANCIS M. NICHOLS.

Lawford Hall, Manningtree.

"SIR EDWARD SEAWARD'S NARRATIVE OF SHIPWRECK" * (1st S. v. 10, 185, 352; 2nd S. vi. 290; vii. 38).—In the cathedral, Bristol, is a cenotaph to the Porter family, erected by Mrs. Colonel Booth soon after the decease, in 1850, of Dr. W. O. Porter and his gifted sister, Jane Porter, the author of *The Scottish Chiefs*. Under Dr. Porter's name Mrs. Colonel Booth has recorded that "he was a surgeon in the Royal Navy" and "the author of *Sir Edward Seaward's Narrative*." Local biographers have accepted this record as

authentic. In the *Times* of the 6th inst., however, Mr. John Pinchbeck, C.E., asserts that Mrs. Colonel Booth was one of its "real authors"; and he expresses his "strong" belief that Dr. Porter "was never at sea in his life." This letter of Mr. Pinchbeck has induced Mr. James Fawn to send to the local papers an interesting biographical sketch of Dr. Porter, by Mr. G. H. Woods, of Bristol, which that gentleman, twenty years ago, handed to his neighbour Mr. Fawn to copy.

As Mr. Fawn's communication settles the disputed question of the authorship of *Seaward's Narrative*, establishes the authenticity of Dr. Porter's epitaph in Bristol Cathedral, and informs us of the circumstances which impelled him to write that work, it is, I assume, worthy of preservation in "N. & Q." :—

"I think Dr. Porter's first wife's name was Lempriere, at that rate she was of that family. He was married to his second, Phoebe Moody, widow (of one of the British North American colonies—Nova Scotia, I think), Sept. 2, 1809, at St. George's, Hanover Square, London. The certificate I have. The doctor was rated surgeon on board the St. Albans, 1794-5; Convert, 1799; Eagle, 1805. I have his papers, diplomas, &c. Educated at Grammar School, Durham, 1781-6; under the care of a physician in Ireland, 1787-8; University, Edinburgh, 1789-90. Some years after he studied at Aberdeen; made M.D., October, 1802. On the renewal of the war he went to sea again; afterwards practised in London, and tried Worcester, and then settled in Bristol, where he died. He was the author of a work on typhus fever, 1809, and *Medical Science and Ethics*, 1837; also, *Sir Edward Seaward's Narrative*. The history of the authorship of this latter work is rather curious. In early life he had formed romantic visions of what woman might be if properly cultivated, and determined to look out one for himself to experiment on, and thought in his first choice he had met with one whose mental structure had not been distorted and stunted by culture improperly so termed. But experience proved he had made a sad mistake. I believe she was amiable, good-natured, and well-disposed, and, as he wished, her mind was a blank, but with all his efforts, so it continued. It appeared that the mind was blank because it was sterile, and incapable of advance under any system of tuition. She died early; and, sickened for a time by his non-success, he married a woman shrewd, clever, and full of spirit, but her intelligence was of a kind utterly opposed to all his sensitive and delicate feelings; consequently his second marriage course was anything but smooth. During this period a lady died on whom he had attended for years, and left him the guardian of her infant daughter, a peculiarly sweet-tempered and intellectual girl. On her he tried his early theories, and believed he had entirely succeeded, but unhappily she died of consumption at the age of twenty-three. This was a blow which the doctor most heavily felt to his dying day. Her memory led him to embody her character in a fictitious narrative, and Eliza Clark became the Lady Seaward of *Sir Edward Seaward's Narrative*—the wreck and sojourn on a desolate island he had himself experienced many years before. This work was published through the agency of his sister, Miss Jane Porter, he being unwilling for it to go forth to the world under his own name, because he thought it would be deemed not exactly suited to his professional character to come before the public as a writer of fiction; but his desire was that after his death it should be pub-

* Edited by Miss Jane Porter. 3 vols. 1831.

lished with his name attached to it. The writer of this has the work in manuscript, with his improvements and curtailments of all useless matter, with a view to a new edition in his own proper name; and he has also Miss Jane Porter's express acknowledgment of his rightful claim to the authorship, with the manner in which he disposed of the money she received for the copyright.—Sir Robert Ker Porter's daughter, a princess in her own right, married a Russian prince of the Imperial Guard."

These manuscripts, and also the portrait of Eliza Clark, were burnt in the fire that destroyed the stock and premises of Mr. Thomas Kerslake, the eminent bookseller, Park Street, Bristol, February 14, 1860.

Mr. W. H. Woods was one of the executors of his sister, Mrs. Colonel Booth, who inherited the house Dr. Porter resided in, and it was doubtless through this lady that Mr. Woods became possessed of the Porter MSS., now unhappily destroyed.

The Porter memorial has been lately removed from its former site in Bristol Cathedral and re-erected in the cloisters.

I possess twenty-two volumes of Col. Booth's private diary. He frequently mentions his wife, but never in any way associated with literature. It is now to be hoped that no efforts will again be made on her behalf to rob Dr. Porter of the honour of being the sole author of the remarkable book in question.

W. GEORGE.

Bristol.

KENNAQUHAIR (5th S. xii. 466).—The explanation of this local name by W. G. appears to be extremely far-fetched. Scott, in his *Abbot*, states explicitly that the "abbey church of Melrose" was the monastery styled "the Kennaquhair of the tale." There is a parish of Kilconquhar in Fifeshire, still locally pronounced *Kennucher*, which is undoubtedly the place meant by the great novelist, and is to be found in any gazetteer of Scotland; and there is no necessity for supposing any "imaginary lairdship" of *Don't-know-where* as having been the property of Kinnocher or Ken-no-where, belonging to Bishop Adam Bellenden of Dunblane, for Calderwood, in his *History* (Wodrow Soc. ed., vii. 155), alludes to "the lands of Kilconquhar, which fell to him by the death of the laird." The latter writer, almost rivals "the foul-mouthed Bale" when he alludes to any "prelatical minister," and affords a sad example of the nature of Presbyterian polemics at that period. With reference to this, Principal Tulloch of St. Andrews, one of the most impartial and able Presbyterian clergymen of the present day, thus writes, in an article on Abp. Sharp (*North British Review*):—

"It is one of the most painful features of the dark scandal of the seventeenth century in Scotland that it seldom turns aside even from the privacies of domestic life. It is at once malignant and vulgar to a degree that shocks every feeling of delicacy. No pearl of affection, however sacred, is safe from its foul touch."

No language could be stronger or truer than the above, and it is almost needless to mention that the traduced prelate was an able, upright, and uncompromising Churchman, esteemed alike by his sovereign and friends. When deposed and excommunicated for his adherence to episcopacy by the Covenanted Assembly at Glasgow in 1638, he was forced into exile from Scotland, and reduced to great poverty and misery with his helpless family in London in 1640. King Charles I. then granted him a pension of 100*l.*, and in 1642 appointed him, "as a reward for his loyalty and sufferings," to the rectory of Porlock in Somersetshire, where he died, and was buried in the churchyard of that parish, March 4, 1648, when nearly eighty years of age.

As connected with Kennaquhair or Kilconquhar and its lairdship, it may not be irrelevant to notice here, with reference to Bishop Bellenden's possession of the estate of the same name "by the death of the laird," that there is found the following allusion in the *New Statistical Account of Scotland* (Fifeshire, parish of Kilconquhar, 1837, p. 317):—

"The oldest tombstone in the churchyard bearing an inscription is upon the grave of 'William Ballantine, laird of Kilconquhar, who was drowned skating on the loch, on the 28th February, 1593, aged 28 years.'"

This laird was elder brother of the bishop, and his only son dying young left the succession open to his uncle Adam, whose mother, third wife of Sir John Bellenden or Bannatyne, of Auchinoul, was heiress of Kilconquhair, "the lands and barony and fishings," &c., as confirmed by Act of Parliament of Scotland in 1612 (iv. 517) to Adam, Bishop of Dunblane.

Kincardine, Richmond, Surrey.

A. S. A.

Kinnocher is the local pronunciation of Kilconquhar, a village and parish in Fifeshire. If W. G. would refer to Wodrow, *Miscellany*, vol. i. p. 361, he will find that a "Williame Bellenden" was "reidare at Kilconquhar" in 1574. Calderwood, in *History* (Wodrow Society edition), vol. vii. p. 155, has the following:—

"Mr. Adam Bannatyne, minister at Falkerke, but now Bishop of Dunblane, craved one helper and fellow-labourer to be granted to him upon his owne Charges, in respect of the farre distance betwixt his Kirk and the lands of Kilconquhar which fell to him by the death of the laird."

Although the bishop's name is spelt in a variety of ways, Bellenden seems to have been the form used by his father, Sir John Bellenden, of Auchinoul, and the "reidare" at Kilconquhar may have been the laird of Kinnocher or the laird's progenitor.

RETUOS.

The estate referred to under the above heading is Kilconquhar in Fifeshire, and not "a word applied to an imaginary lairdship," as W. G. supposes. Kilconquhar is commonly pronounced,

as nearly as may be, Kinnocher, making the *ch* guttural. Adam Bellenden, Bishop of Aberdeen, was proprietor of Kilconquhar, and sold it to Sir John Carsstairs (see Anderson's *Scottish Nation*, vol. i. p. 283).

JOHN MACKAY.

Thomas Carlyle, in his *Sartor Resartus*, has carried on the same idea by literally translating Kennaquhair into the town of Weissnichwo, in which Prof. Teufelsdröckh is supposed to reside.

A.

THE FATHER OF ROBERT FITZ HARDING (5th S. xii. 362, 437, 477; 6th S. i. 20, 58).—Although MR. ELLIS has now probably said enough to dispel any doubt of the fact that Nicholas filius Hardingi and Robertus filius Hardingi were brothers, I venture, with great deference, to submit further to MR. EYTON that it was quite natural for the former to allude to his father in his *Return*, even though dead half a century, seeing that a statement of the enfeoffments made during the time of Henry I. had been specially called for.

My object, however, in now writing is to inquire of MR. ELLIS whether he has any better authority than Smyth's for the alteration he proposes in the Christian name of the husband of Robert fitz Harding's youngest daughter?

The quotation from the contract for the double alliance given by Smyth merely says that "the heir of Roger, Lord of Dursley, should marry Helena, daughter of Robert fitz Harding." Now we learn from the chartulary of Kingswood (*Monasticon*, vol. v.) that the heir of the above Roger, in 1169-70, bore the same name as himself, while again, in 1175, we find Roger, son of Roger de Berkeley, assenting to an arrangement as to the deanery of Cam (Reg. St. Aug., Bristol, quoted by Fosbrooke).

H. B.

"GETTING INTO A SCRAPE" (1st S. viii. 292, 422, 601; 5th S. xii. 174, 336).—Probably deer do scrape holes in those few parts of the country where they are to be found, and men may have gotten into them and broken their legs, although I fail to see why they should, more than into rabbit-holes or cart-ruts, both far commoner than deer-scrapes. But the expression is general, all over the country, in places where no deer have been seen for generations. Scrape=difficulty, unpleasantness, is used in many ways. A man who has hard work to get a living is said to "have to scrape for it." A hungry man with a full dish before him may soon get enough, but if it is nearly empty he has to "scrape it." Many farmers this last Michaelmas have had "a rare scrape" to provide the rent for their landlords.

Men may have been so simple as to buy what they thought to be pigs in pokes and find cats—in Gotham, but where else? It would be interesting to have a well-authenticated instance. Even

in a poke a cat would appear very different from a pig to the eyes of any one ever likely to go to buy one. This is a suppositious case. "Cats in mittens catch no mice" is another—that is, suppose you should put mittens on a cat it could catch no mice. But who ever did put mittens on a cat? It is used of people who do not go about work in a proper trim. A fellow to go to dig with a coat and gloves on would be said to be like a "cat in mittens"—very little use.

Tie up a cat in a bag, and then let it out and see how it will run; you will not catch it again in haste. So with a secret when once divulged. It surely cannot be necessary to explain about "a pig in a poke." They are vulgar metaphors—very expressive ones—and nothing more.

R. R.

Boston, Lincolnshire.

SIR C. HANBURY WILLIAMS: THE GUNNINGS (6th S. i. 74).—H. K. is quite right in his remarks about the verses by Sir Charles Hanbury Williams. They were written in 1746, on the occasion of the marriage of Edward Hussey, Esq., of Ireland, to a rich widow, Isabella, daughter of John Duke of Montagu, relict of William, second Duke of Manchester. The Irish gentlemen were so offended at the imputation on their countrymen that Sir Charles Williams thought it prudent to leave London for a time. The Gunnings did not come to England till five years afterwards, in 1751.

F. G.

DOBSON'S "HOGARTH" (6th S. i. 47, 83).—I need scarcely assure MR. NICHOLS that any communication from a member of the family which has done so much towards perpetuating the memory of our great pictorial satirist would be welcome to those who, like myself, honour that memory. If, however, MR. NICHOLS will turn to p. 105 of my book, he will see that I duly refer to the portraits of Hogarth's sisters Mary and Anne, now in his possession. Although they may not rank with Hogarth's principal works, they are undoubtedly of great interest, and I should certainly have included them in the general list on p. 121 had I known where they were. Perhaps MR. NICHOLS can give me some information respecting the portrait of Mary Hogarth, dated 1746, which appears in the catalogue of the National Gallery, to which it is said to have been bequeathed in 1861 by Mr. Richard Frankum. It measures 11 in. by 8½ in.

AUSTIN DOBSON.

A DUEL ON HORSEBACK (5th S. xii. 468).—There are numerous cases on record of similar duels, fought on horseback instead of on foot, even in the British dominions. One instance, which occurred near Dornoch, in Sutherlandshire, Scotland, in 1654, may be noticed here, being abridged from the Earl of Glencairn's *Expedition in the Highlands of Scotland in 1653 and 1654* (edited by Sir

Walter Scott: Edinburgh, 1822, 4to., pp. 175-9). The Earl of Glencairn challenged Lieut.-General Sir George Monro for grossly opprobrious language used by him towards the Highland troops, as being "no other than a pack of thieves and robbers." They met in a field near Dornoch,

"by gray day-light. They were both well-mounted on horseback; each of them were to have one pistol; after discharging of which they were to fight with broad-swords. The pistols were fired without doing hurt. They then engaged with their swords; and after a few passes my Lord had the good fortune to give Sir George a sore stroke on his bridle-hand; whereupon Sir George cried out that he was not able to command his horse, 'and I hope,' says he, 'you will fight me on foot.' 'Ye carle,' says my Lord, 'I will let you know that I am a match for you either on foot or horseback.' Whereupon they both alighted; and at the first bout my Lord gave him a sore stroke on the brow, about an inch above his eyes, which bled so much that he could not see. His Lordship was going to thrust him through the body; but John White, his man, pushed up his sword, and said, 'You have enough of him, my Lord.' His Lordship, in a passion, gave John a stroke over the shoulders, and then took his horse, and came to his quarters. Monro and his brother went to the head-quarters, but with much ado, for the bleeding at head and hand."

Their only attendants, as seconds, were Lord Glencairn's trumpeter and valet—his man John, above mentioned—and Lieut.-Col. Alexander Monro, a younger brother of Sir George.

A. S. A.

Kincardine, Richmond, Surrey.

In 1630 Jeffery Hudson, the court dwarf, challenged Mr. Crofts, a gentleman of family. Mr. Crofts came to the rendezvous armed only with a squirt. This proceeding so enraged the dwarf that a real duel subsequently took place in France. The meeting was on horseback with pistols, and Jeffery shot his man dead. See Walpole's *Anecdotes*, 8vo., fourth edit., 1786, vii. 15. A. H.

Little Ealing.

At p. 25 of the third volume of the *Dublin Penny Journal* ABHBA will find a circumstantial and amusing account of a duel fought, during the last century, between a Mr. Bastable and a gentleman known as "Holy" Fowks (or, as spelt in the index, Fowkes). The combatants were mounted, a fact which influenced the issue. The *Dublin Penny Journal* will be found in the British Museum.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

THE "DEATH'S PART" (5th S. xii. 467).—Up to Dec. 31, 1856, the law of succession to personal estates in London and in the province of York differed from that in the rest of England, having been excepted in the Statute of Distributions, and it was analogous to the law of Scotland, which still divides the property into "jus relictæ," "legitim," and "death's part." Blackstone (*Rights of Things*, c. ii.) says:—

"As a similar policy formerly prevailed in every part

of the island, it may fairly be concluded that it is of British origin, or if derived from the Roman law of successions to have been drawn from that fountain much earlier than the time of Justinian."

Justinian was much less favourable to the widow. By the Custom she not only got her third, but also a share of the "death's part." Thus a widow and two children succeeding to 1,800*l.*, she would get her third and a third of the "death's part," 800*l.*, and the two children 500*l.* each; whereas she now, by the abolition of the custom, gets only 600*l.* And in the province of York an heir succeeding to any land was excluded from sharing in the children's third. Probably the title "death's part" was attached to this third because the ordinary or his officer would apply it, or a portion, to pious uses, *ad remedium animæ*. The custom only extended to the ancient province of York, not therefore prevailing over certain parts of the diocese of Chester.

W. G.

York.

"*Dead's part* is that part of his moveables on which a man is entitled to test, or to distribute by his testament. Where a man leaves neither widow nor children his whole free moveables fund (with the exception of heirship moveables) is *dead's part*. Where he leaves a widow and no children the widow is entitled to one half of his free moveables, the other half is *dead's part*, on which he may test."

and so on through several other cases. This is the explanation given in Bell's *Dictionary of the Law of Scotland*, 1815. There may be a corresponding term in English law.

ALEX. FERGUSSON, Lieut.-Col.

ROYAL NAVAL BIOGRAPHIES (5th S. xii. 488).—

Biographia Navalis, or Impartial Memoirs of the Lives and Characters of the Officers of the Navy of Great Britain from the Year 1660. By John Charnock, Esq. London, Printed for R. Foulder, Bond Street, 1798. 6 vols.

Royal Naval Biography. By John Marshall Lieutenant in the Royal Navy. London, Longmans & Co., 1824. 12 vols.

JOHN PAKENHAM STILWELL.

Yateley, Hants.

The *Naval Chronicle*, commenced in 1786, contains the biographies of officers of all grades; also *Naval and Military Heroes*, by Lieut. P. H. Nicholas, R.M., 1860. There are also some biographical notices in *Annals of the Wars in the Eighteenth Century*, by the Hon. Sir Edward Cast, D.C.L., 9 vols., 1862. There is a book published at ten shillings, which was issued lately, but I do not know the title.

EDWARD J. TAYLOR, F.S.A. Newc.
Bishopwearmouth.

"GILL" (6th S. i. 56).—In giving a definition of *gill*, I of course followed the usual one in Webster's *Dictionary* and elsewhere. I venture to think that if ST. SWITHIN had taken the trouble to consult any ordinary arithmetic-book, or had questioned

the nearest child, he would probably have found that "four gills make one pint." I cite this, first from Colenso's *Arithmetic*, and secondly from the oral statement of the first child I asked, who gave me that answer. And surely nothing is also better known than that weights and measures differ widely in different parts of England. If at Whitby a gill is *half* a pint, I may mention that I have been informed that in Cambridgeshire a gallon sometimes means *two* gallons. In Phillips, ed. 1706, is this remarkable definition, which defies explanation, except on the hypothesis that a pint is a quart: "*Jill*, the smallest sort of wine measure, the eighth part of an English quart, or half a quarter of a pint." Of course he meant "a quarter of a pint" simply. WALTER W. SKELAT.

If ST. SWITHIN will turn to the Weights and Measures Act, 1878 (41 & 42 Vict., c. 49), p. 36, he will find the following:—

	Doeilitres.	Litres.
Gill	1.41983	= 0.24198
Pint or 4 gills	5.67932	= 0.56793
Gallon or 4 quarts		= 4.54346

That this is no novelty will be apparent by referring back to 5 & 6 Will. IV. c. 63, and 5 Geo. IV. c. 74. The legal capacity of a gill is 8665 cubic inches, of a pint 34'659 cubic inches. Locally a gill may be half a pint, for Dr. Ogilvie, in his *Imperial Dictionary*, says a gill among miners is a measure "equal to a pint." The etymology of the word will not help to decide the question whether "law" or "local custom" is correct.

E. COBHAM BREWER.

LAVANT.

A gill in this part of Lincolnshire means a half pint always, and a man calls for a "gill of ale" when he wants half a pint. R. R. Boston.

THE VOWEL "A" (6th S. i. 36).—If Thomas Sheridan in his *Dictionary* does not mention the fourth sound of *a* in such words as *far*, I think we must not infer from that omission that it was not used in his time. The classification of this vowel into four principal sounds was not introduced and accepted by English lexicographers until the great orthoëpist John Walker published his *Critical Pronouncing Dictionary* in 1791. One of the earliest English orthoëpists, A. Smith, in his treatise, *De Recta et Emendata Linguae Anglicae Scriptione Dialogus*, Paris, 1568, mentions but two sounds of *a*, viz. either the short one, as in *man*, *far*, *bar*, *bak* (back), or the long one, as in *bar* (bare), *hat* (hate), *mar* (mare), besides which he quotes an occasional sound of it, as in *claw* (claw), *rau* (raw), *lau* (law), &c. The different spelling of the sixteenth century must have altered the pronunciation of *a* as well as of all the other vowels, and that pronunciation can be guessed only approximately by observing how each vowel

agreed with the rhyme of that day (cp. Koch's *Historische Grammatik der Englischen Sprache*, vol. i. p. 80 seq.). H. KREBS. Oxford.

ALTHAM TITLE AND FAMILY (6th S. i. 36).—On the authority of *Alumni Westmonasterienses* (edit. of 1852) three persons of this name were educated on the foundation of Westminster School, two of whom were elected thence to Christ Church, Oxford: 1. Roger Altham, admitted into St. Peter's College, Westminster, 1664, elected to Christ Church, 1668; 2. Roger Altham, admitted into St. Peter's College, 1675, elected to Christ Church, 1677; 3. James Altham, admitted into St. Peter's College, 1713, but left in 1716. By a reference to the above-mentioned carefully compiled and well-edited book, numerous particulars and information may be gained concerning them.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A STUART MEDAL (6th S. i. 77).—The letter is distinctly *c*, as the medal is in absolute perfection, almost having "Stempelglanz." C="Colonarium"? NEPHRITE.

ET. *c.* is an abbreviation, not very uncommon, for *et cetera*, and in this case stands in place of "France and Ireland." W. A. F.

Probably the *c* which puzzles NEPHRITE denotes "Caledoniæ." No doubt Scotland was at the time referred to as part of "Magna Britannia"; but what wonder that a Stuart regarded it as an integral part—and something more?

E. WALFORD, M.A.

Hampstead, N.W.

A TOKEN: THE BRICKLAYERS' ARMS (6th S. i. 75).—In *A New View of London*, edition 1708, there is a list of all the City companies, with engravings of their arms. The crest of the Bricklayers' Company is given, vol. ii. p. 598, as "An armed hand holding a brick ax, or." This "brick ax" is the same as the two in chief in the arms. A person not knowing the implement might, in an indistinct engraving, easily mistake it for a truncheon. CLARRY.

The arms given as the bricklayers' are "A chev., in chief a fleur-de-lis, between two brick axes palewise, in base a bundle of laths." Crest, an arm holding a brick axe. In justice to Pye, he never engraved "two spades on one handle."

CHARLES WILLIAMS.

"LIEUTENANT" (6th S. i. 35).—This word appears to have been pronounced as *leftenant* at a very early period, many years before the date mentioned by your correspondent. Heywood, in his *Four Prentises*, 1615, I. iii. (repr. 1874, iv. 173), spells it *liefetenant*, and Purchas, in his *Pilgrimage*,

1613, vol. i., bk. iv. ch. ii., has *lieftenant*. But the earliest instance I know of is in the *Boke of Noblesse*, 1475 (repr. 1860, p. 35), where we have, "Whiche townes and forteresses after was delivered aye to the king Edwarde by the moyen of Edmonde erle of Kent, his *lieftenant*." So far as I know Caxton invariably spells the word *lieutenant*. How the modern pronunciation first arose is not clear. A writer in the *Pall Mall Gazette* of the 16th inst., quoting a correspondent of an American paper on the subject, says that "the most probable explanation is, that as in old writing *u* and *v* were interchangeable, this led to the pronunciation of *lieutenant* as *leeutenant*, which again became *lieftenant*, and finally *leftenant*." But this is hardly satisfactory. The same writer states, on the same authority, that the earliest instance of the word *colonel* is in Dekker's *Shoemaker's Holiday*, written in 1599 and published in 1600; but it occurs seven years before in the *Union Correspondence*, 1592 (Roxb. Club repr., p. 273) under the form "collonell." S. J. H.

The common pronunciation *leutenant* evidently arises from a euphonic reason, in consequence of the accentuation of the second syllable. In a similar way the same word, adopted in German, is pronounced as if it were spelt *leutnant* in German, since there the accent falls on the first syllable. As I see, the English word occurs already in Shakspeare in its present spelling.

H. KREBS.

Oxford.

N. O., CLOCKMAKER (6th S. i. 56).—I have received a letter from the obliging Secretary of the Clockmakers' Company, in which he writes:—

"N. O., Clockmaker, seems to be unknown to W. E. J. Wood, who, in his *Curiosities of Clocks and Watches*, mentions his initials, as you are doubtless aware, and credits him with the manufacture of the great clock at Hampton Court.

"Nethorpe, in his *Treatise on Watchwork*, 1873, suggests that the N. O. has been conjectured to be N. C., and, if so, it would refer, he thinks, to Nicolaus Cratzer, Clockmaker, Astronomer Royal to Henry VIII., born at Munich, 1487, educated at Cologne and Wittenburg. After taking his B.A. degree he came to England, and was admitted Fellow of Corpus Christi, Oxon, in 1517, and probably died in Edward VI.'s reign."

F. G.

QUASSIA (6th S. i. 57).—It is very certain that Linnaeus gave the name of Quassia to the bitter ash tree of Surinam in honour of a negro slave there, who had for some time used it as a secret remedy in the cure of endemic malignant fevers, and who was known there by the name of Quassia. Rolander, the pupil of Linnaeus, who went to Surinam in 1755, states that he saw and conversed with this negro, who was almost worshipped by some and suspected of magic by others. He appeared to be a simple man, better skilled in old

women's tales (folk-lore) than in magic. It is probable that this negro was an old or elderly man in 1755, and therefore it seems hardly possible that he could be the same man who assisted Mr. Waterton half a century subsequently under the name of Daddy Quashi. Perhaps the name Quassia was given to him as descriptive of his position or attributes, just as Miss Vos, mentioned in Bolingbroke's *Voyage to the Demerary*, 1807, is described as commonly called "Quashe-ba." Must not the origin of the name be sought for in the language of the negroes of the Quaqua coast in Guinea?

EDWARD SOLLY.

The following is from Pereira's *Materia Medica*, vol. ii. pt. ii. pp. 394-5:—

"In 1761 Linnaeus published a dissertation on this medicine (*Quassia amara*), in which he states that he received specimens of the tree from one of his pupils, C. D. Dahlbergh, a military officer and counsellor at Surinam, who had become acquainted with the medical properties of the root through a black slave named Quassia," &c.

Christison tells much the same story, but gives the name Quassi, which is probably its correct form. The Quassia of the shops of to-day is yielded by *Picrana excelsa*, a native of Jamaica, but a member of the same natural order (*Simarubaceæ*) as is *Quassia amara*.

T. B. GROVES.

Weymouth.

THE INHABITANTS OF PITCAIRN'S ISLAND (6th S. i. 31).—I feel confident that I only echo the sentiments of the majority of your readers in asking *HIC ET UBIQUE* to give us further extracts from his friend's journal of a voyage to Pitcairn. Everything relating to the Bounty is interesting now, and I should, personally, be very glad to procure an authentic account of the adventures of the mutineers under Fletcher Christian from April 28, 1789, until the date of their arrival at Pitcairn's Island. Meanwhile, I think it due to the readers of "N. & Q." to correct a few errors in *HIC ET UBIQUE*'s list of the mutineers who survived the fray: *Imprimis*—William M'Koy, not Daniel Macoy; Matthew Quintal, not Arthur Quintall; Edward Young, not George Young; Mills—his name was John Mills. With reference to John Adams—the last survivor of the mutineers, and the actual consolidator of the colony—his real name was Alexander Smith, and as such he was known on board the Bounty. He appears to have changed his name immediately upon his arrival at Pitcairn.

RICHARD EDGUMBE.

Stone Hall, Plymouth.

[We hope to give something more soon from *HIC ET UBIQUE* on the same subject.]

"ALL SHARPS" (6th S. i. 56).—I know not what may have been implied in the expression "playing all sharps," to denote the process of keeping an unwilling dog indoors, but I can state as a fact

that it was only necessary to pass the fingers once over the black keys of a pianoforte to drive a fine St. Gothard of mine (now unhappily defunct) howling out of the room. W. D. M.

"WHENEVER" (5th S. xii. 467).—*Whenever* in the mouth of an Irishman means sometimes, if not always, "as soon as." An Irish Church dignitary once told me that his son, who had lately taken holy orders, would get married *whenever* he could get a living. A. H. A. H.

It is not quite accurate to say that a Scotsman uses the word *whenever* in the sense of "the first time." "Whenever we met," according to the colloquial usage of Scotland, means "As soon as we met." THOMAS BAYNE.

Helensburgh, N.B.

THE E. O. TABLE (6th S. i. 19).—A contemporary illustration of the way in which this game, a species of roulette, was played may be seen in Rowlandson's picture entitled "E. O., or the Fashionable Vowels," recently republished in Mr. Grego's edition of Rowlandson's *Select Works* (Chatto & Windus). EDWARD H. MARSHALL, M.A.
6, King's Bench Walk, Temple.

"THE CITY OF DREADFUL NIGHT" (6th S. i. 36) appeared in the *National Reformer*, "Journal of Radicalism and Freethought," edited by Charles Bradlaugh, in, I think, 1874. The poem, which was presented in several lengthy portions, was by B. V.—a pseudonym adopted by James Thomson, a true poet, but unknown to the general public. "The City of Dreadful Night" has never been republished, and it would now be very difficult to procure a complete set of the original.

A FREETHINKER.

EARLY GRAVESTONES (5th S. xii. 467).—In a collection of epitaphs, &c., in my possession, there is one said to be on Chancer's tomb, and the date given is 1556. There is also one given as in St. Helen's Church, Bishopsgate, to the memory of Sir Thos. Gresham, 1579, only three years older than the one named by Mr. FREELOVE. I feel sure older ones will be pointed out.

ALFRED CHARLES JONAS.

A friend writes to me from Stirlingshire: "In the churchyard of Strathblane there is a flat tombstone with the date 1482. This stone belonged to the Edmonstones of Spittal (second son of the Duntreath family); and about ten years ago this date was renewed. I recollect, however, the original date, the figures of which had been carved in a very primitive way, and had all the appearance of being genuine."

ALEX. FERGUSON, Lieut.-Col.
United Service Club, Edinburgh.

If MR. FREELOVE means sepulchral slabs, such

as may be found in Cutts's work, and still ruder crosses with swords, chalices, spears, &c., supposed to be of the twelfth to the fourteenth century, I know several still in Lancashire churchyards, but they are not lettered or dated. The oldest dated one in my immediate neighbourhood known to me is 1588. I do not think the clergy prize these things as they ought. P. P.

Inside the church of Cullompton, Devon, I saw, in September last, a gravestone bearing a date much earlier than that given by Mr. FREELOVE. It was 14—. The full date, I regret to say, I omitted to copy. This is the oldest plain, flat gravestone I remember to have seen. A—z.
Farnworth, Lanc.

THE BEST MODERN WRITING INK (5th S. xii. 268, 280, 396, 437, 476; 6th S. i. 46).—The ink question lately discussed in "N. & Q." has great interest for me, as I am one of those who have long felt the want of a perfect writing fluid. I have tried almost all of those quoted, but Stephens's blue black is the only one of them that I like; it is, however, in my opinion, greatly surpassed by Thomas Featherstone's maroon black ink, made by Messrs. E. Wolff & Son, Great Queen Street, London. B.

Montreal, Canada.

BULL-BAITING IN ENGLAND (5th S. xii. 328, 455, 518; 6th S. i. 25, 86).—"Bull-baiting continued to be occasionally practised at the West Derby Wakes until not many years ago, say, in 1853" (Richard Brooke, F.S.A., in his *Liverpool as it Was*). See the same author for bull-baiting in April, 1795, at the opening of a new dock, and for rewarding a gallant bull in 1783 by taking him to see the play. The poor brute, after some days' baiting, was decked with ribbons and dragged by ropes into the centre box of the Liverpool theatre. The author states that his father was present.

HANDFORD.

LIBRARY CATALOGUES (5th S. xii. 465; 6th S. i. 79).—Can MR. SANDARS or any other of your correspondents explain to me why, so far as I know, every second-hand bookseller in London will describe the *Trials of Margaret Lyndley* as written by John Galt? It was, I think, written by Christopher North. A. H. CHRISTIE.

"BRANDLET": "AUBE" (5th S. xii. 387; 6th S. i. 41).—Permit me to supplement my query. The passage in which these names of birds occur is from George Gascoigne's *Complaint of Philomela: an Elegy*, published, I think, in 1569. I copied it from Gascoigne's works in vol. ii. of Chalmers's *British Poets from Chaucer to Cowper*, 21 vols. 8vo. Your correspondent (*ante*, p. 41) is doubtless right in connecting *aube* with *albe* or *alba*, white, and *brandlet* with *brand*, *brent*, or,

as Shakespeare hath it, *brindled*. But both the birds are singing birds, or have some fair show to pass off as such. W. C.

COAT OF ARMS (5th S. xii. 369, 474, 516).—I had family and domestic reasons for speaking positively as to the Chenies and Stanley, but I can give D. G. C. E. no information as to the coat he inquired for at the time, though, no doubt, I could find it in Papworth. There are two books which ought to be in every public and in all good private libraries, viz., Burke's *General Armory*, which gives the names alphabetically and the arms assigned to them, and Papworth's *Ordinary*, which gives the arms and then tells you the names of those to whom they belong. A reference to these would save people an infinity of trouble, and tell them also what they do not seem to know, namely, that the same arms have often been granted to people of different names, and that the same name (belonging to families wholly unconnected) will often have quite different arms. But it is needful to remember that *you and I* have nothing to do with the arms unless we have a *valid* reason for believing we are descended from the original grantee. If you still have doubts, perhaps a direct application to the College would only cost you a few shillings. But whatever you do, do not send "name and county, and five shillings," to an advertiser. By the way, there are some misprinted words in my reply (5th S. xii. 517) about the arms in Hassop Hall. After "S. Montalt" there should be a full stop, and a capital O for "On the inescutcheon"; also for "parcellé" read *sarcellé*. P. P.

AUTHORS OF BOOKS WANTED (5th S. xii. 489).—

Thinks I to Myself.—In Lowndes Dr. Edward Nares is credited with the authorship of a novel with this title.

F. B. L.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 77).—

"The soul of mammon with a cherub's face."

In Pope's *Prologue to the Satires*, and in that bitter satire on *Sporus* (Lord Hervey), are the following lines, which are probably those intended by your correspondent:—

"Eve's temper thus the Rabbins have express'd,
A cherub's face, a reptile all the rest," &c.

FREDK. RULE.

"Hypericum, all bloom," &c.

The Task, "The Winter Walk at Noon."

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

The Peerage, Baronetage, and Knightage of the British Empire for 1880. By Joseph Foster. (Nichols & Sons.)

THIS new candidate for public favour is one likely to attract no small degree of attention. Mr. Foster, whose name was already known to the heraldic and genealogical

world as the editor of several visitations of the northern counties, has devoted the labour of not less than five years to the compilation of a new Peerage. In some respects we must say his work in this fresh capacity has disappointed us, for Mr. Foster's Peerage is not so fully genealogical a work as the old-established volume of Sir Bernard Burke. It does, however, enter at greater detail into the personal history of collateral lines and living junior members. But in order to economise space Mr. Foster uses not a few abbreviations which we do not at all like, such as "Col. Oxon. mil." and "bar.-at-law," and his English seems on some points to be peculiar to himself. We find, for instance, throughout the book "she rem. to" (which means "she remarried to"), and even, if we mistake not, "she bur." We are left to infer, in the latter case, that she buried herself and not her husband. So much for the diction of our new Peerage. As to its matter, we have already expressed our view that the genealogies are, on the whole, meagre. But they are not therefore wanting in features which can scarcely fail to give rise to considerable comment, and that perhaps sometimes of a severe character. Mr. Foster's use of inverted commas is something, we believe, quite unique. But we observe that he does not affix them to the name of William the Conqueror, with whom, oddly enough, he begins the stock of the royal family of England. Sometimes, however, these commas do not seem to indicate persons known to the law as *filii* (or *filie*) *nullius*, for we find them enclosing the historical title of Duke of Chatelherault, where we entirely fail to grasp their significance. It is well probably for Mr. Foster that he did not publish his Peerage in Scotland under the regency of the duke, and it is perhaps also well for him that his "Chaos" did not appear under His Sacred Majesty, who took a disjunct at the castle of Tullietudlem, else we fear that some things about which he expresses doubts might have been made clear to him in the forcible manner in vogue under the government of the Duke of Lauderdale. In any case we think it necessary to remind Mr. Foster that Milne is far from being an infallible authority. Even in matters of orthography, either Mr. Foster has misread his text, or Milne's spelling is worse than we had supposed. On the very first page Lochnow, Birkenburg, and Tullhallan are dreadful sights to see. We will not doubt that the original has been copied faithfully, but it clearly wanted very careful editing. It is a much graver fault that Mr. Foster, in his own annotation of Milne, should have gone out of his way to invent a *barony* of Hyndford, which is purely in *nubibus*. These are errors which should have been avoided in the first issue of a work challenging comparison with other Peerages which have long been standard works of reference. Moreover, the terrors of a place in "Chaos" cannot but be materially weakened by such errors, as well as by the fact that it opens with so ancient a house as Anstruther of that ilk. It is quite a minor point that we differ altogether from Mr. Foster as to the heraldic propriety of placing a coronet underneath the shield instead of above it. The illustrations are all newly designed, and some of them are good, but others we can only consider decidedly eccentric. We have purposely, as a matter of criticism, dwelt principally upon points of difference between ourselves and Mr. Foster, leaving it to the public to appreciate his general merits.

Breviarium ad usum insignis Ecclesiæ Sarum. Fasciculus II. in quo continentur Psalterium, &c. Labore ac studio Francisci Procter, A.M., et Christophori Wordsworth, A.M. (Typis atque impensis Academicæ Cantabrigiensiæ.)

Not only experts in liturgy, but all persons interested in the history of the Anglican Book of Common

Prayer, will be grateful to the Syndicate of the Cambridge University Press for forwarding the publication of the volume which bears the above title, and which has recently appeared under their auspices. The *Sarum Breviary*, now put within the reach of the public, has been out of print since 1557. The various printed editions between 1483-1557, and the still earlier MS. copies of the *Breviary*, survive in very limited numbers, and could only be consulted in some of our greater libraries. When the present work is complete in three volumes, of which we have here the first instalment, it will be accessible, as the *Sarum Missal* is now, thanks to the labours of Mr. G. H. Forbes, to every one interested in the subject matter with which it is connected.

It would be premature at present to review this republication as a whole; we content ourselves with calling attention to the plan which has been adopted by its editors. They propose to give to the public a reprint, substantially a *verbatim* reprint, of the Great *Breviary*, a splendid folio volume, printed by Chevallon and Regnault at Paris in 1531. No attempt is made to collate the various readings of earlier MSS. or of earlier or later printed editions. The latter task would have been one of great labour, and grateful as we should have been to see it performed, we can well be content to forego an addition which would have postponed almost indefinitely the appearance of the present work.

Instead of one large folio volume, three octavo parts will be issued, containing,—I. The *Kalendar* and the *Proprium de Tempore*; II. The *Commune de Tempore* (the *Psalter*) and *Commune Sanctorum*, together with the *Canon of the Mass* and certain additional matter which we need not specify in detail; III. The *Proprium Sanctorum*. Part II., now lying before us, has been published before Parts I. or III., for the convenience of the pagination of the numerous cross references to it which must occur in the latter. The original punctuation has been carefully retained as to its position, even at the risk of the meaning, and where it was obviously wrong, as in the line,

“*Athanatos, kyrios, theos, panthon, crathon, et ysus,*”

or where two colons occur within the limits of a single verse in the *Psalms*, as at the top of p. 181 and p. 210, v. 4, where we doubt whether the method of spacing the second colon, which alone is acknowledged by an earlier edition (1525-6), is calculated to catch the reader's eye as effectively as a marginal or foot note. The punctuation has, on the other hand, been modernized by the substitution of the ordinary comma (,) for the thin perpendicular stroke slightly inclining downwards from right to left (/), and of the ordinary mark of interrogation (?) for the inverted semicolon (‡). The spelling has been (we think unwisely) altered by the invariable substitution of *v* for *u* and *j* for *i* and by the adoption of a more modern and correct mode of spelling a large number of words, of which a list is given on p. xvi. It is difficult to see why, if this course was to be generally adopted, it should not also have been resorted to in the case of such words as *ebdomada*, *omelia*, and the other words of Greek or Hebrew origin specified on p. xiv. Capital letters have been introduced into such words as *Deus*, &c., occurring in the text, and into such headings as *Oratio*, *Vigilia*, &c. Again, abbreviations have been partly expanded, partly retained, a list of the latter being given on p. xvi. Why has not a more uniform course been adopted? Surely it would have been better to have produced an exact reprint, as in the case of the *Aberdeen Breviary* (Lond., 1854) or to have completely and consistently modernized and corrected orthography and punctuation throughout. But perhaps this is hypercriticism. The volume has been most carefully printed.

We have compared it, page for page, in various parts, with the *Breviary* of 1531, and have been able to detect but a single variation, in the omission of the words “*per totum annum*” after the words “*unius Apostoli*” in a rubric on p. 361. The usefulness of the book is increased by an index of the first lines of Hymns and Sequences on p. 561, and of *Psalms* and *Canticles* on p. 261. It would be a still greater boon to those engaged in liturgical research if the learned and careful editors see their way to add to the last volume an index of *Collects* and *Lections* throughout the whole work.

Histoire de la Gravure. Par Georges Duplessis. (Hachette et C^e.)

THIS magnificent volume, with its bold type and beautiful illustrations, is highly creditable to the taste and enterprise of its publishers. The author, M. Georges Duplessis, one of the curators of the *Bibliothèque Nationale*, at Paris, is well known by his catalogue of the works of Callot's contemporary, Abraham Bosse (who also wrote a *Traité sur la Gravure*), and by various essays on *Dürer*, *Van Dyck*, &c. His present treatise is an amplification of the admirable little summary which he contributed some years back to the “*Bibliothèque des Merveilles*.” It commences with a section on the origin of engraving, and then passes the different schools of Italy, Spain, the Netherlands, &c., in rapid review. It concludes with a chapter on the different processes, and a list, not in the previous manual, of the capital works of the most notable artists, as an aid to collectors. As might be expected, the author dwells somewhat at length upon the French school; but the schools of the other nations are impartially represented, while the book is written in that fluent, unpedantic style of which French writers on art seem to have the secret. In the English chapter we note a few lapses, but not so many as one usually finds. *Wordlidge*, *Vaughan*, *Cruikshank*, will require revision in a new edition. And we doubt if Mr. William Bates and other authorities on the last-named would consider “*Life in London*” and “*Life in Paris*” among his masterpieces. Moreover, most of the plates in “*Life in London*” were, if we remember rightly, by I. R., and not G. Cruikshank. We must not omit to speak of the chief feature of M. Duplessis's volume, over and above the woodcuts of *Sellier*, viz., the excellent illustrations of M. Amand-Durand. For some of these, e.g. *Marc Antonio's* “*Lucrece*,” *Rembrandt's* “*Landscape with Boat*,” *Vischer's* “*Kitten*,” wonderful is really not too strong a word. We have minutely compared *Ribera's* “*Poet*” and *Dürer's* “*Six Soldiers*” with the originals, and can only say that they seem to us to make the collection of rare engravings superfluous. Printed on old paper, and judiciously treated with solution of coffee, these facsimiles would deceive the most skilful experts.

Rheinsberg: Memorials of Frederick the Great and Prince Henry of Prussia. By Andrew Hamilton. 2 vols. (Murray.)

THE title of this book does not do justice to its merits. The name *Rheinsberg* suggests nothing to the ordinary reader; the explanation might convey the erroneous impression that its contents are an abstract of Mr. Carlyle's work. The ancient manor-house of *Rheinsberg* lies among the pine forests and sandy wastes of the mark of Brandenburg. The monotonous scenery of the electorate, the sand-box, as it has been styled, of the Holy Roman Empire, attracts few travellers, and Mr. Hamilton admits that *Rheinsberg* is not a well-known name in England. It was purchased in 1734 by Frederick William I. of Prussia as a residence for the Crown Prince, afterwards Frederick the Great. At *Rheinsberg* Frederick spent the six years which elapsed before his accession to the throne, and there his brother, Prince Henry, the con-

queror of Freyburg and the only general who throughout the Seven Years' War "did not commit a single fault," lived and died. There Frederick, surrounded by his little court, farmed and gardened, held his revels and masquerades, and dabbled in music, literature, architecture, and medicine. Most of the courtiers were known by fancy or classical names, and were enrolled in the knightly order of Bayard, instituted by Frederick, who himself received the accolade from Fouqué, the Grand Master. The court at Rheinsberg seemed to aim at reviving in the eighteenth century, on an ungenial soil, among a serious people, and with a slender purse, the magnificence, the gaiety, the refinement, and the chivalry of the Provençal courts of the Middle Ages. The artistic enthusiasm of Rheinsberg was in amusing contrast with the utilitarian philistinism of Berlin, where culture was identified with drill, where taste was confined to a love of giants, and social graces were confounded with the company of cloud-compelling generals who assembled in the *Tabagie*. Mr. Hamilton's book is full of curious and interesting information, but its style and its proportions have suffered from the combination of historical and personal narrative. The sobriety of the historian is suddenly exchanged for the jauntiness of the traveller, and the really interesting portion of the book is unduly condensed for the sake of descriptions of walks and adventures in the midst of dull scenery.

A History of the Castles, Mansions, and Manors of Western Sussex. By Dudley George Cary Elwes, F.S.A., assisted by Rev. Charles C. J. Robinson, M.A. In Three Parts. (Longmans & Co.)

DALLAWAY AND CARTWRIGHT'S *History of Western Sussex* is so scarce and commands so high a price that any book of merit which covers the same ground will be received as a boon by those who are interested in this delightful part of England. This division of Sussex includes Arundel Castle, Cowdray Park, Petworth, and Bishop Wilberforce's house at Lavington, with a host of other famous country seats, and is therefore full of interesting historical associations, ancient and modern. All these places are pleasantly and fully described by Messrs. Robinson and Elwes, and many of them are illustrated by woodcuts, which will probably be found the most attractive feature of the book to general readers. The parishes are taken alphabetically, and the descent of the manor is traced from Domesday to the present time, with full pedigrees of the principal families of existing landowners. The authors have devoted special attention to local genealogy, and have worked out with scrupulous accuracy and minuteness the pedigrees of the Sussex gentry; but their baronial genealogies are less successful, although Mr. Elwes tells us that the history of the great house of Braose of Bramber has been the subject of his special study. To begin with, the co-heiress of Barnstaple was not the wife of William de Braose, the Domesday baron, but of his son Philip. Again, Sir David Owen, who married the heiress of Midhurst and Cowdray, was not the grandson, but the son, of Owen Tudor, the grandfather of Henry VII. We must protest also against the assumption that the families of Aguilon and De Aquila (De l'Egle) were identical. But the most serious defect in the book is the plan of taking the parishes in alphabetical order, which involves constant references or repetitions, instead of grouping them under the different baronies to which they originally belonged, or describing them in their natural order, according to locality or neighbourhood. This county history has so many points of merit that it is a pity that it should be thus spoiled for continuous reading by an ill-chosen plan of arrangement. If the authors had taken Hunter's *South Yorkshire* as their model, in this respect their industry and

research would have been better appreciated, and would have produced greater results.

We have received the following books:—From Messrs. Longmans, *The Last Plague of Egypt, the German Gladiators, Great King Herod, and other Poems*, by the Rev. J. B. McCaul, and *A Handbook to the Bible*, by F. R. Conder and C. R. Conder, R.E.—From Messrs. Murray, Vol. II. of Mr. Fuller's *Student's Commentary on the Holy Bible*, founded on the *Speaker's Commentary*.—From Messrs. Macmillan & Co., *The Manliness of Christ*, by Thomas Hughes, Q.C.—From Messrs. Smith, Elder & Co., Vol. XV. (1879) of *St. Bartholomew's Hospital Reports*.—From Messrs. C. Kegan Paul & Co., *The Crayfish*, an Introduction to the Study of Zoology, by T. H. Huxley, F.R.S.—From Messrs. Hodder & Stoughton, *The Thirty-nine Articles of the Church of England*, an Historical and Speculative Exposition, by J. Miller, B.D. (Vol. II. Part I. Article VI.).—From Messrs. Ward, Lock & Co., *The Year-Book of Facts in Science and the Useful Arts for 1879*, by James Mason. There have also reached us Parts XII. and XIII. of Vol. III. of Ormerod's *History of Cheshire*, edited by T. Helsby (Routledge & Sons); and Part V. of Mr. Evelyn Shirley's *History of the County of Monaghan* (Pickering & Co.) This latter work being now completed, we hope to give shortly a more lengthened notice of it.

Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

J. W. H. ("Barley break").—We are indebted to a kind friend for the following:—"A description will be found in Sir P. Sidney's *Arcadia*, bk. i. It was a game played by three couples appointed by lot to three stations. The couple in the middle station (called Hell) had to catch the others in their attempts to run across the infernal region. Modifications of the game still linger in various counties. In Scotland it is called 'Barla-bracks about the stacks,' and is played by the young folk in a corn-yard. Sir J. Suckling refers to the game in his poems."

R. B. asks for an edition of Shakspeare's *Works* in which the line from the *Tempest*—

"Where the bee sucks there suck I,"

is printed—

"Where the bee sucks there *lurk* I."

TOWNLEY.—The lines forwarded by you are printed at pp. 250-1 of Skeat's *Chatterton*, 1875, Aldine ed., vol. i.

W. STAVENHAGEN JONES ("Gladstone Medal").—See the Odes of Horace, I. ii. 45 (*Ad Augustum Cæsarem*).

THE WHAMP.—For "Drumlog," see "N. & Q.," 5th S. xii. 328, 455, 518.

F. H. (Sutton).—We have handed your MS. to our correspondent.

G. B. should apply to one of the Directors of the Bank of England.

R. E. L.—We shall be glad to help you.

LUX.—Apply to *Science Gossip* (Bogue).

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Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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THE FOLK-LORE SOCIETY.—

The next Meeting of the Society will be held in the Rooms of the Royal Asiatic Society, No. 22, Albemarle Street, on TUESDAY, February 10, 1880, at 8 p.m. The Paper to be read is, "Biographical Myths, illustrated from the Lives of Buddha and Mohammed," by JOHN FOSTER, Esq.

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Notes.

NORTH ITALIAN FOLK-LORE.

A very recent accession has been made to North Italian folk-lore in Signor Visentini's *Fiabe Mantovane*. This, with Madame Coronedi-Berti's *Novelle Popolari Bolognesi* and Signor Bernoni's *Fiabe Venetiane*, already published, forms a very full collection, without reckoning the German and inferior contingent of Widter and Wolf's *Volksmärchen aus Venetien* and Schneller's *Märchen und Sagen aus Wälsch Tyrol*.

Of collectors of folk tales in Italy there are two schools; the one which, headed by Signori Comparesetti and De Gubernatis, gives the tales in aulic Italian, no matter how they were originally told; the other, in which are enrolled Signor Imbriani, Madame Coronedi-Berti, Signor Pitre, &c., reproduces the very words of the peasants in the dialect spoken by them. This latter has been the plan most in favour in Great Britain and Ireland. Mr. Crofton Croker, in a partial application of it—viz., to the dialogues of the interlocutors—made it familiar to the public in the infancy of our folk-lore. Though speciously natural, it gave an opportunity to the composers of Mr. Croker's collection to overlay the simplicity of their narrative with semi-jocose padding. An Irish folk tale became

an essay upon Irish bulls, and lost much of its true value. In Italy, however, the same system, being more completely carried through, has acted rather as a guarantee for exactness and truth.

In the three collections referred to both systems are followed. Signor Visentini tells his tales in literary Italian, Madame Coronedi-Berti uses the harsh Bolognese dialect, and Signor Bernoni's narratives are in the soft *patois* of Venice.

Though professed reporting of folk tales is a thing of yesterday, the Italian was the European nation which first became conscious of their value. Beginning at least as early as Basile's work, Italy has never lost sight of the subject; and in modern times, so soon as the Grimms' publications made the world aware that this sort of literature was not, and could never have been even originally, an amusement for children and clowns only, she began her contributions to folk-lore, and has since steadily continued them. These contributions are most numerous, and, if the secret of the *provenance* of European folk-lore—at least, of what survives of it—is ever to be satisfactorily discovered, it will probably be through the *fiabe* and *novellins* of Italy. Their number, their variety, their identity with the best of those of all the other nations of civilized Europe, present opportunities of induction which the folk-lore of no other single country can offer.

The first thing which strikes the reader who has lovingly worked his way through the tales of Italy is the fact that the same stories prevail throughout the length and breadth of that country, Sicily included. From the Italian Tyrol to Palermo, from the Riviera to Naples, the same narratives are remembered and retold in all the varying dialects which intervene. It is no critical selection, but a general adoption in every division of the country of the same tales, told in the same manner and with the same dialogues. They cannot, therefore, be indigenous to any one particular part of Italy. They can only have floated through the peninsula until at last every territory has appropriated them to itself. Entering Italy *ab extra*, these tales (of which now we have only the survivals), thrust out whatever indigenous matter then existed, and under this pressure what was once peculiar to Tuscany, to Latium, to Umbria or elsewhere has been annihilated. The old mythology, pervading as it was, has left but the faintest streak upon the horizon. The *Orco* may be in its name a reflection of *Orcus*. The Mother of the Winds may perhaps re-echo the mother-worship which created the *dea matres*. A folk tale of Bologna in Madame Coronedi-Berti's collection (*Fola del Nan*) seems really to allude to the *talarius* and *caduceus* of Mercury, and Psyche's trials are remembered all over Italy, though her name is quite forgotten.

How this happened it is not difficult to explain. While the empire lasted, and with it that Greco-Latin civilization of which literature was a factor,

there were amusing books of all kinds, as well as plays and public recitations. These satisfied the craving for sentimental diversion which exists in all minds. When the empire had passed away, and with it the stock of literature which had satisfied the general craving, and the taste even for reading had degenerated, the want was supplied by professional story-tellers. These men, travellers by necessity, carried their talents and their repertoires to all countries. What was told at the court of Naples was repeated in another tongue in the castle of an Anglo-Norman baron of the Pale, until there was constituted one common stock for all Europe. But that common stock required replenishment, and thus there was a perpetual renewal of its material, to be in turn disseminated like the old. This general dissemination explains what we shall see—how a tale now told on the banks of the Boro is precisely the same as one still listened to on the Garigliano or the Volturno. Though these tales were originally told to kings and barons, they are now, for obvious reasons, remembered only by country people. What was told in the king's court or the lord's hall was heard by gentle and simple alike. The servants and the yeomen there present who had sufficient memory to retain an oft-repeated story carried it away with them to their family and friends. The entertainments of the castle thus became the property of the cottage, and the cottager's descendants still retain them, while the descendants of the barons have, for a good reason, long forgotten them. The reason is that the latter have learned to read, and printed books, therefore, have taken the place of the oral recitation which was a necessity of their forefathers. But the necessity which exists no longer for them is still in full force against the analphabetic Irishman and Italian. They even now are obliged to realize the same old-world resources which were open to their fathers, and through them, accordingly, and them only, we now possess what has survived of that once great *corpus fabularum* which prevailed over Europe before printing came in.

I have already intimated that Italian folk-lore, from its richness, its plenty, and its variety, promises much to the investigator. It certainly yields one cardinal fact—its tales are found not only in the peninsula and islands, but in every other part of Europe, not excepting even the wildest western extremities of our continent. It might not surprise the reader to be told that Beauty and the Beast, Cinderella, *Peau d'âne*, the Envious Sisters, *Petit Poucet*, and Furti-Furtou, all of them French favourites, are found in Italy; but it may surprise him to learn that what the Highlander of Scotland has complacently imagined to be old genuine traditions of his own misty land, or what an Irishman of the Duffrey has believed to have sprung from the genial brain of his fathers, has

been only an importation from abroad of what was once, and is still, recited under the laughing skies of sunlit Italy.

A few pertinent examples, for space will not allow more, will be sufficient to show this fact. No. 12 of Visentini's collection ("L' Uccellino Miracolo") is precisely the same story as "The Greek Princess and the Young Gardener" of Kennedy's *Fireside Stories of Ireland* (p. 47), though the one is told in Venice and the other in the county of Wexford. Campbell has a Bluebeard story in his *Tales of the Western Highlands*, which he has entitled "The Widow and her Daughters." This story, which is full of curious incident and talk, is an extremely common *fiaba* in every part of Italy. It is No. 39 in Visentini (p. 181) and No. 3 in Bernoni (p. 16). The only differences between the Gaelic narrative and the tales told in the *circondari* of Mantua and Venice are that in the latter there is no cat, that the husband is a devil, that the wife's feet are not dabbled in the blood of the secret chamber, and that this room is a compartment of purgatory. The first two wives are found out in the Italian tales because the flowers in their hair have become scorched with the flames of the room, while the third wife, having taken out her flower in good time, escapes detection.

In Italy is commonly told the story of a young woman who obtains a husband upon the false showing that she can spin an inordinate amount of flax or of hemp in an incredibly short time. But this spinning is in reality done for her by a mysterious being upon the condition that she shall guess his name. After the marriage the difficulty is both to satisfy this requirement and to persuade the husband to relinquish voluntarily his high expectations. The difficulty is in each instance surmounted. The name of the unknown agent is accidentally discovered, and an ingenious plan is concocted to induce the husband to release his wife from her obligation by showing him the lamentable results of that industry upon feminine beauty. Now this story is told in Ireland and in Lowland Scotland (see Kennedy's *Fireside Stories of Ireland*, "The Lazy Beauty and her Aunts," p. 63; Chambers's *Popular Rhymes of Scotland*, "Whuppity Stoorie"; Henderson's *Folk-Lore of the Northern Counties of England and the Borders*, 2nd ed., p. 258), and in one and all of these versions the local colour is so well laid on that Scotch and Irish men are alike convinced that the story originated in their own respective countries, while in truth each story is no more purely Scotch or Irish than is a fable of Æsop. The adaptations of the tale to the several nationalities are curious. In Visentini (p. 118) the girl eats up seven porringerfuls of *maccheroni* intended for her mother as well as herself. In Henderson her appetite is expended upon seven black puddings, the *cuisine* of a coarser country. The defects attributed to overwork are differently specified in

all the stories. In Visentini the girl's mother, by lining her own gown with walnut shells, convinces the husband that too much spinning makes female bones rickety. In Henderson the lips of the three old fairies, who are to act as dreadful examples, are all awry from wetting in their mouths the thread drawn from their distaffs. In Kennedy three old women exhibit deformities in the feet, the hips, and the nose, and it is observable that there is another Italian version that closely agrees with this last (see De Gubernatis's *Novelline di Santo Stefano*, p. 18).

These variations all arose out of the necessity the story-teller was under of disguising his thefts. There is no better illustration of this necessity and of the way it could be best overcome than the "Reeve's Tale" of Chaucer. This is almost literally borrowed from the sixth novel of the ninth day of the *Decamerone*, as well in its incidents as in its dialogue. But Chaucer has made it in all respects read like an English comedy by altering the names and localities, and turning an innkeeper of the plain of the Mugnone into a miller of Trumpington, and so forth.

No. 41 ("Gambara") in Visentini is the very same story as "Dr. Cureall" in Kennedy (p. 116). So "Bastianelo" in Bernoni (No. 6, p. 29) and "A Vision of Clever Women" in Kennedy (p. 9) are simply identical, and Bernoni's "Ari ari cagadanari" (No. 9, p. 45) cannot be distinguished from Kennedy's "Three Gifts" (p. 25). Such coincidences as these, between Italian and our Western folk-lore, might be multiplied out of the three authors under consideration, as well as from other Italian folk tales (cf. especially Campbell's tale of the *Battle of the Birds* with *XII. Conti Pomiglianesi*, pp. 136-87, and ninth story of the third day of the *Pentamerone*). But the instances already adduced are quite sufficient to dispose of the doctrine of indigeneness as applied to a good deal of this sort of fiction.

H. C. C.

SHAKESPEARIANA.

THE FAMILIARS OF THE "MACBETH" WITCHES.

1. "First W. I come, Graymalkin." I. i. 8.
 "Thrice the brinded cat hath mew'd." IV. i. 1.

According to the belief of Shakespeare's time, cats were great favourites with witches, and grey cats especially so. There is, however, no inconsistency in the two passages. Her favourite, and probably more powerful, familiar was in attendance, and gave her warning when she would meddle with affairs of state, and tempt Macbeth to the murder of Duncan. But Hecate herself having taken the direction, another familiar serves our witch's turn, he who assumed the shape of Graymalkin being absent on some business either of hers or his own. There is no necessity for restricting such a witch to one familiar.

2. "Sec. W. Paddock calls."

Hunter's emendation is now generally received, and I think rightly. It restores the symmetry of the passage, allows one witch to speak who is in that round mute, and, as Furness has also already remarked, restores the three times thrice that is otherwise defective. How carefully Shakespeare in this play attended to the mystic numbers can be seen for himself by every one not a mere casual reader, and who reads and thinks at the same time.

Lest any new interpreter, after having newly opened Cotgrave, should assert that here "paddock" is a frog, and not a toad, I would, in addition to the already abundant evidence collected, refer him to Middleton's *Witch*, I. ii., and add that, as a land animal, as reputedly venomous, and all that is ugliest and most loathsome, the toad's was the more likely shape to be assumed. The apparent discrepancy between the "paddock" and "Harpier" of IV. i., if not already explained by the remarks under 1, will, I think, be explained by those in 3.

3. "Third W. Harpier cries, 'Tis time, 'tis time.'"

I had long hoped that a second example of this *Ullorral* would have interpreted it, but no author has been found who uses it, no dictionary or other work of reference contains it. It is besides worthy of note that, in the so-called Davenant *Macbeth* of 1674, &c., the compiler seems to have both understood the word and supposed that it would be understood by his audience, for though he alters the then unknown or uncommon "aroynt" to "anoimt," he retains "Harpier." From these things I am led to believe that it is not a name for the animal whose shape was assumed by the familiar, but the proper name of the familiar himself, just as other spirits were called Puckle, Hoppo, Titty, Tiffen, Suckem and Pidgen, Liard and Robin, Helwain, &c. (Middleton's *Witch* and Davenant's *Macbeth*). Not improbably—for Shakespeare was a man who disregarded precedent and history in unimportant matters—it was a fancy name, invented as suggesting by its sound and associations a being ravenous, evil disposed, and talon-clawed.

A correspondent ("N. & Q.," 4th S. iv. 384), endeavouring to prove that Shakespeare had visited Scotland, has suggested that "Harpier" is the harper crab. But, first, I doubt whether "harper" is peculiar to Scotland, for in Admiral Smyth's *Sailor's Word-Book* it is noted without any such limitation. Secondly, your correspondent, passing over the fact that the harper crab is a sea animal, forgot either his text or his natural history, for fishes and crabs are mute.

Again, "harpy" was the alteration proposed by Steevens and adopted by Dyce. But while the formation of a harpy would allow of her uttering articulately "'Tis time, 'tis time," yet, not to speak of harpies having been unknown in Scotland even in Owenian and prehistoric times, fancy a

Scotch hag stalking about with, beside her, "a monstrous hyrde, having maidens vysage, and talons of marveyous capacite." I quote from Cooper's *Thesaurus*, 1878. As the harpy was a spirit, we can get over the difficulty of how her food was obtained; but who could have been the old witch's customers? B. NICHOLSON.

PAROCHIAL RECORDS OF RICKMANSWORTH, HERTFORDSHIRE.

(Continued from 5th S. xii. 225.)

On a mural tablet, somewhat massive and floreated, and surmounted by an urn, is the following inscription:—

"Sacred to the memory of | *Robert Williams Esq.* of Moor Park | in this parish and of Bredehead | in the county of Dorset | who died Jan. 17th 1814 | aged 79 years, Representative | in Parliament of the Borough | of Dorchester. Died also | *William Pitt Williams* | Grandson of the above | who died Feb. 1st 1814 | aged 4 months & 15 days."

Beneath these words are engraved the family arms. On an adjoining slab is the record:—

"Near this place are deposited the remains of *William Bradwell* | late of this Parish *Esquire* | Rear Admiral of his Majesty's Fleet | who departed this life on the 25th day of | March 1788 in the 80th year of his age | and also of *Margaret* his wife | who departed this life on the 24th day | of April 1777 in the 68th year of her age."

Originally this inscription was on a mural monument of statuary marble, and the gallery on the north side was built against it. On the present slab the surname is Bladwell. The family vault of the Earles is under the vestry room, and stands 1 ft. 9 in. above the level of, and 5 ft. below, the floor of the present church. On opening the vault for the purpose of building the foundations of the new church, at the north-east angle ten coffins were found; the latest date was 1685. The epitaphs are as follows:—

"To the memory of | *Timothy Earle Esq.* of Moor House | who died the vii of May MDCCLXXVII | aged LXXX years | and of *Dorothy* his wife | Daughter of *Nicholas Trist Esq.* of Bordon | in the county of Devon who died xxiv of May | MDCCLXXXI aged LXIX whose remains are | deposited in the vault beneath with those of their daughters."

"*Mary Elizabeth* | who died x of June MDCCLVI aged XVI years | and *Susanna* | who died xii of December MDCCLVI | aged v years. Also of *Mary Earle* mother of the above Timothy Earle, who died i of December MDCCLVI aged LXXXVII years. Also of *Timothy Hare Earle Esq.* | of Swallowfield place in the county of Berks | who died xiii of June MDCCLXXVI aged LXXX years."

These inscriptions are on a white marble tablet, on a raised marble ground, surmounted by a vase: the arms beneath the tablet are also in marble. On an oblong slab might be read these words:—

"Near this place | is interred the body of | *Harris Thurlow Brace Esq.* | late of this parish | and formerly Major of his Majesty's | 1st regiment of Dragoon Guards | who died 13th of Jan^r 1799 | aged 80 years. | Also the Body of | *The Rev^d Susan Alexander* | upwards of 47 years

Vicar of this Parish | who died 14th of December 1804 | aged 88 years | also the body of *Margaret* his wife | niece of the above named | *Harris Thurlow Brace* | who died June 12th 1795 | aged 67 years."

G. F. BARROW, M.A.

Westminster.

(To be continued.)

Might I ask MR. BARROW if, in writing his interesting account of these parish records, he has looked into Sir Henry Chauncy's *Hertfordshire*, published 1826? He will there find that the Latin quotation "in confidencia beate resurrectionis restat" belongs to "Francisca Horne mater Johannis Colt militis hic jacet quæ Sepulta fuit 29 die Decemb. 1630." Eight long lines of English poetry follow, in which is stated that Roger Coult died Dec. 1, 1575. Then comes the statement "Memorie Sacrum," as in "N. & Q.," ante, p. 225. W. G. P.

Boyston, Herts.

HATFIELD IN YORKSHIRE.—This place, surrounded by its ancient chace, will ever be topographically interesting. Here, during the first half of the seventh century, King Edwin and his sons were slain in a bloody battle. Here, not many years afterwards, Archbishop Theodore summoned a council, or synod, on weighty affairs of the Church. Such incidents point to Hatfield as locally important, even in Saxon times. After the Norman conquest Hatfield was one of the most considerable manors attached to the superior fee of Conisborough; and after this rich fee was appropriated by the Crown, Hatfield became a royal villa. Here Philippa, Queen of Edward III., spent much of her time while her husband was engaged in the sanguinary Scottish wars, and here her second son, William of Hatfield, was born. Doubtless the palace was continued, if only as a hunting-box, down to the Stuart reigns, when Charles I. sold the manor to Vermuyden.

One might naturally suppose that Hatfield would be rich in manorial records. And so I have every reason to believe it really is. Besides important transfers, fines, amercements, &c., there are, or were, to be found copious memoranda respecting offences of the forest. Peel Hill, in the neighbouring town of Thorne, "a praty pile or castelet, well diked, some tyme longing to the Mulbrays," was used as a prison for "offenders in the forestes." There is, or was, also, the swanherd's book, and last, but not least, official notices of those local disturbances which occurred under Vermuyden and his participants.

But the court rolls have never been worthily explored. Local antiquaries, not excepting Mr. Hunter, the historian of South Yorkshire, have made none but the most partial investigation, and these documents might as well have been out of the kingdom for any public interest they have

excited. Worst of all, I am credibly informed that many of the earliest records are now much obliterated by damp and decay—fast becoming, indeed, for historical purposes, utterly worthless.

I draw attention to this source of information in the hope that some one possessed of ability and leisure may assist in making liberal extracts from it. Mrs. Meynell Ingram (daughter of Lord Halifax) is, I understand, lady of the manor; and it would first of all be necessary to obtain official consent for the search; still, treating with a family so patriotic, I should not apprehend any difficulty in gaining access to the memorials. They have, however, been neglected too long.

JOHN TOMLINSON.

TARLTON, ALLEN, AND BURBAGE.—Sir Richard Baker (born ab. 1568, died in the Fleet, Feb. 18, 1644-5), in his posthumous *Theatrum Redivivum; or, the Theatre Vindicated, in Answer to Mr. Prynne's Histrio-Mastix*, printed 1661 (1662 on title) praises the above-named actors:—

(P. 33) "But (fol. 48 and 948) he [Prynne] would make us believe; That all the attractive power in Plays, to draw Beholders, is merely from scurrility: as if it were no Play, at least, no pleasing Play, without it. Wherein, besides his prejudice, he may be (p. 34) made to confess his ignorance: for let him try it when he will, and come himself upon the Stage, with all the scurrility of the Wife of Bath, with all the ribaldry of Poggius or Boccace, yet I dare affirm, he shall never give that contentment to Beholders as honest Tarlton did, though he said never a word. And what scurrility was ever heard to come from the mouths of the best Actors of our Time, Allen, and Bourbidge? yet, what Plays were ever so pleasing, as where their Parts had the greatest part? For, it is not the scurrility and ribaldry that gives the contentment, as he foolishly imagines, and falsely suggests; but it is the *Ingeniousness* of the Speech, when it is fitted to the Person; and the *Gracefulness* of the Action, when it is fitted to the Speech; and therefore a Play *read*, hath not the pleasure of a Play *Acted*: for though it have the pleasure of *ingenious Speeches*, yet it wants the pleasure of *Gracefull Action*: and we may as well acknowledge, that *Gracefulness* of action is the greatest pleasure of a Play, seeing it (p. 35) is the greatest pleasure of (the art of pleasure) *Rhetorick*....

(P. 43) "And lest he should say, that the Schools of Plays is degenerated and grown worse, have we not seen in our own time, a famous Scholer come out of this Schole: Edward Allen a Player himself: Famous as well for his *Honesty* as for his *Acting*: and who hath left behind him a worthy Testimony of his Christian Charity to all Posterity?"

Baker's *Theatrum Triumphans; or, a Discourse of Plays*, 1670, is only a reissue of the remainder of the old tract with a fresh title. F. J. F.

PROCTOR'S AND WORDSWORTH'S SARUM BREVIARY.—Your reviewer (*ante*, p. 106) as well as the readers of "N. & Q." will be glad to hear that we have in part anticipated his suggestion by recurring to the ancient spelling of the Sarum Breviary in the *Temporale*, which is now in the press. We shall, however, adhere to the *j's* and *v's* of our transcript, to avoid the expense and labour of alteration. I am

preparing two cancel pages to supply verses of Psalms lxx. and cvii., which I allowed to slip out. We should be grateful for any *errata*, such as your reviewer has given, to appear with our next volume. The indexes, which are in preparation as the work proceeds, are nine in number; of the Antiphons, Responds, Invitatories (Psalms), Hymns, Saints, and Holydays; a Glossary, a List of the Authors of Sermons and Homilies used in the Lessons, a Biblical table, after the example of the Burntisland Missal (which has anticipated us in providing an index of most of our Collects); and an English Concordance to the Book of Common Prayer, referring to the *origines* in our edition, but showing also what portions of our vernacular services are *not* there. I should be thankful to hear of any copies (or any MSS.) of Sarum books which are not contained in Mr. Dickinson's *List of Service Books* (1850), and have not been reported since then to Mr. F. H. Dickinson, Mr. Henry Bradshaw, or to me—"for self and partner."

CHR. WORDSWORTH.

Glaston, Uppingshani.

ST. PAUL THE PATRON SAINT OF UPHOLSTERERS.—It may be new to some that St. Paul is accounted the patron saint of upholsterers. His credentials are probably supplied by Acts xviii. 3: he came unto Aquila and Priscilla at Corinth, "and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers." This year the festival of the Apostle of the Gentiles "concur'd" with Septuagesima Sunday, and it was not professionally commemorated by the upholsterers of York until the following evening, when they met at the "Upholsterers' Arms" (Garrick Head), Petergate, to discuss what a local paper assures us was "a capital dinner." "After the usual loyal and patriotic toasts had been duly honoured, the craft drank to the memory of St. Paul." ST. SWITHIN.

MISSING DOCUMENTS.—Some time after May, 1846, a paragraph appeared in a daily newspaper stating that a woman had purchased an old chest of drawers very cheaply, and that in clearing them she discovered a secret drawer in which were found money in gold and notes, and also documents which would be of value to some family who were the rightful owners of them, and who could receive them on applying to a certain firm of solicitors or some public office in London, the address of which was duly given.

Wishing to recover some title deeds and other documents which have been missing since the death of their last owner, whose furniture was eventually sold in the year 1846, I shall feel most deeply obliged to any one who, having read the above-mentioned paragraph at the time of its insertion, will kindly furnish me with the name and address therein given.

A LAST HOPE.

EPITAPH.—I do not remember having seen in "N. & Q." the following, on a tombstone at Crayford, Kent :—

"Here lieth the body of
PETER SNELL,
(30 years clerk of this parish).

He lived respected as a pious and mirthful man, and died on his way to church to assist at a wedding on the 31 day of March, 1811,
Aged 70 years.

The inhabitants of Crayford have raised this stone to his cheerful memory, and as a tribute to his long and useful services.

The life of this clerk was just 3 score and ten
Nearly half of which time he had sung out Amen.
In his youth he had married like other young men
But his wife died one day—so he chaunted Amen.
A second he took—she departed—what then?
He married and buried a third with Amen.
Thus his joys and his sorrows were treble; but then
His voice was deep bass as he sang out Amen.
On the *horn* he could blow as well as most men,
So his horn was exalted in blowing Amen.
But he lost all his *wind* after 3 score and ten,
And here with 3 wives, he waits till again
The trumpet shall rouse him to sing out Amen."

HIC ET UBIQUE.

CURIOUS NICKNAMES OF FOUR CHAPELS IN A COUNTY TOWN.—

"The Three Ridges, the Round Ball,
The Magpies' Hop, and the Beggars' Call."

SYWL.

FRENCH CHARMS FOR THE EVIL EYE.—All who have resided in France are aware that every good Catholic carries a *médaille bénite*, to preserve him or her from every imaginable ill. But there is a custom, presumably of Italian origin, which obtains in a more limited circle, of the existence of which in France I was quite ignorant until within the last few days. It consists of the employment of a charm which is supposed to counteract the effects of the evil eye. Believers in the pernicious influence exercised by that perverted visual organ carry, either as a pendant to the watch-chain or as a breast-pin, a piece of forked coral in the shape of the letter Y; or, upon entering the presence of strangers, extend the fore and little fingers of either hand. Both charms are considered infallible. Perhaps some of your correspondents can throw light upon the origin of this curious custom.

G. PERRATT.

[It would be interesting to know the antiquity of this charm in France, since it tallies so exactly with the Italian practice. Our correspondent does not say in what part of France he has observed it.]

"HAD A FEAST AND EAT IT, AS THEY SAY IN NORFOLK."—This was said by a lady who was disappointed in her expected guests not arriving.

J. W. JARVIS.

ANOMALIES IN ENGLISH PRONUNCIATION.—Not less anomalous than the customary accentuation of *princess* (*ante*, p. 17) is our pronunciation of the

names *Charles* and *Charlotte*. Why should the *ch* in the latter name be sounded as if it were spelt *sh*, whilst the former is not?

E. WALFORD, M.A.

"DELIGHTED."—In *A Description of the Persian Monarchy*, by Thomas Herbert, folio, 1634, pp. 99-104, is the tragic history of Prince Mirza, who on the last page destroys himself "by supping a *delighted* cup of extreme Poyson." The word "*delighted*" in this passage seems as obscure as in the celebrated speech in *Measure for Measure*.

Q. D.

"DESDEMONA."—I have been much troubled by this name. Salvini (an eminent Italian scholar) is at variance with what I always thought Shakespeare intended. The name being purely Italian, we have, I presume, no right to decide the question solely from a Briton's point of view.

RICHARD EDGUMBE.

Stone Hall, Plymouth.

BOOKS NOT IN THE BRITISH MUSEUM (see "N. & Q." 5th S. xii. 245, 266, 286, 306, 366, 426, 445).—I have in my possession an old volume (apparently rescued from a fire) which contains four German books not to be found in the British Museum. The first book, which unfortunately wants the title-page, is by Peter Glaser, and gives extracts from the sermons of John Tauler, a famous monk of the fourteenth century. The book contains a portrait of Tauler, and was printed at Dresden in 1583. The second book is entitled :—

"Zwey alte und edle Buchlein. Das erste, 'Die Deutsche Theologia....Das ander, 'Die Nachfolgung Christi'...durch D. Thomam Arndt Kempis...an den Tag gegeben durch Joannem Arndten Dienern am Wort Gottes bey S. Merten zu Braunsweig." Printed at Magdeburg, 1606.

The third book is entitled :—

"Zwey alte geistreiche Büchlein Doctoris Jo. von Staupitz, weiland Abts zu Saltzbergk zu S. Peter. Das erste von der holdseligen Liebe Gottes. Das ander von unzerem H. Christlichen Glauben, durch Joannem Arndt Dienern der Kirchen Christi zu Braunschweig publicirt." Magdeburg, 1606.

The fourth book is entitled :—

"Philippi Mornei, Herrn zur Plessis Marlii in Frankreich, 'Grundtliche Erklerung und starke Ergründung der trostlichen Proposition und anmutigen Verrostunge'...zu Trost allen Christen verdeutcht durch Heinrich Räteln." Printed at Görlitz, 1592.

CHARLES STEWART, M.A.

50, Colebrooke Row, N.

A PARALLELISM.—

"So shall I,
Lofty poet, touch the sky."

Pope's *Miscellanies*

"Sublimi feriam sidera vertice."

Horace, *Od. I. i.*

E. WALFORD, M.A.

Hampstead, N.W.

Queries.

WE must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MILTON'S GRANDFATHER.—From a consideration of the evidence adduced by Prof. Masson in the first volume of his life of Milton, one certainly feels inclined to come to the conclusion, with him, that the poet's grandfather must have been Richard Mylton, of Stanton St. John's. Having lately ascertained the fact that this Richard Mylton was churchwarden of his parish in 1582, and also that John Mylton, of Beckeley, served that office for his parish in 1577 and again in 1581, I proceed at once to register it in that storehouse of literary knowledge, "N. & Q." but must end with a query. Does this render it less probable that the poet's grandfather was Richard Mylton, of Stanton, or are other instances known of Roman Catholics serving the office of churchwarden under the Protestant régime of that period?

W. H. ALLNUTT.

Oxford.

CHRISTMAS ALMANACS.—The practice of tradesmen sending an almanac to their customers at Christmas has now become a regular institution. Who was the inventor? As far as my memory serves me it was Fullerton & Co. of Glasgow, who brought out their *Gazetteer of England and Wales* in 1843. This work came out in parts, and was supplied by a traveller to subscribers. At Christmas, 1843-4, I think, there was presented to each subscriber a little pocket almanac, accompanied with a considerable flourish of words, setting forth the novelty of the experiment and the generosity of the donor.

E. LEATON BLENKINSOPP.

MAY DAY IN WORCESTERSHIRE.—In a little *Guide to Clent Hills*, by William Timings, published at Halesowen in 1835, I find the following (p. 22):—

"May Day is observed as an holiday both in Clent and Eagle for the juvenile part of both sexes, who are wont to rise a little after midnight and go to the neighbouring woods, where they cut off the branches of the oak and adorn them with nosegays, crowns of flowers, and ribbons of various colours. When this is done they return with their booty homeward about the rising of the sun, and make their doors and windows to triumph in the flowery spoil."

Does this custom still obtain there?

GEO. L. APPERSON.

Wimbledon.

GHOSTS WANTED.—In *Paradoxical Philosophy*, a sequel to that very remarkable book *The Unseen Universe*, reference is made (pp. 187-8), as among "unquestionable apparitions of the spirits of the departed," to "the well-known case in which a

murder in New South Wales came to light through the intervention of such a messenger, whose appearance was sworn to before a court of justice." Also in the *Daily News* recently, in an article founded on Dr. Jessopp's late experience at Manington Hall, as related by that gentleman in the *Athenæum* of the 10th ult., it is stated it is in Norfolk "that the celebrated country house exists where after certain nights in the year, no matter how carefully the drawing-room furniture has been adjusted, its doors locked, and its shutters bolted, four chairs are found arranged round the fireplace, as a result of a ghostly conference." If any of your correspondents will kindly inform me where the best and most authentic accounts of these ghostly visitations are to be found, I shall be truly obliged for the introduction, as I much affect such company.

W. MAUDE.

14, Moray Road, N.

THE USE OF "STILL": "TILL."—To what extent is the word *still* used to mean *continuously* or *always*, as in the instance, "I have still used this since I was a boy"? These words were spoken to me by an old Cumberland man. I have found that the word is very generally used in the sense I illustrate by the country folk of Cumberland. In Yorkshire such a meaning is unknown, so far as my observation goes.

I should like to ask the same question respecting the word *till*, meaning *to*. In Cumberland it is in very common use. There the lower classes of the people talk about a person speaking "till them." In Yorkshire we have in our dialects two equivalents—*tuv* and *tul* (e.g., "He spoke *tuv* me," "I went *tul* him"). Both these forms are in use in Craven.

BURTHAT.

Craven.

["Till" = *to* in the Lowland Scotch.]

SAMPFORD PRECEPTORY.—Wanted any information concerning it, where it was situated, when destroyed, &c.

D. G. C. E.

"PAIR OF LETTERS."—The papers lately written in "N. & Q." upon a "pair of organs" remind me of an expression which frequently occurs in Rymer's *Fœdera*, a "pair of letters." Can any of your correspondents say what is meant thereby?

E. COBHAM BREWER.

Lavant.

"CHRONICLE OF AN ILLUSTRIOUS HOUSE."—Can you assist me to the author, or first half of the title, of this novel?

J. W. JARVIS.

Avon House, Manor Road, Holloway, N.

BAZILLIS FAMILY.—I am asked by a lady in Yorkshire whether I have ever met with any mention of a family named Bazillis, and where. Can any of the readers of "N. & Q." supplement my ignorance?

E. WALFORD, M.A.

Hampstead, N.W.

THE LAWYER'S FEE.—What account is to be given of the establishment of a lawyer's fee at six shillings and eightpence? Does the following passage from Adam Smith's *Wealth of Nations* (bk. i. ch. v.) suggest any explanation?—

"Six shillings and eightpence, in the time of Edward I., I consider as the same money price with a pound sterling in the present time, because it contained, as nearly as we can judge, the same quantity of pure silver."

W. THOMPSON.

Sedbergh.

TENNYSON AND ALFORD.—Has the similarity of the following two quotations been noticed?—

"In the vast cathedral leave him;

God accept him, Christ receive him."

Tennyson, *Ode on the Duke of Wellington*.

"On His altar laid we leave them;

Christ present them, God receive them."

Alford, *Offertory Hymn*.

Which was first written? I think the former was the earlier.

W. F. HOBSON, M.A.

G. C. F., ARTIST.—I have a very fine painting on panel, signed G. C. F., 1662; subject, "Jupiter appearing to Danaë in the form of a Golden Shower." What is the name of the artist, and the value of the picture?

G. P.

THE MINT AT COLCHESTER.—In a recent number of the *Globe* mention is made of the mint at Colchester. When and where did it exist? I do not find it mentioned in Morant. CECIL TURNER.

BRACEBRIGG AND HARCOURT.—The pedigrees of Bracebridge of Kingsbury, co. Warwick, state that John Bracebrigg, of Kingsbury, who died in 1515, married Elizabeth, daughter of Sir Robert Harcourt. Who was this Sir Robert Harcourt? Was he the same person as Sir Robert Harcourt, K.G., of Bosworth, co. Leicester, who married Margaret, daughter of Sir John Byron? W. G. D. F.

28, Pembroke Street, Oxford.

"THE BRUISING APOTHECARY."—I have an old pen-and-ink sketch representing a man with shaven head, muff on left arm, right hand clenched, costume of the seventeenth century, and quite Hogarthian in character. "The Bruising Apothecary—Paratus Operi." is inscribed on the margin. What was his name and history?

GEORGE ELLIS.

St. John's Wood.

AN IRISH CATHEDRAL MYSTERY.—Many years ago a lady told me a curious story of some Irish cathedral. She was Irish by birth. The details have faded from my memory, and I shall be truly glad if any of your readers can aid me in recalling them. This much I remember: In the chapter house of the said cathedral was a chest, locked, and I believe sealed, but the key was forthcoming. It had so remained for generations, the tradition

being that it must never be opened except by a man who had *not been born*. At length a dignitary (I forget whether bishop or dean) was appointed to the cathedral who had not entered the world in the ordinary way, and feeling that he was the man foretold, and that it was his mission to learn the great secret hidden in the chest for generations, he shut himself up in the room to fulfil his destiny. He came out a graver man, never divulged what he had seen or learned, and soon after died. This is the story told to me. Can any one throw light upon it?

B. J.

"THE ONLY DAUGHTER," BY SIR DAVID WILKIE.—In whose possession at the present moment is this picture, one of that celebrated artist's speaking and truthful pictures of humble life? The different phases of feeling on the faces of the father, mother, and doctor, by the bedside of the sick girl, were beautifully portrayed, and in the room were a canary bird, with its cage covered by a handkerchief, and a guitar with one of its strings broken. Twenty years since very good engravings of this picture could have been easily and cheaply purchased, though now they are very scarce. On their margin the following pretty lines were inscribed, which have still lived in my memory:—

"Shall she repair the broken string,

Upon her old guitar;

Or hear her cage-bird sing again

Unto the morning star?

One little hour, and oh, the wild,

Dread anguish of that hour,

And she shall be, that suffering child,

Of earth, or heaven, the flower."

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

"Y PUNCH CYMRAEG."—Can any of your Cambrian correspondents inform me regarding the editorship and authorship of *Y Punch Cymraeg*, 1860-4? This was a periodical in the Welsh language in imitation of *Punch*. I think it was published at either Holyhead or Holywell.

R. INGLIS.

GILDAS.—Has the *Epistola de Excidio Britannie* of Gildas, published, I believe, about 1525, been translated into English?

"CONQUER."—I heard a very ingenious person the other day argue that the proper manner of pronouncing this word is thus, *conker*. When brought to bay by lesser lights he based his argument on the assumption that the word was derived from the French *conquérir*, and defied us to the death. Who can tell? RICHARD EDGCUMBE.

Stone Hall, Plymouth.

GERMAN TITLES.—I should be much obliged if any reader who has trustworthy information on the subject would inform me (1) whether any courtesy title is allowed to younger brothers and sons of

Freiherren (barons); (2) whether the law of heraldic quarterings is the same in German heraldry as in English.

H. H. VON STÜRMER.

Peterhouse, Cambridge.

PIED FRIARS.—Can any one tell me anything about the Pied Friars, "an order formerly at Norwich"? Why were they so called?

E. H. L.

Brighton.

THE LORD'S PRAYER.—I have a small book, 5½ in. by 3½ in., twenty-four leaves, containing the Lord's Prayer in forty different languages. Its full title is as follows:—

"Specimen | Quadraginta | diversarum atque | inter
se differen- | tium linguarum & | dialectorum; | videlicet,
| Oratio Domi- | nica, totidem | linguis expressa. |
Hieronymus Megiserus. | Francoforti, | ex Typographico
| Ioannis Spiesij. | M.D.XCIII.

The back is millboard covered with a blue mottled paper. What is its value?

R. C.

Lytham.

WILLIAM PENN.—Where was he buried? I know that he died at Ruscombe, in Berkshire, but I believe that his body was subsequently removed to some other English village.

E. BRIERLY.

SIR FRANCIS LAWLEY was a benefactor to a church bell at Healing, Lincolnshire, in 1686. Any particulars of him will be acceptable.

THOMAS NORTH, F.S.A.

Ventnor, I. W.

"ALTRUISM."—What are the etymology and meaning of this word as used by a certain school of philosophers and sociologists?

C.

"CARES" AND "CARESS."—Who wrote a poetical enigma containing a play on the words "cares" and "caress," and where can it be read? It commences, I think—

"There is a word of plural number,"
and ends—

"Sweet, what bitter was before."

W. WHISTON.

THE SERRES OR RYVES TRIAL.—Was there ever any report of this extraordinary trial, which took place on June 2, 1866, published by authority? If so, a reference will oblige.

PHILO-VERITAS.

FOREST OF NEEDWOOD IN STAFFORDSHIRE.—At the beginning of the nineteenth century the Forest of Needwood, in Staffordshire, was, by Act of Parliament, enclosed.

"This splendid forest in the year 1656 covered 9,229 acres of land, and contained 17,150 trees and 10,000 cord of bollies and underwood. Before it was disforested 20,000 head of deer inhabited it, and originally wild cattle roamed at large in its glades."—*History of Staffordshire*.

The time occupied in clearing the land and ap-

portioning the allotments of the land so cleared, after retaining what was called, and still remains, the "king's allotment," was about ten years. I wish to know in what year the Act was passed which gave this noble forest to the axe and plough.

A. HARRISON.

Beckenham.

AUTHORS OF QUOTATIONS WANTED.—

"Sweet is the light," they cried,
First singers of our earth."

B. E. WILLIAMS.

"For twenty years, secluded from mankind,
Here Marten lingered. Often have these walls
Echo'd his footsteps," &c.

Vide Forster's Statesmen of the Commonwealth, iv. 358.

M. C.

"Betwixt your stormy seas and stormy women,
I pity lovers rather more than seamen."

"Premeditate your speeches; words once flown,
Are in the hearers' power, not your own."

C. H.

"Spring all the graces of the age,
And all the loves of time;
Bring all the pleasures of the stage,
And relishes of rhyme," &c.

JOHN PICKFORD, M.A.

Replies.

"LONDON" v. "LONDRES."

(6th S. i. 57.)

Those who live in glass houses should not throw stones. In reply to MR. SOLLY's query as to why educated Frenchmen write and pronounce our capital "Londres," educated Frenchmen might with equal propriety ask us why we add a supplementary s to their Lyon, and mispronounce the name of every other Gallic city. A Swiss, in like manner, would demand why we alone of all nations adhere to the French form of "Genève," while the Germans style the city "Genf" and the Italians "Genevra," each giving the word a twist according to their own wicked will. The Spaniard will "want to know, you know," why we persist in transposing the final vowels of Bilbao and calling the aromatic harbour of Cuba "Havannah." Then the Italians, who talk about "Londra," may inquire why we adopt the Gallic forms of the titles of all their cities, Napoli, Firenze, Venezia, and so on, though that here we do copy from the French may be held by MR. SOLLY a sufficient reason. How, next, about "Germany" and the "Germans"?—to say nothing of their cities, which we write like the French and pronounce like ourselves. The "Dutch," again: what an extraordinary muddle is involved in this familiar appellation! The honest Hamburgers may wonder why we find it necessary to stick the superfluous h at the end of their native Hamburg, and must think it great fun to see their Hull correspondents transmogrify it into "Hambro'." Lastly, the brave Belgians require education to know

that by "Ghent," "Antwerp," "Mechlin," and "Brussels" we seek to indicate their time-honoured cities, Gand, Anvers, Malines, and Bruxelles. Any way, if foreigners *do* misprint our words, they at least pronounce them in accordance; but not so we. "You write *bread*," said a French lady, "but you speak it differently; why not say *pain* at once?" But, not to multiply examples, surely we might be expected to know the true appellation of our own fellow-subjects; yet we go about talking of "Scotchmen" and the "Scotch," to the amusement and disgust of the canny inhabitants of "Scotland," the descendants of those who once owned the sway of the beautiful and unfortunate lady still known to ourselves, as to history, as Mary, Queen of "Scots." Here, however, we may retort on the Welsh, who, in our very midst and a part of ourselves, spell our capital "Llundain," if my memory serves me right as to the exact form. Even the town in which I write is indifferently known as "Brummagem" and "Birmingham," though the latter form prevails in genteel society; while by reference to the *Gentleman's Magazine* for April, 1804, it will be found to have been spelt in more than a hundred ways! The fact is, in the names of men and cities, as in other locutions, each country unconsciously moulds its pronunciation and form according to the dictates of its own peculiar genius, and here, too, common usage is the only *jus et norma loquendi*.

WILLIAM BATES, B.A.

Birmingham.

Frenchmen call the capital of England "Londres" because it is the French name of London, just as "Angleterre" is the French name of England. Would Mr. SOLLY be good enough to give any explanation, or even excuse, for the not less remarkable fact that well-educated Englishmen at the present time persist in calling Lyon "Lyons" (with a pronunciation still worse than the spelling); Bretagne, "Brittany"; Bourgogne, "Burgundy"; Deutschland ("Allemagne" in French), "Germany"; Köln or Koeln, "Cologne," as the French do, &c.? Is it not because different languages give to the same familiar objects different names, in accordance with the genius of these languages respectively?

Now, while I am convinced that a Frenchman can, with some effort, succeed in correctly pronouncing London, I may say that he will never achieve this feat if he pronounces the name of the capital of England as he is used to pronounce Meudon. I have no doubt that Mr. SOLLY is fully aware of the wide difference in the sound of the termination *-on* in the two languages. May I call Mr. SOLLY's attention to what BRITON writes under the heading "Hapsburg or Habsburg" (*ante*, p. 60)? A great deal of it is, I think, applicable to the present case.

Ayr Academy.

HENRI GAUSSERON.

TO HOLD UP OIL—TO ASSENT (6th S. i. 75).—I am most grateful to Mr. MAYHEW for this quotation; it makes one more in the set which I have tried to get together. It is certain that "to hold up oil" or "to bear up oil" was an old proverbial phrase. It does not mean "to assent," but "to aid and abet," or "consent in a flattering way." It answers very nearly to the modern phrase "to back a person up." In the quotation given the sense is, "Alexander began to boast, and most of his friends backed him up," or "bore out what he said." I have had this phrase under consideration for seven years, and a new instance, like that now furnished, is a great gain. It first came under my notice in editing *Richard the Redeles*, appended to the C-text of *Piers the Plowman*. (See *Rich. Redeles*, iii. 186.) We there read that, in the days of Richard II., men did not get promotion for good deeds, but for bragging and flattery, or, as the author puts it, "for braggyng and for boastyng, and beringe vppon oiles, for cursidnesse of conscience, and comyng to the assises." My note on it is, that it is plainly written in the MS.

I have since found a capital instance in Gower's *Conf. Amantis*, bk. vii. vol. iii. p. 159:—

"For, when he doth extortion,
Men shall not finden one of the
To grucche or speke there again,
But holden up his oile and sain,
That all is well that ever he doth."

That is, when a king is extortionate, people do not reprove him, but aid and abet him, or flatter him up, or bear him out, and say that whatever he does must be right. And again, at p. 172 of the same, we find that the false prophets told Ahab to go and prosper:—

"Anone they were of his accorde
Prophetes false many mo
To bere up oile, and alle tho
Affermen that, which he hath told."

In all these instances it is remarkable that the flatterers assure the great man he is perfectly right, though he is really wrong. And this, at any rate, clears up the general sense. We have now four instances of the phrase. If the passage in *Piers Plowman* be examined, it will be found to refer to the practices at the king's court, and, practically, to Richard himself. In all four passages the reference is to the flatterers who uphold a king; in one place it is a nameless king (Gower, iii. 158), and in the other places the reference is, respectively, to Alexander, Richard II., and Ahab. I therefore offer, with all diffidence, the suggestion that the proverb may refer to the anointing of kings with oil at their coronation. "To hold up oil" or "to bear up oil" may mean to hold up the sacred vessel containing holy oil, ready to anoint the chosen monarch. The sense is remarkably preserved in the modern English phrase "to butter a person."

WALTER W. SKELT.

THE PEERAGE OF STOCKPORT: WATSON'S HISTORY OF THE EARLDOM OF WARREN (6th S. i. 17).—The statement that not more than six impressions were issued of Watson's *History of the Ancient Earls of Warren and Surrey*, &c., which applies to the first or 1776 edition, might be disproved by existing copies. The author of the statement was the Rev. Gilbert Wakefield, once curate to Mr. Watson at Stockport, who said, "Not more than six copies, I think, of this work were printed: *Eyres of Warrington* had this honour; for it was perhaps the most accurate specimen of typography ever produced by any press" (*Life of Wakefield*, ed. 1804, vol. i. p. 160). From this remark it is very questionable whether Wakefield is any clearer than MR. WALFORD as to what edition he had in view; for the latter part of Wakefield's sentence is in reference to the 1782 edition, i.e. the third, or embellished, edition, of which it is probable that three hundred copies were issued. The early impressions were sent to competent antiquaries and genealogists, partly in search of fresh material, and partly to solicit opinions upon Sir George Warren's claim to the earldom of Warren. That claim was not presented in the most promising aspect in Watson's first edition, for in the dedication to Sir George the writer naïvely confessed that he could not say how far his observations might answer Sir George's end in respect to it: "I have put them in the strongest and fairest light I could." Watson mentions at least a dozen persons who supplied him with suggestions, &c., upon the first impression; and the copies known to exist have the remarks of some of these gentlemen. Several of the marked copies were perhaps returned to Watson at Stockport, others finding their way to public and private libraries. Sir Egerton Brydges and Mr. Nichols described a copy, now in the library of the London Institution, containing the notes of a lawyer of Reigate named Richard Barnes. Another, from the recent sale of some of Mr. Watson's books and MSS. at Manchester, has been acquired for the Chetham Library. This was the copy of John Elliot, of the Inner Temple, Esq., F.S.A., who belonged to the neighbourhood of Lewes, Sussex, and whose labours in connexion with this remarkable work demanded more ample acknowledgment than Watson made (ed. 1782, vol. ii. pp. 245-6). Elliot introduced himself to Watson in 1775, and he was an incessant correspondent for four years. He was a busy lawyer, with scarcely time, as he says, to mend his pen for weeks together; and yet he not only prosecuted his friend's inquiries in Sussex and at the British Museum with the greatest enthusiasm, but had a large share in preparing the book for press. A bundle of MSS., of which Elliot's letters formed the greatest part, was disposed of at the sale mentioned. A hurried glance at them showed the part which Elliot took

in the preparation of the book. Nearly all the early letters concerned the reading of two or three words in the inscription over the tomb of Gundred, daughter of William the Conqueror and Countess of Warren, at Isfield, Sussex, which was at length printed as at p. 61 of vol. i. The other correspondents represented in the letters named, who had all been supplied with copies of the first edition, were J. C. Brooke (Somerset Herald), Dr. William Burrell, Dr. S. Pegge, and Joseph Edmundson (Mowbray Herald), who drew up the pedigrees for the work, and under whose superintendence they were engraved, the corrections being made by Mr. Bottomley, the engraver, of Manchester. JOHN E. BAILEY.

Stretford, near Manchester.

Watson's *Memoirs of the Ancient Earls of Warren and Surrey* was first published in 1776. A second and third edition followed in 1779 and 1782. Copies are in the Manchester Free Library, the Chetham Library (at Manchester), the Bodleian, the Inner Temple Library, &c. For a bibliographical notice of this work see the *Herald and Genealogist*, 1871. H. FISHWICK, F.S.A.

THE CORRECT ACCENTUATION OF "PRINCESS" (6th S. i. 17).—I have carefully examined my own practice with regard to the pronunciation of *princess*, and I find that I pronounce it *princess* when the name follows, but I pronounce it *princess* when it is used alone, or when it is used in the genitive, as in the Princess's Theatre, though in this case *theatre* is more generally left out. I must say that I do not remember ever to have heard the word pronounced *princess* when used alone. The reason that it is pronounced *princess* when the name follows is, of course, that otherwise the accents of two consecutive words would come into unpleasant proximity. We have the same thing in Italian. The words *signóre* and *dottóre* are accentuated as I have marked them when used alone, but if a proper name follows, then they become *signor** and *dottor*. And so again the word *salvátóre* has the accent on the penultimate, but when it becomes a proper name and is followed by its surname, as in *Salvator Rósa*, then the accent is relegated to the first syllable and not to the second, as we commonly hear it pronounced in England. The same thing is also found in Hebrew, in which in certain cases, when in two consecutive words the first word has the accent on the last and the second on the first syllable, and so the two accents would be in immediate proximity, the first accent is withdrawn, i.e. drawn backwards.

Let HERMENTRUDE, the next time she is in London, if she does not live there, tell a cabman to drive her to the *Princess's*, and I shall be surprised

* In the case of *signóra*, however, the accent always remains on the o, whether a name follows or not, but then the o is not in the last syllable, as it is in *signor*.

if he does not either make her repeat the word, or else—which is much more likely—correct her, and say, “The *Princess* I suppose you mean.” It is true that she has analogy in her favour, though we ought to bear in mind that *princess* has lost one syllable out of the middle (for in Italian it is *principessa*, with the accent on the *e*), which the other words quoted by her, with the exception of *abbess*,* have not; but analogy, I think, goes for very little in the pronunciation of English.

F. CHANCE.

Kenilworth, Bournemouth.

When I first saw this question, the line from *King John* started up to answer it:—

“The best I had, a *princess* wrought it me.”

I have referred to Mrs. Cowden Clarke's *Concordance*, and after appealing to some of the lines to which she directs attention, and determining as far as I could the quantity of the syllable from the fragments of other lines quoted, I have no doubt that Shakespeare, in most, if not in all, examples, gives his authority in favour of the accent resting upon the first syllable. M. D.

I have no doubt that the accent ought to fall on the first syllable. Tennyson (and there is no higher authority) so accents the word in his poem. I have heard the Prince of Wales in a public speech do otherwise, and pronounce the word as we speak of *recess*, *distress*, *confess*, &c. I named this to Canon Tarver, the Prince's former tutor, and he allowed that it was so; but he attributed this habit to his German association with the word *prinzessin*. One must be very thick-spoken not to distinguish betwixt *princes* and *princess* in reading.

ALFRED GATTY, D.D.

Whilst I lived in Leicestershire I heard no other pronunciation but that laying the stress on the second syllable. It consequently struck me when I heard it first pronounced in the other way at Oxford. I think, if we are guided by the analogy of *countess*, *duchess*, *empress*, &c., its accent, no doubt, should likewise fall on the first syllable. We may, however, not be wrong in attributing the very frequent and, I believe, prevailing accentuation of the final syllable to the combined influence both of the French *princesse* and the German *prinzessin*, which have their accent alike on the second syllable.

H. KREBS.

Oxford.

The correct accentuation is surely *princess*, as in all the dictionaries. The *s* of *princes* is pronounced as *z*, whilst the *ss* of *princess* has the hissing sound of *s*, so that the suggested difficulty does not exist. The placing of the accent on the second syllable is an affectation of, I think, very recent date. A youth who so pronounces the word will

probably talk also of one man's doing a thing “like another *does*,” or will say, “I did not do it, and I did not mean *to*.” R. R. DEES.

Walsend.

In Webster-Mahn this word is accented on the first syllable, the following note being added: “By the English sometimes accented on the last syllable”; but this, as Walker remarks, is a “glaring absurdity.” Tennyson always accents the word on the first syllable.

A. L. MAYHEW.

Oxford.

I take it that while *princess* is the usual and correct pronunciation, *princess* is an unauthorized, but perhaps pardonable, endeavour after perspicuity by avoiding confusion with the plural of *prince*. Hence, in the Prayer for the Royal Family, there may occasionally be heard “Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family.” No such ambiguity, it may be remarked, attaches to the plural and feminine forms of *duke*, *marquis*, *count*, or *baron*.

W. THOMPSON.

Sedbergh.

Is not this word a spondee?

C. S.

“LOCK” = RIVER GATE : THE VALLEY OF THE THAMES (5th S. xii. 429; 6th S. I. 81).—MR. ARNOLD might find, probably, some interesting information regarding locks on the Thames in the documents referred to by Wood. In the *History of the City of Oxford*, known as “Peshall's Wood,” he will find in the account of Osney that the fifteenth abbot, J. Bakeland, who succeeded about 1373-4, “built the Lock near Ruley Abbey.” There are earlier notices of locks than that one. At pp. 280-1 there is mention made of several in connexion with the Abbey of Abingdon and others. There was a custom of paying herrings for wharfage to the cellarers of the abbey by barges and vessels passing through the abbey lands. This custom was broken, and Abbot Favitus, temp. Hen. I., addressed the king, and the right was restored. In the course of these disputes counter complaints were made “that obstacles happened in the river elsewhere between this place and London.” The first was in the third of Edw. I. (1275), when several locks were raised:—

“At the Request of the University to the King, a Brief was issued to the Sheriff of Oxon and Berks, commanding him to remove them, and cause the water to be freed of them so far as his Liberty or Balliwick went.”

“In the 13th year of the said king (1285), in an Inquisition for Purprestures, it appeared that the Preceptor of Cowley did raise another Lock, *dicunt quod*—they alleged that the Preceptor of Coule raised Gurgitem, a Lock upon the Thames, by which the River overflowed the Meadows of their Lord the King at Oxon, where having occasion hourly to pass the Thames near Oxford they were greatly hindered, to the great loss of the Country.”

* In Italian *abbadessa*.

"Temp. Ed. III. The Men of Oxford broke down the Locks of Sandford, near Oxford, which the brethren there raised."

"In the 30th of the said King (1357) the River was so stopped up that a Petition was preferred in Parliament."

"One nuisance especially occurred in K. H. VIII.'s Reign, when the University wrote to R. Fox, then Bishop of Winchester, complaining of the Inundations which hurt the Trades of the City, and increased the Sicknesses that then and before raged."

"By these, say they, the Waters are hindered from their free Course, the Meadows immersed under stagnating Waters, whence noxious Smells arise, very hurtful to men and cattle; the Air becomes very unwholesome, and from hence that Pestilential disorder, which so violently rages, manifestly arises."

"The effect of this Petition does not appear. But it had not only respect to those Passages of Water several miles distant, but also those about Oxford, of which the chief was Puthulle's Lock, on the South of Oxon, near Stockwell Mede and Godesfordeshey, which was then, and long before temp. H. III., standing. But though all these circumstances were urged, as against nuisances, because neither set up with leave, or not in convenient places, viz., in back streams, or deep places; yet some again were bound to be always kept up to give a Shoot to Vessels in their passage, as are testified by Divers Records. Sir J. Draiton, Knt., was indicted in Hilary term, 5 Hen. IV. (1405), because he did not keep up at Rotherfield Pypard, in the water of Thames there, Locks and Winches for the necessary conducting of Barges. In antient Times there were few, but now are above 14 Locks."

It will be seen from this that the question of locks has been a *vezata questio* for over six hundred years, and that the task of the present Conservators of the Thames is to settle matters which have been in controversy from 1275, 3 Edw. I., and have not been satisfactorily dealt with by kings, parliaments, or law courts. GIBBES RIGAUD.

18, Long Wall, Oxford.

CURIOUS EPITAPHS (5th S. xi. 346; xii. 139, 156).—It appears to me very curious that no correspondent of "N. & Q." has pointed out the obvious blunder in all the versions of the epitaph, "Man's life is like a winter's day," &c.—that "winter's day" is a misprint for *wintner's day*, since there is surely nothing peculiarly apposite in the comparison of "breakfasting," "dining," and so on, to a wintner's any more than to a summer's day. In my MS. book of literary oddities (compiled, *cheu, fugaces!* twenty years syne) I find the epitaph in question transcribed as follows:—

"On an Innkeeper, at Barnwell, near Cambridge.

"Man's life is like a wintner's day;
Some only breakfast, and away;
Others to dinner stay, and are full fed;
The oldest man but *sups* and goes to bed.
Long is his life who lingers out the day;
Who goes the soonest has the least to pay.
Death is a wintner; some few run on tick;
And some, alas! must pay the bill to Nick.
Though I owed much, I trust long trust is given,
And truly mean to pay all debts in heaven."

Among the droll epitaphs to be found in country churchyards, both in Scotland and in England (I

cannot speak of the churchyard literature of Ireland), it is remarkable that many have pointed allusions to the professions of the deceased, of which the above is not the least curious instance. I find several others noted in my old scrap-book. This is on a famous juggler:—

"Death came to see thy tricks, and cut in twain
Thy thread—why didst not make it whole again?"

And this, in Walton churchyard, near Liverpool, on George Miles, blacksmith, who died in 1719:—

"My sledge and hammer lye reclined,
My bellows also lost their wind;
My fire's extinct, my forge decayed;
My vice i' the dust my friends have laid;
My coals are spent, my iron's gone,
My nails are drove,—my work is done."

[This occurs with variations throughout the country.]

And this is on Little Stephen, a famous Suffolk fiddler:—

"Stephen and Time are now both even:
Stephen beat Time, now Time's beat Stephen."

In the churchyard of Linton, Roxb., is the following "uncouth rhyme," designed, of course, "to teach the rustic moralist to die":—

"Remember, man, that passeth by,
As thou is now, so once was I;
And as I is, so must thou be:
Prepare thyself to follow me."

[Known also in Argyllshire.]

Underneath some irreverent wag wrote:—

"To follow you's not my intent,
Unless I knew *which way you went*."

Our churchyard literature comprises many specimens of the *laconic* epitaph, but hardly any so noteworthy as one in the New Church at Amsterdam, consisting simply of two Flemish words, "Effen nyt," meaning *exactly*. The following is the "history" of this brief epitaph, as transcribed in my old scrap-book—I don't remember where I got it:—

"These words are inscribed on an ancient monument of whitish marble, on which there is also sculptured a pair of *slippers*. The story runs that a gentleman who was tolerably wealthy, and loved above all things good living, conceived the notion that he would only live a certain number of years, and, desirous to leave none of his wealth unenjoyed, he made a nice calculation of his fortune, which he so apportioned for every year he was to live (according to his own notion) as to last *exactly* the same time with his life. Curiously enough, it so happened that his calculations did not deceive him, for he died *exactly* at the time he had previously reckoned, and had then so far exhausted his estate that, after paying his debts, there was nothing left but a pair of slippers. His relatives buried him, and caused the slippers to be carved on his tomb, with the laconic epitaph, 'Exactly.'"

Such is the legend related of this Flemish epitaph—possibly invented, to account for an odd inscription, long after the true story was forgotten.

W. A. CLOUSTON.

"TO SPEAK IN LUTESTRING" (5th S. xii. 287, 413).—I am much obliged to your correspondents

who have replied to my query as to this expression, but I fancy that none of the meanings suggested is the right one. B. N. has not noticed that Philo Junius is quoting, from the Journals of the House, resolutions come to on March 8, 1704, not 1771.

Since sending you the query I have come across a passage in the *Spectator*, No. 21, by which it appears that the scarves worn by the clergy were composed of the kind of silk called lutestring. So that "to speak in lutestring" may mean to speak as truthfully as a clergyman in his pulpit, or, as we say, to speak the gospel truth. The passage is as follows :—

"We may divide the Clergy into Generals, Field Officers, and Subalterns. Among the first we may reckon Bishops, Deans, and Arch-Deacons. Among the second are Doctors of Divinity, Prebendaries, and all that wear scarfs. The rest are comprehended under the Subalterns. As for the first class, our constitution preserves it from any redundancy of incumbents, notwithstanding competitors are numberless. Upon a strict calculation it is found that there has been a great exceeding of late years in the second division, several brevets having been granted for the converting of subalterns into Scarf-Officers; insomuch that within my memory the price of *lutestring* is raised above twopence in a yard."

HENRY M.

Possibly Junius may have had in his mind an imperfect recollection of Orlando's answer to Jaques (Shaks., *As You Like It*, III. ii.) : "Not so; but I answer you right painted cloth, from whence you have studied your questions." The phrase I have italicized may have clung to the writer's memory, while its true interpretation in this passage, which depends so entirely on the context, may have escaped his recollection.

ARTHUR E. QUEKETT.

Shakespeare in another place gives a different turn to this expression : "Nay, but his jesting spirit; which is now crept into a lute-string and now governed by stops" (*Much Ado*, III. ii.).

EDWARD H. MARSHALL, M.A.

Seville Villa, Forest Hill, S.E.

"CLEVER" (5th S. xii. 268, 375, 414).—If any one would care to see more about this word he will find a monograph on the subject in chap. x. of *Leaves from a Word-Hunter's Notebook*, published nearly four years ago. I there distinguished the word from Old Eng. *cliver*, and identified it with the very common old adjective *deliver*=active, adroit. Prof. Craik, however, had been before me in this, in his *English of Shakspeare*. The weak point of the argument, as I formerly noted, is that we should have expected *d'cliver* to yield a form *glover* instead of *clever*. There is no example, so far as I know, of *cl* springing from *dl*. Having committed myself to the statement that there is no trace of *clever* having been in use before 1860, I was a good deal surprised to find lately an apparent instance more than a hundred years earlier. In Sir S. D. Scott's *History of the British Army*,

vol. i. p. 287, is printed a letter from Senleger to Henry VIII. in 1543 (quoted from Lingard, vol. vi. ch. iv.), in which occurs the expression that the Kernes were "both hardy and *clever*." On turning, however, to the *State Papers*, vol. iii. p. 444 (1834), I discovered that the word actually used was my old friend *delyver*, for which *clever* had been instinctively substituted.

A. SMYTHE PALMER.

Leacroft, Staines.

FUNERAL FOLK-LORE (5th S. xii. 148, 239, 478).

—I have heard the same nonsense in Essex, with the addition of a bill-hook or hatchet to clear the way of obstruction in the soul's path to heaven; also of a tinder-box, flint, and steel to light the candle, which Mr. ROBERTS failed to put in; or will he tell us how the candle was to be lighted? If a sinner died far from bliss I should send a baker, as one loaf would be insufficient for a long journey, so would a solitary candle. No doubt it "was all firmly credited," as Mr. ROBERTS puts it. It is simply a Protestant tradition respecting Catholic neighbours. I have heard others equally absurd—old tales given as new by Protestant clergymen on the public platform. I think it is generally known that in none of the ancient churchyards would a priest be allowed to officiate at the grave of a Catholic. To obviate this difficulty the funeral service prescribed by the Church at the burial of her children is read in the house before the body is removed. In this service earth is blessed and sprinkled with holy water and deposited in the coffin with the deceased. This by the illiterate is called "blessing the grave." It is certain the Church prescribes no more; but it is possible, and even probable, that the affection of survivors might include the crucifix worn by the deceased, or even a favourite medal or scapular—the last two, especially, if the deceased was a member of any religious order which enjoined it. Thus a chalice might be placed on the coffin of a priest, a mitre on that of a bishop. I believe the horse of the Prince Imperial was led at his funeral. I have an idea, too, that swords and coronets, &c., are placed on the coffins of those entitled to the honour. No one would imagine either was of any use. "N. & Q." is certainly not a medium for religious controversy, but when correspondents, like CUTHBERT BRIDE and Mr. ROBERTS, reiterate such absurd matter as this as funeral folk-lore, I think it demands some notice.

J. W. SAVILL, F.R.Hist.Soc.

Dunmow, Essex.

CLERICAL TITLES (5th S. ix. 348, 376).—The terms "Honourable" and "Venerable" seem to have been applied as a matter of course to institutions chartered by the Crown or persons holding high commission. The "Honourable James Wolfe" was, and I hope is still, the sign of a public house

at a small village near Barnard Castle. "The Honourable East India Company" has lasted almost to our time. The account of "two Danish missionaries lately sent to the East Indies," rendered into English from High Dutch, is dedicated to "the Most Honourable Corporation for the Propagation of the Gospel in Foreign Parts," the third edition, 1718, part i. The second part is humbly recommended to the consideration of "the Most Honourable," &c. The third part is a collection of letters published by direction of the Society for Promoting Christian Knowledge. Throughout these letters the S.P.C.K. is "Honourable," which word is also the translation of "Venerabilis" in the Latin orations in that collection. This, doubtless, is the origin of the title "Venerable" usually applied to the S.P.G., and is the equivalent of the "Most Honourable" which it originally bore.

W. G.

[See "N. & Q.," 1st S. iii. 437; vi. 246; 2nd S. ix. 483; 3rd S. vii. 121; xii. 26. At the first reference will be found a paper on this subject by the late JOHN WILSON CROKER.]

"POST" (5th S. xii. 188, 289, 329, 350, 378, 470, 515; 6th S. i. 25).—On *poesy*, that is *posy*, as a collection of different flowers, the following may be worth citing: The prologue to the Duke of Buckingham's comedy of *The Rehearsal* (Bell's "British Theatre," vol. xxiv.), has for its opening lines:—

"We might well call this short mock play of ours
A posy made of weeds instead of flowers.
Yet such have been presented to your noses,
And there are such, I fear, who thought them roses."

GAMMA.

"THE FLOGGING WELSH BISHOP" (6th S. i. 36).—John Warren, D.D., of Caius College, Cambridge, was consecrated Bishop of St. Davids in 1779, and translated to Bangor in 1783, which latter see he occupied until his death on January 27, 1800. There is a memoir of him, in terms highly eulogistic, in the *Gentleman's Magazine* of February, 1800. Dr. Warren took part occasionally in the proceedings of the House of Lords, and on the trial of Warren Hastings, April 23, 1795, gave a verdict of "Not guilty" upon all the counts. His son was Dean of Bangor, and his nephew registrar of the diocese. Dr. Warren was involved in a quarrel with the deputy-registrar, an attorney named Samuel Grindley, which resulted in a trial at the Assizes at Shrewsbury, when the bishop, together with the Archdeacon of Merioneth and three others, was charged with unlawfully disturbing Grindley in his office. The case was trumped, Grindley was obviously to blame, and the jury at once acquitted all the defendants (see *Annual Register*, July 27, 1796). The Bishop of Bangor died in Great George Street, Westminster, and was buried in the north transept of the Abbey on February 10. His grave is distinguished by a monument by R.

Westmacott, jun., representing Religion and Virtue, with a mitre, a crozier, and books, at their feet.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

THE PRONUNCIATION OF "ANTHONY" (6th S. i. 19).—Considering that this name is of Latin origin, viz., from "Antonius," and in English, though less frequently, is written without *h*, I think the *h* ought to be eliminated, as a mistake, both in writing and pronouncing it. It has probably crept in by an erroneous derivation from a Greek noun spelt with *θ*.

H. KREBS.

Oxford.

"THE MONTHLY CHRONICLE" (5th S. xii. 449) was continued till March, 1732—No. 1 having been published January, 1728—when it was superseded by the *London Magazine*; the latter was conducted with great reputation till 1783, and then relinquished by the proprietors.

EVERARD HOME COLEMAN.

71, Brecknock Road.

To "IXE" (6th S. i. 76).—Can this be to *hitch*? The sense seems the same.

CELER.

North Lincolnshire. The word is from *ike*, to snatch or to carry away, not necessarily to steal. "He *iked* off with it," or "he *iked* it off."

S. S.

POEM WANTED (6th S. i. 37).—I lately saw an advertisement of a poem, such as MR. SUTCLIFFE asks for, entitled *A Legend of Ackworth School*, a poem about a foundling. Copies were to be had from R. B. O., Beech Villa, Ackworth, near Pontefract.

R. C. HOPE.

Scarborough.

LOCKE'S "THOUGHTS ON EDUCATION" (5th S. xii. 487).—The story relating to Augustus is from Suetonius, *Vit. Oct. Cæs. Aug.*, ch. lxxvii.: "Verba ipsius ex epistolis sunt, 'Nos in essedo panem et palmulas gustavimus.' Et iterum, 'Dum lectica ex regia domum redeo, panis unciam cum paucis acinis uvæ duraciæ comedi.'" For "essedo" in the first of these two references some MSS. have "vescendo."

ED. MARSHALL.

DISSOLUTION OF THE MONASTERIES (5th S. xii. 409).—All monasteries which had not lands above 200*l.* by the year were given to the Crown by Act 27 Hen. VIII. cap. 28. All manors, lands, &c., belonging to any of the Religious, dissolved, or hereafter by any means to be dissolved, were assured to the king's highness by Act 31 Hen. VIII. cap. 13, an Act for dissolution of the great monasteries. Colleges and hospitals were included, but "*chauntries*, free chapels, and colleges, and the possessions of the same, were given to the king" by Act 1 Edw. VI. cap. 14. The certificates of

chantries and ministers' accompts will give a clue to these possessions.

MACKENZIE E. C. WALCOTT.

THE OLD HUNDREDTH PSALM (5th S. xii. 289, 418, 475; 6th S. i. 41, 86).—Bound up with my copy of the Breeches Bible is—

"The Booke of Psalmes, collected into English Meeter by Thomas Sternehold, John Hopkins, and others, conferred with the Hebrew, with apt notes to sing them withall. Set forth and allowed to be sung in all churches, of the people together, before and after morning and evening prayer: As also before and after sermon, and moreover in private houses for their godly solace and comfort, laying apart all ungodly songs and ballads, which tend onely to the nourishment of vice, and corrupting of youth."

In the binding up the first page with the printer's name was omitted, but the Bible with which it is bound is of the date 1599. As in MR. MORGAN'S copy, many of the Psalmus have the initials of the composer, many are set to music, with the stave and notes of that period. The first verse of Ps. c. is as follows:—

"All people that on earth doe dwell
Sing to the Lord with chearfull voyce
Him serve with feare, his praise forth tell
Come ye before him and reioyce."

The tune is that we know as the "old tune."

HIC ET UBIQUE.

"CAD" (5th S. xi. 383, 458; xii. 176, 398).—It may interest MR. JONAS and others to know that the words *cad* and *cadger* are sometimes used as synonymous terms. Not long ago, when in conversation with an old inhabitant of this parish, I inquired the occupation of her son, and was told that he was a bricklayer's cad. I had previously heard the word used only in its contemptuous sense, and therefore, thinking that I had made a mistake, asked again. "He's a bricklayer's cadger," she replied; "or, as some calls 'em, bricklayer's labourer." Now, a bricklayer's labourer is a messenger or carrier, as he has to convey the bricks, mortar, &c., from the ground to that part of the building where the bricklayer is at work. He might thus gain the name of *cadger*, of which I believe *cad* to be only an abbreviation. That the word should have an opprobrious meaning is scarcely surprising, since the labourers are dependent for their work on the bricklayers; whenever these latter cannot or will not work, the labourers are thrown out, and usually spend their idle time loitering about the public house.

M. C. BAYNES.

Horsham, Sussex.

ELWES THE MISER, M.P. (5th S. xii. 139, 237).—You assert in an editorial note at the latter reference that Burke's account in *Landed Gentry*, 1879, differs from mine. Beyond my stating that Mr. Duffield was a reverend, whereas Burke says an esquire, I don't see where we differ. My

authority for "reverend" is *Annual Register*, 1810, vol. lii. pp. 254, 255, where an amusing account of the marriage (which was a runaway one) is given. Stoke College, Suffolk, was the property of Sir Gervase Elwes, the first baronet, as early as 1660, and it descended to his grandson, Sir Hervey Elwes, the second baronet, who was himself a great miser, and taking a fancy to his sister Amy's son, John Meggott—he showing the same miserly inclinations as he himself was possessed of—left him by will all his property, instead of (as he should have done) leaving the landed property to go with the baronetcy to his first cousin, Sir William Elwes, the third baronet; so how could "John Timms and Amy Meggot" be the founders of the existing line of Elwes at Stoke College?

George Elwes, of Marcham (which property he inherited from his father, John Meggot, *alias* Elwes), whose only daughter married Mr. Duffield, was, I believe, an illegitimate son.

As the miser Elwes was never married at all, of course he left no legitimate issue, and his sons could not succeed to the entailed estates, which passed to his great nephew, John Timms, who took the name and arms of Elwes in 1793, and was a general in the army. DEC.

[We have inserted your communication, but we must remark that we still see a considerable difference between a Member of Parliament and a clerk in holy orders. As to Stoke College, John Timms and Amy Meggot were the "founders of the existing line" as great-grandfather and great-grandmother of the late proprietor, who was father of the present.]

"DON QUIXOTE" (5th S. xii. 489; 6th S. i. 22).—It is rather going off on a side-issue to criticize the matter of this celebrated work when the question was merely asked as to the author of a modern translation, yet there has ever been a difference of opinion in regard to its object and effects. No book ever written, perhaps, travelled more rapidly "from grave to gay, from lively to severe," or excited more varied feelings in the human mind. Charles Kingsley considered it one of the saddest books ever written, and Lord Byron makes the following remarkable allusion to it in *Don Juan*:—

"Cervantes smiled Spain's Chivalry away;

A single laugh demolished the right arm
Of his own country;—caldom since that day

Has Spain had heroes. While Romance could charm,
The world gave ground before her bright array;

And therefore have his volumes done such harm,
That all their glory, as a composition,
Was dearly purchased by his land's perdition."

Canto xiii. stanza 11.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

"A PAIR OF ORGANS" (6th S. i. 19, 62, 82).—When an organ is divided into two parts, the parts may be spoken of as a "pair of organs." At All Saints, Margaret Street, and in many churches at home and abroad, organs are so divided. I should

say that "a pair of stairs" meant two sets divided by a "landing," such "landing" not being a floor.

W. A. F.

TEXT FOR A Lych-GATE (5th S. xii. 268, 294, 397, 417).—"Enter ye in at the strait gate" (Matt. vii. 13); or, "Behold, I stand at the door and knock" (Rev. iii. 20).

EDWARD J. TAYLOR, F.S.A. Newc.
Bishopwearmouth.

"Holiness unto the Lord" is carved in raised letters on a beam of the lych-gate of St. Martin's Church, Canterbury. "The place whereon thou standest is holy ground" would be suitable for a second inscription, on the side of the lych-gate facing a churchyard.

W. K. W. CHAFFY-CHAFFY.

Prefixed to the poem entitled the "Lych Gate" in Keble's *Lyra Innocentium*, most suitable, but a motto rather than a text, is "Mors janua vitæ."

EDWARD H. MARSHALL, M.A.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138, 237, 492; 6th S. i. 66).—On the 10th ult. I baptized a boy, in the parish church of Stone, near Dartford, by the name of Son' Wester. His parents were hawkers, passing through the parish in a "house on wheels," and he was named after an uncle, who had received a similar name from having been born at sea during a sou'-westerly gale. In the churchyard of Mappowder, Dorset, is a tombstone, conspicuously erected, to the memory of Repentance, wife of So-and-so, who died within the last twenty years.

W. R. TATE.

New Athenæum Club.

"HURTS" (5th S. xii. 369, 495).—In heraldry, roundles of a blue or *azurs* colour are called "hurts," doubtless from their resemblance to the whortleberry, which, with the bloom on it, is of a purplish blue. In the same way green roundles are termed "pomes," i.e. apples. Do not children in Sussex go "blackberrying" and "nutting" as well as "hurting"?
E. McC—.

Guernsey.

BOOKS PUBLISHED BY SUBSCRIPTION (5th S. xii. 68, 117, 150, 198, 417).—Baskerville's *Virgil*, 4to., 1757, has a very interesting list of subscribers.

GEO. CLULOW.

DOBSON'S "HOGARTH" (6th S. i. 47, 83, 101).—Neither MR. AUSTIN DOBSON nor any of your correspondents in writing on the works of Hogarth mentions one at St. George's Hospital, Hyde Park Corner, painted by him, or partly painted, in 1746. It is a man on horseback, with St. George's Hospital in the background. The horse was painted by Sartorius, and the situation is Hyde Park. The gentleman represented was a Count Solacio, and it was painted for the Cocoa Tree Club, and

belonged to the count's family until it came into the possession of St. George's Hospital.

C. H.

PAINTINGS ON TEA-TRAYS (6th S. i. 96).—We have in our care (belonging to a gentleman) a tray attributed to Morland. The subject is a traveller on horseback refreshing at an inn (the "Lion"). I should be happy to show it to PEKIN if he would like to see it.
ALGERNON GRAVES.

6, Pall Mall.

LA FONTAINE DES INNOCENTS (6th S. i. 76).—De Clarac ("Claviac" is, I suppose, a misprint for De Clarac), who says the fountain was begun in the reign of Francis I. and finished in 1550, is probably right. There are two contemporary accounts of the rebuilding of the fountain. Gilles Corrozet, in his *Antiquités de la Ville de Paris* (ed. 1568, p. 170), says, "L'an mil cinq cens cinquante les fontaines Sainct-Innocent furent basties de neuf," but in the description of the *Entrée d'Henri II. à Paris* (Dallier), which took place June 6, 1549, we find mention made of the procession passing the "Fontaine St. Innocent de nouveau rebastie d'un ouvrage," &c. Both passages are given at full length in my book on the *Renaissance of Art in France*, i. 195.

E. F. S. PATTISON.

Ile des Rosiers, Draguignan.

"BAG AND BAGGAGE" (5th S. xii. 229, 293, 457).—This phrase occurs in Lord Berners' *Translation of Froissart*, vol. i. chap. cccxx. p. 497, ed. 1523: "So all the men of warre departed with *bag and baggage*, and went to saynt Macayre, wher ther was a good towne, and a stronge castell." And again, vol. ii. chap. xxiii. p. 59: "We haue with vs all our *bagges and baggages* . . . that we haue wonne by armes." There is a similar expression in the *Chronicles of Grey Friars*, Camd. Soc. No. liii., p. 47, date about 1500: "The kyngge gave them alle there lyffes and pardyned them to goo with *bagge and bagges*, and lent them upon a vij. score waggonns or more to carre ther stuffe."

S. J. H.

This famous phrase occurs in *The Worthy and Famous Voyage of Master Thomas Cavendish*, 1586, printed in 1589, and reprinted in vol. ii. of the *English Garner*, by E. Arber: "We landed three score men and took the town; out of which we drove about three hundred persons, which fled with *bag and baggage*."

WM. FREELOVE.

Bury St. Edmunds.

"WHERE THE BEE SUCKS THERE LURK I" (6th S. i. 108) is thus printed in Theobald's *Shakespeare*. The edition, 12mo., of 1767, printed for Woodfall and the booksellers generally, with Gravelot's plates, has it thus, and is, according to the title-page, printed *verbatim* from the 8vo. edition.

J. KNIGHT.

SIR THOMAS PLAYER (5th S. xii. 409, 433).—I am much obliged to NOMAD for his reply, but my object is to learn what arms were actually borne by Sir Thomas Player, and, if possible, his pedigree. F. P.

Sir Thomas Player is mentioned in Lambert's *History and Survey of London*, vol. ii. p. 93 :—

"On the 29th of October, 1675, when Sir Robert Viner entered into his mayoralty, his majesty honoured the corporation with his company at Guild-hall, and accepted the freedom of the city, in the chamberlain's office, from the hands of Sir Thomas Player, then chamberlain."

F. D.

Nottingham.

OLD SAYING (5th S. xi. 24, 155 ; xii. 418).—The motto given by MERVARD was never that of the family of Keith, Earl Marischal of Scotland. A reference to any Peerage will show that their motto was "Veritas vincit," and as such has always been borne by that ancient house. A. S. A.

Kincardine, Richmond, Surrey.

"DIVI-DIVI" (5th S. xii. 369, 496) is chiefly used by tanners. It is the dried pod of the *Casalpinia coriaria*, a tree or shrub indigenous to South America, growing to the height of twenty or thirty feet, and belonging to the natural order Leguminosæ. The pods are about three inches in length, of a rich dark brown colour, and curled up tightly, or twisted in the shape of the letter S. The Brazil-wood of commerce is furnished by another species of this genus, *Casalpinia crista*, and sapan by *Casalpinia sapan*. The import of divi-divi into England is almost confined to the port of Liverpool, and amounted in 1879 to about 1,700 tons, worth, say, 23,000*l*. F. HEPBURN.

Sutton.

"THE CHRONICLES OF THE KINGS OF ENGLAND" (5th S. xii. 188, 254, 275).—I have the *Chronicles* continued to the reign of George III., printed by Wilcockson, Preston, 1809 :—

"And, behold the sceptre continueth in George's hand, the crown is also on his head, and he sitteth on the throne of his majesty unto this day. Where that he may long continue, let us pray that his ministers be just, and his counsellors be wise, and his captains courageous, so shall he become the terror of France, and the wonder of Europe. Take away the wicked from before the king, and his throne shall be established in righteousness."

WM. FREELOVE.

Bury St. Edmunds.

GERAINT (5th S. xii. 148, 275).—If of Celtic origin, this name might translate *called* (Welsh *gwgraint*).

R. S. CHARNOCK.

Junior Garrick.

LUSEN (5th S. xii. 209, 294).—In Ogilby's *Road-book* (1712), Lewisham, described as "a straggling T(own) of seven F(urlongs), yet well furnished

with Inns, &c.," is spelt "Lewsham"; and in my remembrance of half a century or more ago, the pronunciation was identical, sounding as "Loose'am."

W. PHILLIPS.

FEMALE CHURCHWARDENS (5th S. xii. 409 ; 6th S. i. 43, 66).—I remember reading in a local paper that Miss Trafford, sister of the late Sir Thomas de Trafford, had to serve the office of churchwarden of the Old Church in Manchester, from some special liability (of residence I think), but I forget what. Being both a female and a Roman Catholic, she appointed a deputy. So, at least, the newspaper stated. P. P.

"ESOPUS" PRICES (6th S. i. 19, 45).—Esopus, in Ulster County, New York, was the name by which the present town of Kingston on the Hudson River was known to the early Dutch settlers of New Netherland. The *Ulster County Gazette* was published at Kingston. The rhythmic advertisers, Luther Andres & Co., had their store at Warsink (Wawarsing) in the same county, and of course the market prices of the commodities referred to, and which prevailed at Esopus (Kingston), were the prices at which they would barter their goods in exchange for the articles named. L.

New York, U.S.A.

TOOTHACHE (5th S. xi. 88, 515 ; xii. 178).—St. Apollonia can hardly claim a monopoly of sympathy with dental sufferers. We should not overlook St. Blaise, who was martyred under Licinius, and whose memory is honoured in the little town of St. Blazey in Cornwall. Black's *Guide* to that county says :—

"Candles were offered upon his altar, which were afterwards esteemed an infallible cure for the toothache and diseased cattle. The 3rd of February is consecrated to St. Blaise in the Church of England calendar, and it is duly kept as a holiday in St. Blazey. In the church there is a statue of the patron saint, but not the less are toothaches and sore throats common enough in the town which does so much honour to him."—P. 319.

GEO. L. APPERSON.

BIRTHS, MARRIAGES, AND DEATHS (5th S. xii. 385, 513).—I find I have done injustice to a deserving though much abused class of maidens by stating or implying that they are ashamed to announce their occupation with their marriage. Very often, indeed, a servant's wedding is not announced at all, even in the local paper ; but our excellent friend M. P., of Cumberland, has sent me a copy of the *Penrith Herald* for Dec. 6, 1879, in which, among the marriages, I find that of "Norval Atherton, stonemason, Foster Street, Penrith, to Barbara Irving, servant at the Agricultural Hotel, Penrith." Barbara, at least, is not ashamed of being a servant : she states her calling and omits her parentage. Is this a common thing in Cumberland ? I have been told, too, of another

maidservant, a Shropshire girl, who, when she was putting her wages into the Post Office Savings Bank, and the female clerk asked her, "Are you Mrs. or Miss?" had the courage to reply, "Neither, ma'am; I am a servant." A. J. M.

AUTHORS OF BOOKS WANTED (6th S. i. 77).—

Clubs of London.—Dr. Maginn, I have understood, was the author of this book.

The Five Nights of St. Alban.—The author was Mr. Battler, who had been in the 10th Hussars, but was cashiered for some quarrel with Col. Quentin, his commanding officer. J. How.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 77).—

"It's a very good world that we live in," &c.

I believe the authorship of these lines has baffled all searchers—at least, Mr. L. C. Gent says this of them in his *Familiar English Quotations*: "The authorship of this quaint aphoristic sentence is not traceable. The late Lord Lytton uses the lines as a motto on the title-page of the original edition of his play of *Money*, appending to them the words *Old Truthism*." FREDK. RULF.

"Here are sweet peas, on tip-toe for a flight," &c.

From a poem by Keats, having for title, "Places of nestling green for poets made," *Story of Rimini*.

T. MARTIN.

Miscellaneous.

NOTES ON BOOKS, &c.

Fifty Years of the English Constitution, 1830-1880. By Sheldon Amos, M.A., late Professor of Jurisprudence in University College, London. (Longmans & Co.)

THE name of Prof. Amos is in itself a pretty sufficient guarantee of the value of such a work as the present. It is true that the history of the English Constitution in its earlier stages has been treated too frequently from a lawyer's point of view, and too little from that of a large-minded historian, capable of sympathizing with the men of both parties in a great constitutional struggle. It is true also that the milder conflicts of our own day—just because they are those which we have passed through ourselves—are even a greater trial to a writer aiming at impartiality. But these remarks have comparatively little bearing on a work whose only object is to record and classify the results obtained during the last fifty years in the development of constitutional principles. These results are simply matter of fact, quite apart from individual or party bias; it is important, therefore, that they should be accessible in such a handy volume as the present; and no one is better qualified to be their exponent than Mr. Amos. It may, perhaps, be imagined that we live in times when the constitution itself neither undergoes, nor is likely to undergo, any very serious alteration; and happily the remark is strictly true. Old principles which have been definitely fixed after many a long struggle are not likely to be rashly set aside. But old principles continually admit of new questions as to their application; and it is in this that modern constitutional progress consists. An opinion is continually seen cropping up in various quarters that some one or other element of the constitution is gradually getting superannuated, and will ultimately be dispensed with. But such a view cannot possibly be shared by any careful student of the facts. Thus, as Mr. Amos informs us in one place, "in many respects the English monarchy has been of late years, in outward form at least, hedged, protected, and even magnified by legislation, rather than

infringed or diminished." Even the House of Lords, which in the year after the first Reform Bill no less a person than Macaulay regarded as "dying a natural death," has survived the period of its apparent impotence, and there are times, as Mr. Amos is distinctly of opinion, when it may give effective support to the Ministry against the other House. Indeed, the encroachments of the House of Lords in the case of money bills have been of late years characterized by Mr. Gladstone as such that they ought to be viewed with greater jealousy than they are. Not even in the most recent times does history give any countenance to an idea, which every one sees to be widely diffused among those who have not seriously studied the matter, that all the real power of the State is centred in the House of Commons. More truly, it is centred in the Ministry, and the most important subject of inquiry nowadays is the relations between the Ministry, the Crown, and the two Houses. Very few people, we suspect, are aware of the extraordinary variations which have been seen in those relations during the last fifty years; and those who desire to be informed of them cannot do better than secure Mr. Amos's volume.

M. Tullii Ciceronis de Officiis libri tres. With Introduction, Analysis, and Commentary by the Rev. Hubert A. Holden, M.A., LL.D., Head Master of Ipswich School, Third Edition. (Cambridge, University Press.)

DR. HOLDEN truly states that "Text, Analysis, and Commentary in this third edition have been again subjected to a thorough revision." It is now certainly the best edition extant. A sufficient apparatus of various readings is placed under the text, and a very careful summary in the margin. The Introduction (after Heine) and notes leave nothing to be desired in point of fulness, accuracy, and neatness; the typographical execution will satisfy the most fastidious eye. A careful index of twenty-four pages makes it easy to use the book as a storehouse of information on points of grammar, history, and philosophy.

For more than a century the Cambridge editions of Cicero's philosophical works (by John Davies) remained undisputed masters of the field. This edition of the Offices, Mr. Reid's Academics, Lælius, and Cato, with the forthcoming Pitt Press editions of the *De Finibus* and the *De Natura Deorum* will do much to maintain the study of Cicero's philosophy in Roger Ascham's university. Since Mommsen's violent attack it has been the fashion to disparage and neglect the greatest master of Latin prose; but those who know what part the Offices and Tusculans played in the revival of letters, and can appreciate the power of Stoic morality upon the greatest minds of the empire, will prize the Offices as one of the most instructive relics of antiquity. The "cases" discussed in illustration are among the best examples of Cicero's narrative style, and as such find a place in most books of extracts for beginners.

A few oversights may be pointed out. P. 147 (note on book i., § 4, l. 16), Demosthenes is "said to have given philosophy up for oratory at the advice of *Socrates*." Who can be the author of this anachronism? P. 153 (note on i., § 9, l. 16), for "§ 7 and 8" read "l. 19 and l. 24." P. 155, an extract of three lines is printed in two consecutive notes. P. 159 (note on i., § 19, l. 1), for "Caius" read *Gaius*. There was an amusing discussion on this matter some months ago in a weekly journal. P. 160 (note, *ibid.*, l. 3), read "ad Attic. xiv." (not iv.). P. 161 (note on i., § 21, l. 25), read *condicione*. P. 162 (note i., § 23, l. 16), "aut aliqua perturbatione" is translated "or any other emotion." In patristic Latin *aliquis* is often used in the sense of *ullus*, but in Cicero never. Translate "or an emotion of some kind."

J. E. B. M.

Hawthorne. By Henry James, Jun. (Macmillan & Co.) It may, perhaps, be fairly presumed that this memoir is due rather to the availability of the distinguished American who prepared it than to any pressing prominence of Hawthorne in the ranks of English men of letters. But the author of the *House of the Seven Gables* is nevertheless one of the half-dozen great imaginative writers of the United States; and, in any case, it is matter for congratulation that the task of sketching his life has fallen to Mr. James. Not only has he that experience of New England which, as he says, is indispensable to a proper appreciation of the subject, but his fine rather than forcible literary style is particularly suited to it. Here and there, indeed, we come upon a word too rudely savouring of the dictionary, but in no book, that we have recently read at all events, does one pause so frequently to note how precisely, with what a clear-sighted and nice sense of the value of the words, this or that paragraph is constructed. Mr. James attaches himself to the life rather than the books of Hawthorne, and leaves upon us a vivid impression at last of that shadow-loving, reticent, diffident personality, pre-occupied always in imagination with the hard theology and Puritanic doctrines of the first New Englanders. The pages which treat of Hawthorne's brief sojourn with the Brook Farm Transcendentalists are full of interest, especially the reference to Lauder's once famous friend, Margaret Fuller. The book is one that will send the reader to Hawthorne at once, if he does not already know him. We may note, *en passant*, that (if we rightly understand his words) Mr. James does not seem aware that Hawthorne's early novel of *Fanshawe* has been republished, and is, we are informed, to be found in the British Museum. (This has since been pointed out in other places, but we leave our notice as first written.)

Calendar of Documents relating to Ireland, preserved in the Public Record Office. Edited by H. S. Sweetman, B.A. Vol. III. (Published by Direction of the Master of the Rolls.)

THE future historian of Ireland will be grateful for the abridgment of labour secured by a printed summary of the contents of the Irish Record Office, but these calendars threaten to form a library of formidable proportions, for vol. iii. with its 668 pages covers a period of only seven years, 1285-92, although this is by no means an eventful period in Irish history. The increase in the bulk of these calendars is out of all proportion, for the first volume covered eighty years, 1171-1251, and the second volume thirty-four years, 1251-85, whilst the third volume is indisputably inferior to its predecessors in entries of historical interest.

Lightning Conductors, their History, Nature, and Mode of Application. By Richard Anderson, F.C.S., F.G.S. (Spon.)

To most folk lightning conductors are a profound mystery, and those who use them, in nine cases out of ten, walk as much by faith and as little by knowledge as did the Dean and Chapter of St. Paul's in 1814, when they set up a new cross on their spire, and in it put "multas reliquias sanctorum ad tuitionem campanilis et totius edificii sibi subjecti." A work, therefore, which tells us what a lightning conductor should be, and what it should not be, is welcome, even though the counsel it gives for special cases may be summed up in the Abernethian prescription, "Take advice." An interesting and fairly exhaustive history of the early investigations into the nature of electricity and lightning, and of the gradual spread and development of the system of protecting buildings first devised by Franklin, is given, followed by more technical matter, not the least instructive of which is the examination of many cases of buildings which

have been injured by lightning in spite of the presence of conductors. The ignorance of some of those whose business it is to advise on this subject is astonishing. The story of the Doncaster wisacre, who stuck a glass ball on the top of a spire under the impression that it would "repel" the lightning, is well known. The lightning took the liberty of correcting his error by knocking the steeple down. That was a long time ago, but even yet it is common for conductors to be put up with their efficacy carefully neutralized by passing them through glass insulators. The book contains some statistical tables and a very full bibliography of works bearing upon the subject, the compilation of which must have taken up much time and patience.

Lyra Apostolica. (Rivingtons.)

THE value of this compact and elegant little reprint is enhanced by a postscript to the original preface of 1836. It bears the well-known initials "J. H. N.," and gives a brief account of the first appearance of these poems, now so familiar to the lovers of the devotional muse.

SPECIAL interest attaches to Part IX. of Grove's *Dictionary of Music and Musicians*, for we now have the editor's most exhaustive life of Mendelssohn completed; that of Mozart is commenced in the present number.

MR. ELLIOT STOCK announces a series of *Early Reprints for English Readers*, edited by the Rev. Herbert E. Reynolds, Librarian of Exeter Cathedral; the first number will be from John Gerson. Mr. Stock is about to issue a reproduction of the *Ekkehard Basilike*, with an extended preface by Mr. Edward Scott, of the British Museum, and a fac-simile of the un mutilated frontispiece from the first edition.

MESSRS. LETTS, SON & Co. have sent us three maps, the first instalment of their *Popular Atlas*. The printing is so clear, and the colouring so good, that we are fain to express a hope that no unnecessary delay will be allowed to interpose before the speedy completion of such an admirable work.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

FRANK. RULE.—No objection certainly; but in "Authors of Quotations Wanted" it is invariably omitted to save space.

UNEDA (Philadelphia).—"His own conviction" would have been correct, that pronoun being used indifferently.

H. F. W.—A short story entitled "Not in the Programme" appeared in *One and All* for Dec. 27, 1879.

ALFRED CHARLES JONAS.—The fact is well known to all students of Pope.

C. D.—Arthur, first and last Lord Ranelagh of the name of Cole, was twice married, but died *s. p.*

G. S. B.—Not suitable.

J. M. (Ardwick).—Declined with thanks.

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LONDON, SATURDAY, FEBRUARY 14, 1880.

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Notes.

ST. VALENTINE'S DAY.

As observed in this country this is, in all probability, a festival inherited from the Romans, but fathered upon St. Valentine in the earlier ages of the Church, in order to Christianize it. Poor St. Valentine! it is indeed curious that he should have been handed down to posterity as the patron saint of those rites to which during his lifetime he so strongly objected. As an additional insult to his memory, his name has been given to those lace-edged missives and anonymous verses, the manufacture of which has become a great branch of trade. In days gone by, however, these were unknown, but in their stead expensive presents were sent, which not unfrequently were of the greatest value.

It would be impossible to give a detailed account of all the practices that have been made to do honour to St. Valentine, these having varied at different times and places. In that interesting record of domestic life in England in the reign of Charles II., Pepys's *Diary*, we have some amusing illustrations of the customs connected with this day. It would appear that in his time it was customary to draw for valentines, for he notes how, on one occasion, he drew his own wife, and had to

make her a present of the value of 5*l*. When a lady drew a valentine, a gentleman so drawn would have been deemed shabby if he did not accept the honour and responsibility. Among the customs that have long ago fallen into disuse was one observed in Kent, where the girls burnt a figure called the "holly boy," and the boys an "ivy girl." In Derbyshire there were several customs, called "valentine dealing," "looking through the keyhole," and "sweeping the girls." In Northamptonshire young people were in the habit of "catching" their parents, which was nothing more than a keen contest as to who should utter the words "Good morrow, valentine," before they were spoken to on St. Valentine's morning. In Norfolk it is still customary for children to go from house to house, begging for contributions, saying:—

"God bless the baker.
If you will be the giver,
I will be the taker."

At Duxford, in Cambridgeshire, until quite recently, the custom of "valentining" was practised. Young people went in a body round to the parsonage and farmhouses, singing:—

"Ourl you looks as I do mine,
Two before and three behind.
So good morning, valentine."

Hurra! hurra!"

They started about nine o'clock in the morning, as after noon their singing was not acknowledged. St. Valentine's Day is alluded to by Shakespeare and by Chaucer, and also by the poet Lydgate, the Monk of Bury (who died in 1440). One of the earliest known writers of valentines was Charles, Duke of Orleans, who was taken prisoner at Agincourt. According to the old customs of France, the *valentin* was a movable feast, namely, the First Sunday in Lent, called also "Dominica de Brandonibus," because, says Du Cange, boys used to carry about lighted torches or brandons on that day.

DR. SAMUEL PARR.

I am indebted to Col. Heber Drury, of Brighton, for the following copy of a letter from Dr. Samuel Parr to Col. Drury's father, the Rev. H. Drury, of Harrow. The letter is dated July 12, 1807, and as, says Col. Drury, "it is a characteristic specimen of Dr. Parr's epistolary style, and contains allusions to several literary men of the period," it may interest readers of "N. & Q." :—

"Dear Sir,—The contents of your letter are so interesting to Mr. Roscoe, and the stile [*sic*] so animated, that I could not do better than enclose it to Liverpool, accompanied by a short and pithy recommendation. I wish you a pleasant tour to the Lakes, and I am sure that you will be charmed with the unaffected manners and literary conversation of Mr. Roscoe. Do not fail to inspect the libraries at Liverpool, and do homage to the

* W. Roscoe, author of the *Life of Leo X.* and other works.

zeal of my friend in promoting the intellectual and moral improvement of his neighbours.

"Great is my joy of the account you give of Lowndes's progress. I wish him to collect information from the best verbal critics. But I shall instruct him to follow the example of Markland^b and your excellent grandfather^c in despising and shunning the barbarous phraseology of the 'Parrots,' as George of Eton^d was wont to call them.

"What a strange fatality beset the editors of Aristophanes! Kuster apostatized from Protestantism to the Church of Rome. Bergler exchanged the Cross for the Crescent. Brunnck turned his back upon all religion.

"I thank you for your enquiries about the vindication of Bentley.^e The book seems to me to be worth republication, and I have desired Mr. Butler,^f of Shrewsbury, to search for Stanley's^g papers among our Cambridge κειμήλια. I hope that all my trade at Harrow are subscribers to Kydd's *Homers*. I procured for him an uncollated MS. of the *Iliad* from Mr. Coke's collection, and the other day the roguish agent of some roguish scholars endeavoured to filch it under a false pretence. The Vandal was defeated, not by Kydd, for his panic would have overcome his discretion, but by the acuteness and firmness of Mrs. Kydd, who verified what Medea says of herself, Νῦν δ'ὧν ἐθύνηχας, and confuted for once the sharp mark on her sex—

Κακῶν δὲ παντῶν τεκτόνες σοφώταται.

The MS. escaped, and Kydd's heart is at rest.

"Accept my best thanks for your kind offer to contribute to my Bells. I have told Dr. Butler to send me five pounds as your joint contribution, and if our resources should be ultimately scanty, I shall levy a second but a lighter tax on your friendship.

"While you are at the Lakes enquire after a Mr. Walter Landor. He is a scholar and a man of science, so you will be pleased with each other. He sets off next week, and my hope is that you will meet somewhere or other, or somehow or other. I stay here till the end of August, and if you can take Hatton on your way do not deprive me of the satisfaction of seeing you at my parsonage. My library is in some disorder, for more than 200 of my best Greek books are now with a binder at Birmingham. Landor, I should tell you, called some time ago on Dr. Drury^h in Devonshire, and was much

^b Jeremiah Markland, born 1693, died 1776, editor of several plays of Euripides and the *Silve* of Statius.

^c Benjamin Heath, Esq., LL.D., one of the first classical scholars of his age. His *Notes in Tragicos Græcos* and *Revel of Shakespeare's Text* are well known. Dr. Drury, Head Master of Harrow, married his youngest daughter.

^d Dr. George Heath, Head Master of Eton and Canon of Windsor.

^e Richard Bentley, the eminent critic and classical scholar.

^f Samuel Butler, Head Master of Shrewsbury School, and subsequently Bishop of Lichfield.

^g T. Stanley, commentator on Æschylus. Dr. Butler edited the Greek dramatist with his own and Stanley's notes, in eight volumes octavo.

^h The Rev. Joseph Drury, D.D., was, in 1785, elected Head Master of Harrow when only thirty-six years of age. A letter of his in Moore's *Life of Byron* (vol. i. p. 50, third ed.) shows the impressions which "his early intercourse with the young noble" had on him; although indications of any genius in Byron were perceptible to few besides. Dr. Drury retired in 1805 to his little estate of Cockwood, in the parish of Dawlish, where he died on Jan. 9, 1834. He was Prebend of Dulstingcote (dio. Wells), and grandfather of my friend Col. Heber Drury, late of the H.E.I.C.S.

pleased with his reception. Pray give my best compliments and best wishes to Dr. Butler and Mr. Evans. Tell Lowndesⁱ that I have received his letter, and shall welcome him very heartily on the 29th of July.

"I am, dear sir, your very faithful well-wishing and very respectful obedient servant,

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

A. H. HALLAM ON THE STAGE.

Mr. R. H. Shepherd, in his *Tennysonian*, alludes to the private theatricals at Cambridge fifty years ago, and to the performance of *Much Ado about Nothing*, in which Mr. J. M. Kemble, of whom Tennyson prophesied that he would be

"A latter Luther, and a soldier priest,"

performed the part of Dogberry, and A. H. Hallam, over whose ethereal eyes there was "the bar of Michael Angelo," that of Verges. Turning over some papers the other day I came upon the epilogue and cast of the characters. I am told that it is rather rare; therefore it may be of interest to lovers of Tennyson, perhaps to some besides. It is as follows:—

"Epilogue to Shakspeare's Comedy of *Much Ado about Nothing*. Performed Friday, 19th March, 1830, and printed at the request of the Performers. Cambridge, Printed by James Hodson, Trinity Street. 1830.

Cast of the Characters.

Don Pedro	...	...	...	E. Ellice.
Don John	...	...	...	R. W. Blane.
Leonato	...	...	...	A. FitzRoy.
Claudio	...	...	...	R. Monteith.
Benedick	...	...	...	S. A. O'Brien.
Antonio	...	...	...	H. Arundell.
Borachio	...	...	...	H. Moore.
Conrade	...	...	...	J. H. Preston.
Frar	...	...	...	E. B. G. Warburton.
Dogberry	...	...	...	J. M. Kemble.
Verges	...	...	...	A. H. Hallam.
Seacoal	...	...	...	J. B. Bowes.
Ostake	...	...	...	E. Bruce.
Sexton	...	...	...	C. Vandeleur.
Hero	...	...	...	C. L. Kirwan.
Beatrice	...	...	...	R. M. Milnes.
Ursula	...	...	...	E. H. Bunbury.
Margaret	...	...	...	H. Clarke.

Stage Manager ... R. M. Milnes.

Epilogue.

Before our corps their scenic task renew—
Gentles—I would a word or two with you—
And fear not—Benedick forgets to sneer,
When he remembers he is acting—here—
And Beatrice, your graces to obtain,
Anxiously doffs 'her Ladyship Disdain.'

[Looking at Beat.]

Some weeks ago we tortured every ear
With the trite nonsense of a scribbling peer—"—
To-night we dare the opposite extreme,
And Shakspeare, *Nature's noble*, is our theme:
But chance if *then* we sank our shaft too low,
To-night we aim too high—well—be it so—

ⁱ W. Lowndes, author of the *Bibliographer's Manual*.
* *The Follies of Fashion*, by Lord Glengall.

Our cause is good—and it may claim some praise,
To have restored the forms of Shakspeare's days;

[*Pointing to the Ladies.*]

When the men-ladies, as their parts might fall,
Were taught to trip and simper and 'speak small'—
And, when delayed, th' impatient Monarch raved,
Th' excuse was—'Sire, the Queen is not yet shaved.'
'Twas thus we chose to act—the risk to run—
Our will has triumphed—and the play is done—
No power has tightened the scholastic rein,
And gate-bill thunders have been hurled in vain—
What if we thus our unchecked course pursue,
Who dares to tell us what we may not do?
Why may we not in living truth upraise,
The masquing merriments of antient days?
Why may we not, at no far moment, see
Juliet M.A., and Romeo D.D.?
Then shall the witches dance—or Cæsar fall
Stabbed by his Brutus, in a college hall.
Then in most tender converse shall be seen,
An amorous Proctor and an ogling Dean—
While Heads of Houses don the gamson gear,
And * * * * * make a grand *début* in Lear!
Some short time more—the Drama shall replace
Euclid's grim frown, and Algebra's lean face,
And they who, lusting after laurels, now
Gaze with such rapture on a curvè's cold brow—
Or who in deference to a Father's word,
Pay forced addresses to an ugly surd—
Shall find, within our Drama's golden store,
Garlands to win and beauty to adore.

'You're going out in honours—my dear fellow?'
'Yes—I shall take my Master's in Othello.'
'And I, more humble, for my Senior Op.'
In Charles the second—take up Captain Copp.—
'What, you not passed?'—'No, for the rascals say
I acted well—but, did not know the play.'
'Hamlet—the Senior Wrangler,—the Buffoon
In Twelfth Night—second,—Cato—Wooden Spoon.'

Are these the phantoms of a stage-sick brain?
Well, we have other hopes not quite so vain.
Tho' some, full sated with collegiate lore,
May tread these boards, or shift these scenes, no more—
Tho' all of us too soon may actors be
On wider stage, with sadder scenery—
Still other Tyro's shall give utterance here,
New hands applaud them and new voices cheer;
And fan to flame the fire we humbly lit—
The simple exercise of harmless wit—
While fresh rewards, each rising genius hail,
Till Time itself—or Trinity shall fail.

But ere our artless pageant disappear,
We ask one boon—if in some after year,
In evening hours, your eye should chance to light
On any name you recognised to-night—
On some brief record of their mortal lot—
Married or murdered, ruined, or what not?
While natural thought returns upon its track
Just pause, and murmur ere you call it back,
With pleasant memory, sipping the liqueur—
'Yes, yes, he was a Cambridge Amateur.'

It may be worth while to note that the punctuation, freely queried by the press reader, reproduces the original. D. B. BRIGHTWELL.

HAMLET MARSHALL, D.D.—I am desirous of learning something of this well-known divine, and of ascertaining to what family of Lincolnshire Mar-

shalls he belonged. He was parson of Odiham, co. Southampton, in 1622. He married, at St. Augustine and St. Faith's, London, Nov. 19, 1622, Sarah Gudson of St. Christopher's by the Exchange. He was precentor of Lincoln Cathedral (in which he was buried), and was collated prebendary of South Scarle, June 10, 1632 (*Le Neve's Fasti*, ed. Hardy, ii. 207). His will, in which he is described as "of the Close, Lincoln, Doctor of Divinity," is dated July, 1652, and is nuncupative. He devises land in Lincoln to his daughter and heir; house he lives in to his nephew Hamlet Joyce, who lived with him; residue to wife. Administration was granted to her by P.C.C. as Sarah Marshall, Sept. 26, 1653 (Brent, 207). Her will, as Sarah Marshall, of the Close, Lincoln, is dated Sept. 15, 1666. If she dies in Lincoln to be buried by late husband, Dr. Hamlet Marshall, in the cathedral there. She leaves leases of houses in the parish of St. Olave, Southwarke, to brothers John and Nicholas Joyce. Gives silver communion plate to South Scarle Church, near Newark. Mentions several relatives named Joyce, Skelton, and Magginson. Proved in P.C.C. Nov. 3, 1666 (Mico, 167).

Hamlet Marshall was a Royalist, and compounded. I gather the following from the Royalist Composition papers in the Public Record Office, second series, xli. 797-801: Hamlet Marshall, doctor in divinity. His delinquency that he resided in the king's garrison. He petitioned May 1, 1649. Lands at and near Lincoln and in parish of St. Olave, Southwarke. Whole value 56l. 9s. before the wars. He compounded at one third, viz., 146l. His father, of the same Christian name, was prebendary of All Saints' in Hungate, in Lincoln Cathedral, installed May 15, 1596, and was succeeded in that dignity by William Covell, Sept. 22, 1612 (*Le Neve's Fasti*, ed. Hardy, ii. 101). His will, as "Hamlet Marshall, of Stanton juxta Langworth, co. Lincoln, clark," is dated Oct. 12, 1611. To be buried in the chancel or quier of the parish church of Stanton. Mentions Joane my wife. 100 marks among all my grandchildren when they come of age. To god-child Hamlet Pickerin, 10l. Elizabeth Osney. To my daughter Alice Hudleston, 6l. 13s. 4d. To my daughter Isabell Kingstone, 6l. 13s. 4d. Mentions also Mr. John Duncalfe, clerk, and Hamlet Duncalfe, his son. Mr. William Sanderson. Dr. and Mrs. Parker. John Parker. John Redferne. Mr. Samuel Houghton. Unto my son Hamlett Marshall, clark, the advowson, &c., of the vicarage of Legabie; said son to present Mr. John Duncalfe, clerk, immediately after my decease; he to resign his present vicarage to the dean and chapter, to the use of Richard Pharum, clark. Poor of Scootherne. My son Marshall his wife. Son Hamlet Marshall to be sole executor. Thomas Twell (Twells, Tivell?) and

Francis Johnson supervisors. Proved by said executor, March 13, 1613, in P.C.C. (Laws, 66). His wife Joane must have died about the same time as he did, for I find her administration in P.C.C., dated March 21, 1613/4, as of the city of Lincoln, widow, to (her son) Hamlett Marshall, clerk, vicar of Christchurch, Newgate.

That there were other members of this family who had the peculiar Christian name Hamlet, and are therefore probably related to these persons, I learn from the index to the wills in the Consistory Court at Lincoln, where I find Hamlet Marshall of Stainton, will 1612, folio 291, and Hamlett Marshall of Bamber, will 1661, folio 365. The will of Hamlett Marshall of Thornton was proved in 1719.

GEORGE W. MARSHALL.

60, Onslow Gardens, S.W.

"SOLAMEN MISERIS SOCIOS HABUISSE DOLORIS," &c.—This well-known line has been inquired for from time to time in "N. & Q.," but the source of it has not been ascertained. It appears, so far as I have learnt, in three different forms. The first is, "Solamen miseris socios habuisse malorum." This occurs in M. Neander's *Ethice vetus et sapiens veterum Latinorum sapientum*, Lips., 1590, p. 411. The second is, "Solamen miseris socios habuisse doloris." It is so inserted in the index to Winterton's *Poeta Minores Græci*, Cambr., 1652, the reference being to a fragment of Timocles, in which there are these lines:—

παραψυχὰς οὖν φροντίζων ἀνέυρατο
ταύτας· ὁ γὰρ νοῦς τῶν ἰδίων λήθην λαβὼν
πρὸς ἀλλοτρίῳ ψυχαγωγῆσθαι πάθει
μεθ' ἡδονῆς ἀπῆλθε παιδευθεὶς θ' ἄμα.

There are translations of these lines in collections by Hertel, Basil, 1660, p. 653, and H. Stephens, 1569, p. 450, but in neither of these is there any resemblance to the line itself. It occurs also in this second form in the *Index Poeticus*, Lond., 1695, s.v. "Consolatio," but there is no clue to the authorship of the line in the places to which reference is made. The third is, "Solamen miserum socios habuisse malorum." This occurs in M. O. W. Schonheim's *Proverbia Illustrata et Applicata in Usum Juventutis*, Lips., 1728, p. 227. It is very possible that the line is one of the ἀδόξοτα which cannot be traced to any particular author, but which have traditionally descended, and have been inserted in collections of commonplaces. I have not been able to see Neander nor Schonheim, and the references to them are from W. Binder's *Nov. Thes. Adag. Lat.*, Stutt., 1866.

The sentiment is expressed by Seneca in his *Consolatio ad Polybium*, c. xxxi.: "Est autem hoc ipsum solatii loco, inter multos dolorem suum dividere: qui quia dispensatur inter plures exigua debet apud te parte subsidere." Thucydides speaks of a Greek proverb to the same effect: καὶ μὴν ἡ

ἄλλη αἰκία καὶ ἡ ἰσομοῖρα τῶν κακῶν, ἔχουσα τινα ὁμωσ, τὸ μετὰ πολλῶν, κοῦφισιν (lib. vii. 75, 6), which Dr. Arnold (note, *ibid.*) translates: "Their disgrace, though it had notwithstanding some alleviation in their sufferings being equally shared, the alleviation, namely, expressed in the common saying, 'that they were endured in company,'" &c.

But a still earlier instance of this sentiment is in the story which Valerius Maximus relates of Solon (lib. vii. cap. ii. ext. § 3), of whom he says that, when he saw one of his friends oppressed with grief, he led him to the citadel and bade him look upon the houses which were below on every side, and think of the ills which were the lot of the past and present and future inhabitants of them all, and then cease to lament the sorrows of human life as peculiar to himself.

The expression of Electra may also be remembered, which Porson translates thus: "For I am no longer able by myself to draw up the weight of grief which is in the opposite scale" (Soph., *Electr.*, 119-20).

At a later period there is this variation of expression in reference to the sentiment, in the chorus of the fourth act of the *Troades* of Seneca:—

"Dulce morienti populus dolentum,
Dulce lamentis resonare gentes.
Lentius luctus lacrimæque mordent,
Turba quas fletu similis frequentat.
Semper, ah, semper dolor est malignus:
Gaudet in multis sua fata mitti,
Seque non solum placuisse penæ.
Ferre quam sortem patiuntur omnes,
Nemo recusat."

ED. MARSHALL.

[See "N. & Q.," 1st S. viii. 272; 2nd S. i. 57, 101; 4th S. x. 430; 5th S. iv. 365, 400.]

"PROMPTORIUM PARVULORUM."—I have lately had occasion to use Mr. Way's admirable edition of this work very frequently, and to study it rather closely. The more I used it the more I wondered at its marvellous accuracy, as well as the wide learning of the editor. There are, however, a few slips in the work, and the following list will show those which I have noticed in the first part of the volume:—Introduct., p. liii, l. 5, after "1468" add "16th December"; l. 7, for "Latin" read "English and Latin." P. 8, col. 2, l. 13, for "flownyge" read "flowynge"; and in note 4, ll. 1 and 4 of the verses, for "remue" read "reuma." P. 28, note 5, for "pizan" read "pizan." P. 29, note 4, the quotation is from the *Ortus Vocabulorum*. P. 97, transpose notes 4 and 5. P. 105, note 1, l. 8, for "A crowde, corus lira; Corista, qui vel que capit in eo" read "A crowde, corus sine h litera; Corista qui vel que canit in eo." Mr. Way apparently read "sine" for "sine" and "lira" for "lira." Lord Monson's MS., which is now before me, is plain enough; but even if there could be any doubt on the point, that the correct reading is as

I have given, it is proved by the second copy of the Catholicon, MS. Addit. 15,562, which has "*Corus sine aspiracione*," &c. P. 133, the quotation from the *Medulla*, as given in note 4 of p. 132 and note 4, p. 133 do not agree, probably they are from different MSS. P. 137, note 4, for "elfadyr" read "eldfadyr." P. 157, col. 1, for "Frmmerye" read "Fermerye." P. 303, col. 2, for "Lyyf, holy" read "Lyyf-holy." This slip was pointed out by Prof. Skeat in his note to *P. Plowman*, C. x. 195.

S. J. H.

**A MODERN SUCCESSOR TO COMMODORE TRUN-
NION.**—Those who remember the famous occupants of the "Garrison" in *Peregrine Pickle* may be interested in the following extract from a leading article in the *Standard* of the 7th inst., with regard to a gentleman now deceased:—

"He lived in an old mansion surrounded by a high wall, in which he preserved military discipline as if it were a garrison in a state of siege, firing signal guns at regular hours, and otherwise behaving as if he believed his life in danger. His bed was decorated with black bear-plumes and human skulls, which, he said, reminded him each night of the eternity he had to expect. He believed, or professed to believe, in the transmigration of souls, and treated his dogs as if they were inarticulate human beings, honouring them with the ceremony of Christian sepulture, and leaving to the survivors among them legacies, in trust, under his will. In all other respects he was a shrewd man of the world, a gentleman, an accomplished scholar, and fitted to mix in any society."

In *Macmillan's Magazines* for July, 1873, there was a somewhat similar account of a Hertfordshire worthy, Capt. Hinde, who lived in an old-fashioned country house called Preston Castle, and was supposed to be the real original of My Uncle Toby in *Tristram Shandy*, although Sterne has been accused of copying in this instance from Smollett. The above extract shows, however, that real life can produce more than one of these eccentric characters.

R.

PEDIGREES NOT IN MARSHALL'S "GENEALOGIST'S GUIDE."—If all persons who come across pedigrees not indexed in this valuable book would send references to them to "N. & Q.," possessors of the work could note them in their copies, and the compiler would be informed of them for use in a second edition. Here are some to begin with. In a *Memoir of Gabriel Goodman, Dean of Westminster*, &c., by Rev. Rich. Newcome, M.A. (printed by R. Jones, at the Taliesin Press, Ruthin, 1825), the following pedigrees (parts of one large tabular pedigree) are given in Appendix S.: Banks of Corfe Castle, Chambers of Llewini, Goodman of Ruthin, Jones of Celligynan, Lewis of Llanfihangel, Lloyd of Rhydriell, Mostyn of Segwyd, Parry of Kemerton, Price of Llwyn-yn, Salusbury of Rûg, Stapleton of Rotherfield Greys, Thelwall of Plas y Ward, Thelwall of Cefn Coch, Thomas of Coed

Helen, Wynn of Maes y Coed, Wynn of Plas Llanefydd.

In *Collections for a Genealogy of Henzey, Tyttery, and Tysack*, by H. S. Grazebrook (Stourbridge, printed for the author by J. T. Ford, 1877), the following pedigrees (in narrative form) occur: Addenbroke of Oldswinford, p. 32, note; Bate of Stourbridge, p. 64; Brettell of Stourbridge, p. 69; Buchanan, p. 50; Cardale of Dudley, p. 55; Dixon of Dudley, p. 45; Godwin of Abbot's Bromley, p. 41; Henzey of Amblecote, p. 32; Hill of Dennis, p. 69; Homfray of Penline Castle, p. 52, note; Jervis, p. 47; Jeston of Oldswinford, p. 56; Littlewood of Amblecote, p. 66; Pidcock of the Platts, p. 80.

All the pedigrees mentioned in this note have the required three generations of descent in the male line; but is not this qualification too low?

VIGORN.

Clent, Stourbridge.

THE SEVEN NAMES OF OUR LORD.—The expression "for his nameys seuen" occurs in the *Romance of Guy of Warwick* (edited for the E. E. Text Society by Prof. Zupitza), at ll. 2882 and 11973, and the editor says, "I do not know what seven names are meant." A friend has kindly supplied me with the following explanation, which I have no doubt is correct. By the "names seven" may possibly be meant the names given to our Lord in the seven Greater Antiphons sung at Vespers from the 17th to the 23rd of December, which can be found in the Roman Breviary or in a Vespers, viz., "O Sapientia," &c. The expression "for his names seven" also occurs in the *Life of St. Alexius*, 34/306 Laud i. MS., edited with *Adam Davys's Dreams* for the E. E. Text Society by Mr. Furnivall.

F. J. V.

[In the Calendar of the Book of Common Prayer the title of the first of these Antiphons is printed under its proper day in the pre-Reformation ritual, and the substance of them is embodied in Hymn 49, A. and M. Revised.]

TOM BROWN.—In *Blackwood* for February, the writer of a very able review of Dr. Hill Burton's *Reign of Queen Anne* professes entire ignorance of the clever scapegrace known in literature as Tom Brown. He speaks of him as "an unknown worthy, who might be Dr. Burton's own invention, so new is he to our ears at least." Surely the author of the famous epigram

"I do not love thee, Dr. Fell,
The reason why I cannot tell," &c.

is not quite such a *nominis umbra* as a statement of this kind would seem to indicate. He is a satirist of a high order. He died in 1704, "and was buried in the cloisters of Westminster Abbey, near the remains of Mrs. Behn, with whom he was intimate in her lifetime." His *Quaker's Grace* is a prose *Holy Willie's Prayer*, and in the *Satire*

upon an Ignorant Quack there are strokes not unworthy to rank with some of the best in *Death and Dr. Hornbook*. One readily thinks, too, of another famous satire when reading Brown's *Comical Panegyric on a Louse*. His *Letters from the Dead to the Living* are a mine of pungent wit and racy mirth. Over and above all these things there are his plays, which even modern readers (with competent discernment) might look into with profit. I possess a little volume entitled *The Beauties of Tom Brown*, with a life by C. H. Wilson of the Inner Temple. It was printed in London, in 1808, for T. and R. Hughes and others, the printer being L. Harrison, 379, Strand. I should like to know whether it is rare.

THOMAS BAYNE.

CELTIC LITERATURE.—In a recent notice in the *Times* of some old romances from the Celtic, the critic, after referring to "the author's taste and literary talent," adds, "We use the word 'author' advisedly instead of translator or compiler, because we doubt not there is much in his method of arrangement," &c. He then adds that "to those who know how resolutely Dr. Johnson ventured to deny the existence of written Erse, it will be a surprise to hear of 'a great body of [ancient] manuscript literature.'"

There are two points in the above worthy of remark. Though it would be unreasonable to expect critics, or any writers, to be experts on all subjects, it might be expected that most literary men had at least heard of such a remarkable publication as the *Rerum Hibernicarum Scriptores Veteres*, from the MSS. at Stowe, which Sir James Mackintosh and others pronounced one of the most splendid of modern times, or Dr. O'Donovan's *Four Masters*, not to speak of Miss Brooke's *Reliques* or Hardiman's *Irish Minstrelsy*.

But what is even more remarkable is the reference to what Dr. Johnson said, or, rather, to what he did not say. What Johnson said was that the Highland Gaelic was an unwritten language; but in the same breath he added that the Welsh and Irish were cultivated languages.

Any one may see in Keating's *History of Ireland* a summary of many of the poems and romances, a number of which still exist in MS. at Trinity College, Dublin, and elsewhere. Among others was the copy of the Four Gospels attributed to St. Columba, and remarkable for the beauty of its penmanship and illumination, stolen some years ago from the library of Trinity College, but whether since recovered I am not aware.

H. R. M.

ARM-IN-ARM.—In the interesting letter reproduced by MR. HENDRIKS (*ante*, p. 51), Ephraim Chambers refers to French men and women walking arm-in-arm. In my time this was looked upon in France as a kind of social in-

decency and a ridiculous habit of Englishmen and Englishwomen. Now the French fashion of not walking arm-in-arm has prevailed for some time in England. Drinking light-beer in hot countries is a new story as well as an old one. There is no doubt Chambers was quite right about the absence of a scattered population. It is a well-known fact not only there, but in many other countries, arising from political and social causes. In countries in Europe where there were scattered houses there were castles or moated farms, as many of us have seen.

HYDE CLARKE.

A WEDDING BANQUET IN 1767.—The following curious account of a wedding banquet in 1767, may be allowed to follow suit on those of a Roman banquet (5th S. xii. 506), and of an English banquet (*ante*, p. 32). The extract is copied from the *Nottingham Journal*, Sept. 26, 1767. It will be noticed that it corroborates what has lately been referred to in "N. & Q.," viz., the singular custom of making characteristic remarks on occasions of this sort. I should be greatly obliged if any of your readers would give me some information respecting the family of the "titled chimney-sweeper," the founder of the feast and brother of the bride:

"We hear from Newark that last Tuesday Mr. Richard Ives of that place was married to Miss Polly Gilbert, sister to Sir Charles Gilbert, Chimney-Sweeper there: Eighteen Maidens in white attended the Bride to Church. The Nuptials were celebrated at Sir Charles's House in Barnby-gate, where a costly dinner was provided, and the company, consisting of Eighty persons of both sex, dined on the following articles: A large Buttock and Sirloin of Beef weighing five Stone; Two Hams and Eight Couple of Fowls; Three Geese and two Pecks of Apples made into sauce; a Leg and Shoulder of Mutton; a Loin of Veal; Two Couple of Rabbits; Eight baked Plumb and four Rice Puddings; four Hunting Puddings; Ten dozen of Cheese Cakes; Ten dozen of Tarts; and Ten dozen of French Rolls. The Bride-Cake, which was made at Grantham, cost a Guinea. The Bridgroom is a sober Man of small Fortune, and the Bride an agreeable young Lady of unknown Fortune."

F. D.

Nottingham.

FÉNELON.—It is perhaps worth noting that almost whenever the name of Fénelon occurs casually in English print it is misspelled Fénelon; and I think I may add that the good archbishop's name rarely leaves an Englishman's lips without the double accent.

HENRY ATTWELL.

Barnes.

BOOKS NOT IN THE BRITISH MUSEUM (see "N. & Q.," 5th S. xii. 245, 266, 286, 306, 366, 426, 445; 6th S. i. 114).—*Illustrations of the History of Aberdeen and Banffshire*, Aberdeen, 1843, &c., 4to., Spalding Club. The first three volumes only in the British Museum, elegantly bound and gilt edged, but well-nigh useless, as the last volume of the series contains the index.

The series was completed some years ago, and the Spalding Club no longer exists. C. S. K.
Kensington, W.

A SERMON BY THE REV. P. BRONTË.—I have in my possession a magazine of January, 1825, containing "A Sermon Preached in Haworth Church, Yorkshire, September 12th, 1824, in reference to an Earthquake, and remarkable Eruption of Mud and Water, which had taken place ten days before in that Chapelry," signed P. Brontë, Incumbent of Haworth. I am not aware that the sermon has appeared elsewhere, and should therefore be glad to lend the volume to any one interested in the Brontë family.

DEFNIEL.

Plymouth.

PANTOMIME: SCHOOL BOARD INSPECTOR.—From this season dates his succession to the pantomimic hierarchy lost by the parish beadle and so largely enjoyed by the policeman. H. O.

JOHN DAY.—Would you kindly allow me to mention in the columns of "N. & Q." that I intend to publish, by subscription, the six plays of John Day? I shall be happy to forward particulars to any of your readers. A. H. BULLEN.

3, Clifton Gardens, Cliftonville, Margate.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

POPE AS A DRAUGHTSMAN.—There is a frontispiece to Knapton's edition of Pope's *Essay on Man*, 1748, which, according to the "Advertisement," "was design'd and drawn by Mr. Pope himself." It represents "the Vanity of human Glory, in the false pursuits after Happiness." A shattered statue has fallen from its pedestal, which is inscribed "Viro immortalis," and the fragments litter the foreground. A monumental structure behind, lettered "Sic transit gloria mundi," is surmounted by a skull crowned with bays, an extinguished candle, and a cobweb; lower down, on a ledge, are a music-book and broken flageolet. A truncated column at the back bears the words "Capitoli immobile saxum"; a ruin, "Roma æterna." In front of these last is a figure thus described in the "Advertisement":—

"Nor is there less expression in the bearded Philosopher sitting by a fountain running to waste [it pours from a lion's mask at his side], and blowing up bubbles with a straw from a small portion of water taken out of it, in a dirty dish; admirably representing the vain business of School-Philosophy, that, with a little artificial logic, sits inventing airy arguments in support of false science, while the human Understanding at large is suffered to lie waste and uncultivated."

The plate has no engraver's name; but on a little slab, in the left corner, is "A. POPE inv." Underneath the plate line is a couplet, and "Published by J. & P. Knapton, Feb. 6th, 1744." The whole, it will be seen, has certain affinities with Hogarth's later print of *The Bathos*, 1764; indeed it is included in the Forster volume of Hogarth prints at South Kensington. It would be interesting to have some further particulars respecting it. Perhaps F. G., or some other contributor of "N. & Q.," can supply them?

AUSTIN DOBSON.

A FOLIO EDITION OF SHAKESPEARE WANTED.—Dr. Severn, in his edition of the *Diary* of John Ward, Vicar of Stratford-on-Avon in the seventeenth century, says (p. 33):—

"In a copy of the folio edition of Shakespeare, formerly in the possession of the Rev. J. Ward, 'W. Shakespeare' is written on a slip of paper pasted in, probably a genuine autograph obtained by Mr. Ward."

Can any one tell me the present locality of this volume? J. O. HALLIWELL-PHILLIPS.

THE UNIVERSE compared with "an infinite sphere, the centre of which is everywhere, and the circumference nowhere."—There is a well-known passage in Pascal's *Thoughts* in which this comparison occurs. M. Havet has traced this idea through Rabelais, Gerson, Vincent de Beauvais, and others up to Empedocles. The same simile, however, is employed by Caryl in his *Commentary on Job*, and by Henry Church in his treatise on *God and Man*. As the former of these was published 1644-1666, and the latter in 1637, while the first edition of Pascal was not printed until 1669, from whom did they obtain it? M. Havet supposes that there may have been some collection of sayings of the ancient philosophers current in the fourteenth and fifteenth centuries which has since been lost. Can some reader of "N. & Q." throw any light upon this question?

G. S.

CARDINAL NEWMAN will (D.V.) enter his eightieth year on the 21st of the present month. He was baptized in the church of St. Bennet Fink in the City of London. If this be one of the churches that has been pulled down, who has the custody of the registers of that church?

J. R. B.

YORKSHIRE CHARTULARIES.—Is anything known of the present possessors or the whereabouts of the following chartularies?—(1) a chartulary of Helagh Priory, mentioned by Dugdale as being in the possession of Lord Wharton; (2) one of Rievaulx, also mentioned by Dugdale as being in the possession of Wm. Lite, of Wilburton, in Cambridgeshire, and another of the same abbey believed to have been in the possession of the Duke of Rutland about 1730; (3) a chartulary of Whitby, in the

possession of Anthony, Earl of Kent, in 1697, and in 1739 in that of the Duke of Kent (this chartulary formerly belonged to William Cecil, Lord Burghley); and another of the same abbey said by Dodsworth to have belonged to Richard Gascoigne. Is any chartulary of Guisbrough Priory known except that now amongst the Cottonian MSS.?

SIDDALL.

Lines Quoted by Hannah More.—In 1823 Hannah More, writing to Mr. Wilberforce about an argument of Irving's, complains of the preacher's "boldly prying into the awful mysteries of judgment." This brings to her mind, she says, some lines which she wrote in her copy-book at eight years old, adding, "I know not who wrote them." Excellent woman as she was, devoted to works of benevolence and charity, she does not quote them with any disapproval nor think them at all shocking:—

"Query was made—What did Jehovah do
Before the world its first foundations knew?
The answer was—He made a hell for such
As were too curious and would learn too much."

Life of William Wilberforce, by his Sons,
1838, v. 180.

No doubt such a query was absurd, for it could never be answered; but surely it was a very harmless speculation, and must have occurred to the mind of many intelligent children. Who could the author have been who imagined, instead of a beneficent Creator, a Being willing to contrive beforehand a hell, to punish the harmless curiosity of little children yet unborn?

J. DIXON.

PRECEDENCE OF THE LORD HIGH ALMONER.—Twenty or more years ago I inquired, through the medium of "N. & Q.," what position in the table of English precedence should be assigned to the Lord High Almoner. As I received no reply, I hope to be excused for introducing the following extract from "The List of Officers of His Majesty's Household," MS. 74 of the Society of Antiquaries, and for asking if this be really the rank in precedence of the Lord High Almoner: "Captain of the Guard; Master of the Jewel House; 4 Clerks of the Kitchen; 2 Master Cooks; 3 Clerks of the Spicery; Knight Harbinger; Almoner; Dean of the Chapel; Subdean, Clerk of the Closet; Master of the Horse; Master of the Horse to the Queen; 4 Equerries; 2 Saddlers."

M. D. K.

[No position is assigned either in Burke or Foster.]

SCOTTISH WILLS.—Are these now collected and preserved in the General Register House, Edinburgh?

DENIZENS IN IRELAND.—Are there lists preserved (and, if so, where?) of British settlers made denizens of that country from the reign of James I. to that of Charles II.?

C. S. K.

Kensington.

"DAGGER-CHEAP."—The devil "may buy us even dagger-cheap," says Bp. Andrewes, in a passage quoted by Canon Farrar in his *Life of Christ*, ch. ix. What does he mean? J. T. F.

Bp. Hatfield's Hall, Durham.

MATTHEW BUCHINGER, THE DWARF OF NÜRNBERG.—Is anything known of this extraordinary man further than what is given in Smith's *Historical and Literary Curiosities*? He was exhibited in England about the year 1716, and the following is a copy of a bill setting forth his wonders:—

"By AUTHORITY. Lately Arriv'd and to be seen at the Globe, and Duke of Marlborough's Head (?) in Fleet Street. A German born without Hands, Feet, or Thighs (that never was in this Kingdom before) who does such miraculous Actions as none else can do with Hands and Feet: He has had the Honour to perform before most Kings and Princes, particularly several Times before King George. He makes a Pen, and writes several Hands as quick and as well as any Writing Master, and will write with any one for a Wager. He draws faces to the Life, and Coats of Armes, Pictures, Flowers, &c., with a Pen very curiously: He threads a Needle very quick; shuffles a pack of cards, and deals them very swift. He plays upon the Dulcimer as well as any Musician: He does many surprising things with Cups and Balls, and gives the Curious great Satisfaction thereby: He plays at Skittles several ways very well: Shaves himself very dexterously: and many other Things too tedious to insert. This is written by Matthew Buchinger at London 1716/7, born without hands and feet at Anspack 1674 the 3 Jan^r."

J. N. B.

28, Highbury Place.

BARTON WILFORD.—A volume of poems was published in or about 1821 by Barton Wilford, who was a poetic contributor to the pages of the *Literary Chronicle* in 1821. Is Barton Wilford a pseudonym, or is it the author's real name?

R. INGLIS.

CAN CATS SEE IN THE DARK—not in crepuscular light, but in absolute darkness? I find it is a very general opinion, expressed very dogmatically, that they can. In Maunder's *Treasury of Natural History* it is written that "cats' eyes are better adapted for vision at night than in the day-time, and they are thus fitted for discovering and surprising their prey." In Chambers's *Encyclopædia*, article "Cat," we are told that "the animal can see in a very feeble light, and is thus adapted for those nocturnal habits to which, even in domestication, it shows so strong a natural tendency."

JAMES HOOPER.

Denmark Hill, S.E.

ROBERT GRAHAM: JANET HUME.—Will some one tell me whether Robert Graham, who married Janet Hume, of the family, if not a daughter, of Hume of Castle Hume, Fermanagh, was a son or grandson of a Marquis of Montrose? He was either a brother or first cousin to Rev. John Graham, D.D., who came to America, Chester, N.H.,

about 1730. Robert Graham came about the same time to the same place. He had seven children, all born in Ireland. His marriage must, therefore, have taken place about 1700. Will some one also say what relationship Janet Hume bore to the Humes of Castle Hume?

FREDERIC GREGORY FORSYTH.
52, State Street, Portland, Me., U.S.A.

"THE LAIRD O' COCKPEN."—A recent writer in one of the leading reviews, in speaking of the late Alexander Wallace, who was known for his expansion of several well-known Scottish songs into readable stories, said it was now generally believed that the spirited song *The Laird o' Cockpen* was written by Miss Ferrier, the author of *Marriage*. Is Prof. Morley wrong, then, in assigning the song to Lady Nairne, as he does in *Library of English Literature*, i. 476?

THOMAS BAYNE.

Helensburgh, N.B.

[See Chambers's *Cyclopædia of English Literature*.]

PRINTING BY ELECTRICITY.—Can any of your correspondents explain the meaning of engravings printed by electricity? I have before me a landscape apparently partly etched and finished up with the graver. Underneath is the inscription "Printed by electricity, S. Hickling." I imagine that the electricity applies to the motive power by which the press was worked. J. C. J.

HISTORY OF MADELEY, CHEADLE, &c.—Wanted the title of a topographical history of Madeley, Cheadle, and the district around, which was published about a year and a half ago.

G. PARKER.

A FAMILY PORTRAIT BY GAINSBOROUGH.—Having the above, which is in its original state, I should be glad to know what is the best way to preserve it without so-called "restoration."

S. SUTHERLAND SAFFORD.

Richmond.

LORD MAYOR OF LONDON IN 1836.—Who was living in the Mansion House as Lord Mayor of London in July, 1836?

J. R. B.

CITY OF YORK PEDIGREES.—Where can I see pedigrees of families resident in the city of York at the commencement of this century? I have seen Hopkinson's MSS. and the published county histories.

T. W. S.

THE FIRST INTRODUCTION OF COTTON INTO ENGLAND.—When did this take place? Was cotton known in this country before the middle of the seventeenth century?

H. W. COOKES.

ECKINGTON: REV. J. EASTWOOD.—What became of the materials collected by the late Rev. J. Eastwood (author of the *History of Ecclesfield*) towards a history of the parish of Eckington, co.

Derby, of which place he was curate? Is it likely that another hand will complete the work Mr. Eastwood began, and which death prevented him accomplishing?

S. W. T.

NEVIL AND PERCY.—It is stated in Collins's *Peerage*, and in Burke's *Extinct Peerage*, that John Nevil, third Lord Nevil of Raby, who died 12 Rich. II., and who was father of the first Earl of Westmoreland, married Maud, daughter of Lord Percy. Which Lord Percy was this, and who was his wife? I cannot find in the Percy genealogies given in Collins, Burke, &c., that any Maud Percy married John, Lord Nevil. These two great families frequently intermarried. Thus the first and second Earls of Northumberland each married a Nevil, and the second Earl of Westmoreland married a Percy.

W. G. D. F.

28, Pembroke Street, Oxford.

THE "CHICKEN HOUSE ESTATE, HAMPTSTEAD."—In the Hampstead Road, at Rosslyn Hill, not far from Hampstead, is, or was, an estate called in old deeds the "Chicken House Estate," to which not very reputable traditions were attached. Can any of your readers point to information on the locality?

BEPPPO.

VAVASOUR FAMILY.—Sir William Vavasour, of Copmanthorpe, Bart., is said to have been recommended, by letter, to the notice of the Swedish king Gustavus Adolphus by Oliver Cromwell. A copy of this letter is said to be in existence. Can any one tell me where it is preserved?

C. D.

E. HOWE, MINISTER AT HANOVER IN 1705.—I should be glad of any information about him. There are several of his letters in the British Museum, but none of them throws any light on his private history.

ED. GAMBIER-HOWE.

"THE GOLD AND SILVER SHIELD."—Lord Granville is reported to have said, in his speech at the opening of Parliament, "Unlike the old knight, he sees both the silver and the golden side of the shield." I take the opportunity to ask whether any correspondent of "N. & Q." can refer to the origin of the story here alluded to. The question was asked some time since, and obtained no reply.

ED. MARSHALL.

Replies.

"THE LAND O' THE LEAL."

(6th S. i. 18.)

My earliest acquaintance with this song was in a very small song-book entitled *The Little Warbler*. There was no author's name, each line ended with the feminine Jean, and it was understood to have reference to the death-bed scene of the poet Burns. Afterwards, when I heard it sung in two English

towns, and in different years, by the earlier Scottish singer Wilson, I think it was introduced by him, as MR. BAYNE says it now is by Kennedy—as its author's ideal of the poet's farewell to his wife. It has, therefore, been grievous to me, and destructive of old association, to see it lately printed with *John* as the termination, apparently to correct a mistake imputed to Mr. Gladstone in the use of the words.

Do any of your correspondents know of an early or local use of the "land o' the leal" as a patriotic name for Scotland before the song? In Jamieson's *Scottish Dictionary* I find only, "*Land o' the Leal*. The state of the blessed.—Old Song." "*Leil*, adj., Old French, loyal, faithful, true, honest (Doug., Wyntoun), upright, &c." Looking through my old collections I find it not. Lady Nairne's songs are too modern to be there, and she herself, strangely, is not mentioned in Chambers's *Book of Days*, 1860. I learn since, from the *Illustrated Review*, March, 1871, that Lady Nairne's songs, which first appeared in an Edinburgh publication—the *Scottish Minstrel*—were not acknowledged for many years, and some of them were variously appropriated. *The Land o' the Leal* was published as Burns's last composition, and *Jean* substituted for *John*. It seems extraordinary that for twenty years, during which it acquired its greatest popularity, this version of the song was not objected to, if it was not inserted with the concurrence of its author. Lady Nairne died in 1845.

Some time ago the editor of an Indian journal, announcing the annual banquet in his city on St. Andrew's Day, expressed a hope "that there would be a goodly assemblage from the *land o' the leal*." His publication of the jokes sent to him in consequence, as "mysterious communications which he had received," revealed his entire ignorance of the song. Whether he had heard it so used, or had supposed the "land o' the leal," like the "land o' cakes," an *alias* of Scotland, he probably knew not its meaning. And some persons who know the song apparently think *the leal* applies only to spirits. The song, written in his own day, and much sung and admired in England as well as Scotland, in Wilson's most pathetic rendering, during the years of his musical tours, must have been well known to Mr. Gladstone. It was doubtless his thorough knowledge of the fine old word and its history which prompted his use of the term for Scotland—as one capable of including the heroes and martyrs of old with the loyal and true men living, without using words too solemn for the occasion—the most expressive to the Scottish people, and conveying the highest compliment. And, when reminded of the song, it was less trouble to acknowledge the temporary forgetfulness than it would have been to explain the sentiment, probably older and deeper with him, towards the land of his forefathers.

It may not be worth while for a statesman, with so earnest an outlook to the future, to dwell on an old word. But it is proper for us to leave in "N. & Q." a record of one so beautiful and expressive of all that is good, which has long borne a part in the homely dialect of Scotland and the Border, though little known elsewhere, before it passes out of living speech. And this it seems likely to do even sooner for Lady Nairne's lofty application of it in the title of her most plaintive song *The Land o' the Leal*; for it was probably she who, discerning the capabilities of the simple adjective, left alone by its kindred in the northern dialect, conferred upon it immortality by forming it into a collective noun—*the leal*—and applying it to "the spirits of just men made perfect." This is the sense in which it is perhaps best known out of Scotland; but Lady Nairne used the word in its ordinary sense in the same composition:—

"Ye were aye leal and true, Jean,
Ye'r task's ended now, Jean,
An' I'll welcome you
To the land o' the leal."

She loved the old dialect, and would doubtless have been surprised to find that, because of its acceptance in the poetic and heavenly sense, the word was to be restricted in its usefulness on earth. And if a Scotsman, with a reverent regard to the heroic past of his countrymen and to their earnest and sterling character in the present,—with a knowledge, also, of the speech and literature of the land in which this word has descended through so many generations of its people, its poets and law-makers,—if such a man, under circumstances calling forth peculiar enthusiasm, speaks of Scotland as the "land o' the leal," let it not be supposed a mistake. The mistake may be on the part of the critics who object. I do not find the expression, however, in Mr. Gladstone's collected speeches, and can only wonder whether, if he used it, it is in deference to the lady's song or the critics' jeers that it is omitted.

Leal, adj., in Scotland corresponds exactly in significance with the old word *deutsche*, which the Germans are so proud of applying to themselves and their land. "*Deutsche*, faithful, inviolable, honest, persevering," &c. In the dictionary it is marked obsolete, but it seems very lively in composition, and in Arndt's famous song, of which it forms the inspiration, "Was ist des Deutschen Vaterland?" After several verses of inquiry and description, "Ist's Preussenland? Ist's Schwabenland?" always ending "O nein! O nein! Sein Vaterland muss grösser seyn!" the answer is contained in the four concluding stanzas, showing that the term has reference less to locality than to morality—that the greatness essential to that people and land is greatness of character:—

"Was ist des Deutschen Vaterland?
So nenne endlich mir das Land!"

'So weit die deutsche Zunge klingt,
Und Gott im Himmel Lieder singt;
Das soll es seyn !

Das, wachrer Deutscher, soll es seyn !

Das ist der Deutschen Vaterland,
Wo Eide schwört der Druck der Hand,
Wo Treue hell vom Auge blitzt,
Und Liebe warm im Herzen sitzt.

Das soll es seyn !

Das, wachrer Deutscher, soll es seyn !

Das ist der Deutschen Vaterland,
Wo Zorn vertilgt den wälschen Tand,
Wo jeder Frevler heisset Feind,
Und jeder Edle heisset Freund,

Das soll es seyn !

Das, gantze Deutschland, soll es seyn !

Das, gantze Deutschland, soll es seyn.
O Gott vom Himmel, sieh' darein !
Und gieb uns rechten, deutschen Muth,
Das wir es lieben treu und gut.

Das soll es seyn !

Das gantze Deutschland, soll es seyn !

I am sorry not to have a translation to offer of this song—there are such no doubt—or any English illustration of the parallel between the two old words, which struck me when I first saw the German song. Ramsay, Ferguson, and Burns, as well as the later Scottish poets, all use the adjective *leal* frequently and happily, as “a *leal* light heart” in the returning soldier’s breast, and “hearts *leal* and warm and kin” in the rustic lasses burning their nuts on Hallowe’en. Halliwell has it only as of Northumberland, but, though I have never heard it here, it must have been in use in North Cumberland in Miss Blamire’s and Stagg’s day—these were of the Carlisle Border district—and Anderson, in one of his ballads, uses it as the epitome of praise, in the very homely song *The Days that are Gane* :—

“This crazy auld chair, when I think on’t,
Nae wonder a tear blin’s my e’e;
’Twas e’en my puir fadder’s—God rest him !
He cared for this warl’ nit a flea.
His counsel was, ‘Be guid, an’ dui guid,’
To mortal he wadna gie pain.
My chair’s mair to me than a monarch’s :
It propped the *leal* fellow that’s gane.”

Perhaps some of your Scottish correspondents can tell us more of this old word, its date, and its uses. As to its capabilities, they seem infinite.

M. P.

Cumberland.

I cannot tell what Mr. Kennedy’s pathetic rendering may be, but most certainly the *Lays of Strathearn*, by Caroline, Baroness Nairne, symphonies and accompaniment by Finlay Dun, give no countenance whatever to his description of the *Land o’ the Leal* as being connected in any way with Burns’s last hours. On the contrary, it is said in the brief preface that this song was written “for a bereaved friend,” and that some years later she added the verse,—

“Sae dear’s that joy was bought, John,
Sae free the battle fought, John,
That sinfu’ man e’er brought
To the land o’ the leal.”

I confess myself incapable of perceiving what sense there is in the above four lines, or what beauty there may be lying *perdu* in the halting metre of the third line, which wants “John” to complete it. Letting this fall aside, unquestionably there is no talk at all here about Burns. It is done to the air of *Hey tutti tutti*, and though Dun is a good musician, the air is hurt by his skilful harmony. How have not the moderns murdered the old music, Beethoven included in the list of spoilers !

“I’m wearin’ awa’, John,”

is Lady Nairne’s commencement.

C. A. WARD.

Mayfair.

May I be allowed to remind your readers of the exquisitely classical version of this song by my late dear friend and fellow scholar, James Riddell ? It is to be found in *Reliquiæ Metricæ*, privately printed after his death, and edited by his brother-in-law, Archdeacon Palmer. Had Mr. Gladstone remembered the lines,

ἀλλ’ εἰ ἔφυγον ἐστραί
εὐδαμόνων ἐπ’ ἀκτῆς,

he would have been saved from the blunder of identifying the “land o’ the leal” with Scotland.

E. WALFORD, M.A.

Hampstead, N.W.

“FOLK” (5th S. xii. 168, 233 ; 6th S. i. 66).—My earliest edition of Sternhold and Hopkins is five years older than W. P. A.’s copy, namely, of the year 1573. It is printed also by John Daye, “cum Privilegio Regiæ Majestatis per Decennium,” and attached to many of the Psalms are “apt Notes to sing them withall.” The two lines quoted by D. C. A. A. from Psalm c. run thus :—

(1.) “We are his flocke he doth vs feede,
and for his shepe he doth vs take.”

The second paraphrase, called “Another of the same,” has this variation :—

(2.) “Not we our selues, for we are his
owne folke and pasture shepe.”

Again, referring to MR. RULÉ’S note (5th xii. 234), the passage in Psalm lxxix., in my copy, is—

(3.) “So we thy folke end pasture sheepe
will prayse thee euermore.”

Once more, Psalm lxxviii. 52 :—

(4.) “But as for all his owne deare folke
he did preserue and keepe :
And carryed them through wilderness
euen like a flocke of sheepe.”

Thus far the edition of 1573 ; and I think MR. NICHOLSON is justified in his remarks (5th S. xii. 233) as to the correctness of the phraseology. In the

later editions of this particular metrical version of the Psalms many verbal alterations, several of which are not improvements, were made; and it would be well if some one possessed of the requisite critical ability would take in hand the task of collating and comparing them. At what period the word "folke" (2, 3) became "flocke" I do not know; but the change is made (in 1, 2, 3) in the Cambridge folio, 1629, whilst in the 4to., printed for the Company of Stationers, 1634 (1, 2), "flock," (3) "folke." The same in a tiny 12mo., "for the Company," 1635, and 4to., 1658. A 4to. by Roger Daniel, London, 1653, has (1, 2, 3) "flock"; so have Field's, Cambridge, 12mo., 1654; 8vo., 1657; 12mo., 1658; 4to., 1666. A 12mo., "for the Company," 1684, has (1, 2, 3) "flock," and this reading is found in a 4to. (also "for the Company"), 1723. This last is bound with a Common Prayer, Oxford, Baskett, 1719, which contains the Healing service. The Psalms, as allowed by the General Assembly of the Kirk of Scotland, Edinburgh, Evan Tyler, 1650, have (1) "flock."

(2.) "We are his people and the sheep
within his pasture fed."

(3.) "So we thy folk, and pasture sheep
shall give thee thanks alwayes."

These readings are followed in the Scotch version, 4to., Edinburgh, Geddon Lithgow, 1655. A Dutch metrical version, Gorinchen, 1666, has (1) "Tot schaepkens goet der wey den sijn"; (3) "volck."

ALFRED WALLIS.

Derby.

I have a version of Psalm c., with the word "folk" bound up with an old Bible (called the "Treacle" Bible). Unfortunately the title-pages of Bible and Testament are wanting, also the title-page to the Psalms. They are not of the same type, as the printing of the Psalms is larger than that of the Bible. Many of the Psalms have musical notes printed with them. The exact reading of the verse in which the word "folk" occurs (2) is as follows:—

"Know that the Lord our God he is,
he did us make and keepe;
Not we our selves, for we are his
owne folke and pasture sheepe."

G. R. G.

[Our correspondent asks for the date of his Bible. In Prof. Eadie's work, *The English Bible*, there is no mention of a "Treacle" Bible.]

Before the discussion on this verse is closed, allow me to point out a weak pleonasm in the prose version, "It is He that hath made us, and not we ourselves." Our translators have faithfully rendered the received text וְלֹא אֲנַחְנוּ; but the Masoretic reading, which substitutes וְלֹא for אֲנַחְנוּ, and which is adopted by the Targum and

by St. Jerome, gives the fine sense, "It is He that hath made us, and His we are."

R. M. SPENCE, M.A.

Manse of Arbutnott.

A CHRISTMAS DAY IN OXFORD THIRTY YEARS AGO (5th S. xii. 504).—When I read MR. PICKFORD'S note, although it is more than sixty years since I began to reside in Queen's College, and nearly sixty since I last dined in hall, my memory made me doubt the accuracy of the boar's head chant as narrated, and convinced me that the grace after dinner was much longer than what is given by him. As it appeared to me, therefore, that an accurate representation of both was desirable, I endeavoured to obtain it. In *Walls in Oxford*, A.D. 1818, p. 128, I found a copy of the boar's head chant, but I was not satisfied with it, and I was unable to discover any copy of the grace, so I ultimately resorted to the highest authority, the present Provost of the college. I sent him a copy of the chant, with as much of the grace as I could remember, and requested his assistance; he, in the most courteous manner, gratified my wishes, corrected both copies, and added the grace before meat. I now send correct copies of the three. The Provost states that they are a good deal matter of tradition, but that the copies he sent have been current in the college for the last twenty years, and I have no doubt much longer:—

The Boar's Head Chant.

"The boar's head in hand bear I,
Bedecked with bays and rosemary;
And I pray you, my masters, be merry,
Quot (quot) estis in convivio.

Chorus. Caput apri defero,
Reddens laudes Domino.

"The boar's head, as I understand,
Is the bravest dish in all the land,
When thus bedecked with a gay garland;
Let us servire cantico,
Caput apri, &c.

"Our steward hath provided this
In honour of the King of bliss,
Which on this day to be served is
In Reginensi atrio.
Caput apri, &c."

I cannot divest myself of the impression that "Inserviamus cantico" was current in my time, in the place of "Let us servire cantico."

Grace before Meat.

"Benedic nobis, Domine Deus, et his donis, quæ ex liberalitate tuâ sumturi sumus; per Jesum Christum, Dominum nostrum. Amen."

Grace after Meat.

"Benedictus sit Deus in donis suis,
1. [Sicut (or sanctus) in operibus suis.]
2. Adjutorium nostrum in nomine Domini,
[Qui fecit cælum et terras.
3. Sit nomen Domini benedictum
Nunc usque et in sæcula.]

"Dignere, Domine Deus, largiri nobis omnibus te invo-

cantibus propter nomen tuum sanctum vitam æternam. Amen.

"Domine Deus, Resurrectio et Vita credentium, qui semper es laudandus quum in viventibus tum in defunctis, agimus tibi gratias pro fundatore nostro, Roberto Eglesfield, cæterisque nostris benefactoribus, quorum beneficiis hic ad pietatem et literarum studia alimur, rogantes te ut nos his donis rectè utentes in nominis tui gloriam ad resurrectionis gloriam perpetuam perducamur, per Jesum Christum, Dominum nostrum. Amen."

"Deus det vivis gratiam, ecclesiis, Regi, regnoque nostro pacem et concordiam, et nobis peccatoribus vitam æternam. Amen."

Now I am able from my own memory, refreshed in some parts by the additions made by the Provost, to say with certainty that the whole of this grace, except the four lines included in brackets, was used in my time, sixty years ago, and probably these lines were also then used, but have escaped my memory; and I think that probability is rendered almost a certainty by some passages in the Psalms as rendered in the Vulgate. Thus, No. 1 may have been taken from "Sanctus in omnibus operibus suis" (Ps. cxliv. 17, Vulg.: Ps. cxlv. 17, E. V.); No. 2 from "Adjutorium nostrum in nomine Domini, qui fecit cælum et terram" (Ps. cxiii. 8, Vulg.: Ps. cxxiv. 8, E. V.); and No. 3 from "Sit nomen Domini benedictum ex hoc nunc et usque in sæculum" (Ps. cxii. 2, Vulg.: Ps. cxiii. 2, E. V.). These passages cover all the parts that I do not remember, and appear to be the origin of every word, except "sicut."

CHAS. S. GREAVES.

11, Blandford Square.

THE "ADESTE FIDELIS" (4th S. xi. 75, 219; 5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 457; 6th S. i. 85).—MR. A. J. WARD begs the whole question when he says, "All that Novello did was to take an old plain chant air," &c. If this can be proved it would go far to answer my inquiry; but MR. WARD produces nothing in support of his assertion. The words as given in the *Thesaurus Animæ* will be found in 4th S. xi. 219, but the book is there styled "modern," and the date of the edition quoted is 1857. Was there an earlier one? The other books quoted by MR. WARD are also modern. MR. WARD assumes that the character of the presupposed "old plain chant" has been destroyed, and expresses a wish that "some one would publish the Latin words to plain chant music, with such an English metrical translation . . . that it could be sung to the old plain chant tune." This I am at a loss to understand, especially as MR. WARD quotes two books in which the tune is written in plain chant with the words appended (as is also the case in *Hymnal Noted*, No. 35). Moreover, the metre of the best-known English translations accords well with the Latin. May I briefly put the two points at issue thus:—1. What is the earliest date assignable to the Latin words? 2. Where was the tune first published, and what

evidence is there to connect it (a) with plain chant, (b) with John Reading? JAMES BRITTEN.
British Museum.

"PUZZLE" (6th S. i. 12, 58, 98).—PROF. SKEAT cannot see the analogy between the puddling of water, or making it turbid, and the condition of a puzzled mind. Yet surely it is not far to seek. The mind is puzzled when it seeks in vain to penetrate the obscurity of circumstances to which attention is directed, and to discern in them some uniting clue, or some ulterior object to be revealed through them. It is as if we were looking through turbid water and vainly endeavouring to discern what lies at the bottom of it. It is the same metaphor which is used by Desdemona. She thinks that her husband's spirit must have been so troubled by affairs of state that it shrouded from his inmost view her purity and single-hearted affection. I do not know what makes PROF. SKEAT think that I have misinterpreted the passage. I understand it exactly as he must. With regard to the want of authority for the phonetic change from *puddle* to *puzzle*, I show an example of precisely the same change in the synonyms *fuddle* and *fuzzle*, which one can hardly believe to be independent forms. To *nuddle* is given by Mrs. Baker (*Northampton Gloss.*) as identical with *nuzzle*, to creep closely, as an infant in the bosom of its mother. And only a few days ago I had a practical proof of the facility with which the two sounds are confounded. A friend of my son's was engaged in a case concerning a gate fastened by a lock, which some of the witnesses called a *puddle-lock* and some a *puzzle-lock*.

H. WEDGWOOD.

QUASSIA (6th S. i. 57, 104).—I am much obliged for the replies, which are sufficient and satisfactory. It only remains to be added that *quassia* is formed from *Quassi*, like *dahlia* from *Dahl*. The name of the negro was, of course, Quassi, which, like Sambo, is a common name for a negro, just as Dick and Harry are common Christian names in England. I wanted to get hold of the *particular* Quassi who was intended. As an instance of the common use of the name, take the Barbadoes' song quoted in Waterton's *Wanderings*, ed. Wood, p. 314:—

"Come, let us dance and sing,
While Barbadoes' bells do ring,
Quashi scrapes the fiddle-string,
And Venus plays the lute."

WALTER W. SKEAT.

F. VANDER MYN (6th S. i. 57, 82).—This artist was a native of Holland; resided for many years in England; practised portrait painting both in London and the country, especially at Norwich; and died in poor circumstances, in Moorfields, in the year 1783. A short notice of him will be found in *Anecdotes of Painters who have Resided or been Born in England, with Critical Remarks on*

their Productions, by Edward Edwards, &c., London, 1808, 4to., p. 93.

W. H. Pyne, the artist, commemorates this painter in his gossiping volumes, *Wine and Walnuts*; or, *After-Dinner Chit-Chat*, by Ephraim Hardcastle, London, 1824, 2 vols. 8vo., as "as great an oddity as I had known, namely, *smoking* Frank Vandermine, a Dutchman, who could draw portraits from memory, with great exactness; these, however, were sketched from the life" (vol. ii. p. 14). To which is added the following note: "Frank Vandermine always painted with a pipe in his mouth; and if those who came to sit for their portraits objected, he would bid them go to some other artist. There is a mezzotinto print of him, from his own painting, inscribed *The Smoker*."

WILLIAM BATES, B.A.

Birmingham.

THE DUEL BETWEEN LORD BYRON AND MR. CHAWORTH (6th S. i. 94).—Two extracts from the correspondence of Horace Walpole may not be an unacceptable supplement to the notice taken from the *Gentleman's Magazine* of the famous duel between William fifth Lord Byron, great uncle to the poet, and Mr. Chaworth, which took place on January 26, 1765. Horace Walpole writes the next day to the Earl of Hertford:—

"The following is the account nearest the truth that I can learn of the fatal duel last night. A club of Nottinghamshire gentlemen had dined at the Star and Garter [in Pall-Mall], and there had been a dispute between the combatants whether Lord Byron, who took no care of his game, or Mr. Chaworth, who was active in the association, had most game on their manor. The company, however, had apprehended no consequences, and parted at eight o'clock; but Lord Byron, stepping into an empty chamber, and sending the drawer for Mr. Chaworth, or calling him thither himself, took the candle from the waiter, and bidding Mr. Chaworth defend himself, drew his sword. Mr. Chaworth, who was an excellent fencer, ran Lord Byron through the sleeve of his coat, and then received a wound fourteen inches deep into his body. He was carried to his house in Berkeley Street, made his will with the greatest composure, and dictated a paper which, they say, allows it was a fair duel, and died at nine this morning."

In another letter to the Earl of Hertford, Horace Walpole writes:—

"Lord Byron has not gone off, but says he will take his trial, which, if the orrner brings in a verdict of Manslaughter, may, according to precedent, be in the House of Lords; and without the ceremonial of Westminster Hall."

On April 16, 1765, his lordship was found guilty by his peers, by a majority of one hundred and fourteen against four, but was discharged, on claiming the privilege of the peerage under a statute passed in the reign of Edward VI.

WILLIAM PLATT.

115, Piccadilly.

"DAYLES" (6th S. i. 97).—"Day" was not infrequently used for judgment, trial, a meaning

arising from the phrase, "To fix or set a day." Thus Coverdale, in his version of 1 Cor. iv. 3, says, "It is but a small thing vnto me that I shulde be judged of you or of mans *days*, nether judge I myne awne self." "To day" was also used for to summon to a court on a fixed day; see *Reynard the Fox*, Arber reprint, p. 19. Horman, in his *Vulgaria*, 1519, fo. 247 bk., has, "He came ageyne *daylesse*, or nothyng done. *Re infecta redijt*." The word also occurs in Mr. Matthew's edition of Wyclif's tracts for the Early English Text Society, No. iv. p. 92, where he says, "pes vanytes wasten pore mennus goodis and suffren hem goo *dailes* whanne pei han nedis to pursue." The meaning, therefore, plainly is, "without having a day fixed," "without any useful result." S. J. H.

ZOFFANY, THE ARTIST (6th S. i. 97).—Pilkington, Bryan, Hobbes, and Redgrave, the English authorities, all state that this artist was born in Frankfort, whilst Nagler, Müller, and Siret give Ratisbon as his birthplace. His father was architect to the Prince of Taxis, and died in 1772. Nagler, according to whom the father spelt his name Zauffaly, further states that the name is to be found spelt Zaufely, Zaufeli, Zauffely, Zoffani, Zoffany. In the *Gentleman's Magazine*, vol. lxxx. pt. ii. p. 586, where his death is recorded, the name appears thus, Zoffanij, and it is stated that he was sometimes called Sir John. I cannot find the anecdote mentioned by MR. DIXON recorded in any of the authorities I have referred to. BEN. NATTALI.

The Library, Windsor Castle.

The following anecdote is given by Rees (*Cyclopædia*) and may tend to give some clue, though it is not decisive. Whilst he was engaged painting in the Florentine Gallery the Emperor of Germany asked him his name, and, on hearing it, inquired what countryman he was, when he answered, "An Englishman." "Why," said the Emperor, "your name is German." "True," returned the painter, "I was born in Germany, that was accidental; I call that my country where I have been protected." He was born at Frankfort about the year 1735.

W. D. PARISH.

Selmeaton.

He was the son of a joiner named Zauffely, of Regensburg or Ratisbon, who was employed by the Count de la Tour et Taxis as a builder, and died in his service in 1772 (*N. Biblioth., Schön Wissenschaft*, xiv. 66, and Füßli's *Allgemeine Künstlerlexicon*, i. 746). He went to Vienna in 1777. This, of course, only applies to the question of his father's name and nation, and does not at all invalidate the common statement that he was born at Frankfort on the Maine.

EDWARD SOLLY.

Mrs. Oldfield, whose husband is a coal merchant at King's Langley, is the daughter of Zoffany's only

child, and I think she can answer MR. DIXON'S inquiry. J. HOW.

"Zoffani.....ist von Geburt ein Deutscher aus Regensburg, wo sein Vater 1772 starb. Dieser schrieb sich Zauffrey, war aus Prag gebürtig, und eigentlich ein Schreiner."—Fiorillo, *Geschichte der Malerley*.

C. E. WILSON.

Royal Academy of Arts, Burlington House.

He was by descent a Bohemian, but his father settled in Germany. G. S. B.

EPITAPH AT CRAYFORD, KENT (6th S. i. 114).—It may be hoped that readers of "N. & Q." will, in process of time, become familiar with this epitaph. It occurs, first, in 1st S. viii. 363, and secondly, in 5th S. vii. 6. In the former instance the name of the "pious and mirthful" clerk is printed "Izod," and in the latter "Isnell," while, on its third and last appearance, it becomes "Snell." There are other discrepancies in the three versions. The last one looks and reads as though it were accurate, but, as these discrepancies exist, we should like to be certain about it.

J. L. C.

"SCUP" FOR "SWING" (6th S. i. 37).—This is Dutch *schop* (m.) a swing, Sewel's *Dutch and English Dictionary*. A collection of Dutch words still current in New York would be an interesting memorial of the influence of the original settlers.

W. E. BUCKLEY.

NICOLAS CLENARD (6th S. i. 38).—This author is so obscure that his name is found in few biographical dictionaries. I know of no point on which biographers differ so much as in dates, which in such works ought to be rigidly correct. In this instance Mortimer says Clenard was a Greek and Latin grammarian and critic, and died after 1606, but Pabbé Ladvocat, who, I think, is more likely to be correct, says he died in 1542, sixty-four years before the date of Mortimer. As C. J.'s book by Clenard is dated 1540, and the same author's *Epistolarum Libri duo MS. Antverpiæ*, 1566, I think these dates go to support the correctness of Ladvocat, who, in his *Dich. Hist. et Bibliographique*, 3 vols. 12mo., Paris, 1777, says: "Clenard (Nicolas) natif de Diest [in Brabant], apres avoir enseigné les Humanités à Louvain voyagea en France, en Espagne, en Portugal, et en Afrique, et mourut à Grenade en 1542. On a de lui en Latin des Lettres curieuses et rares concernant ses voyages, 1606, in-8°, une Grammaire grecque, qui a été revue et corrigée par un grand nombre de sçavans Grammairiens, entr' autres Vossius, qui en a donné une édition à Amsterd., 1650, in-8°, et d'autres ouvrages." D. WHYTE.

N. O., CLOCKMAKER (6th S. i. 56, 104).—The oldest authority I have seen quoted attributing the making of the Hampton Court turret clock to

N. O., is a work which I have not the opportunity of consulting, called *The Artificial Clockmaker*, by Dr. Derham, published at the beginning of the last century. It is understood, I believe, that these initials were obliterated or removed in the many alterations that have been made in replacing or repairing the mechanism. B. C.

FAMILY OF ROYALL OR RYALL (6th S. i. 97).—The Rutland Ryhall is spelt with the letter *h*, and not "Ryall" as in the note concerning Lewis's *Atlas*. It is 3½ N.E. of Stamford, near to Essendine, and was formed for the residence of St. Tibba, the patroness of hawking. The note, I perceive, comes from a gentleman in America, and relates to the family of Royall, or Ryall. Within the last year, a gentleman from New York, who, with a large party, had been making a fifteen months' tour of Europe, and had finished up with the Paris Exhibition and England, ascertained that his great-grandfather, and founder of the wealth of his family, had sailed to America from England, after living in a certain little village, the name of which village was by no means uncommon in many English counties. He thought that he would trace out his descent and visit the village from which his great-grandfather had emigrated; but the similarity of the name of the village to many others started him upon a false scent, and it was not until the very day before he had to sail from Liverpool that he discovered the village of which he was in search. I was living in it, and to me he came and made known his request. I produced the registers of the church, quickly discovered his great-grandfather under the date that he had given to me, and within two hours (for his time was precious) had put him in full and complete possession of a pedigree extending back in unbroken succession to the year 1627, at which date the parish register commenced. This is a fact in the history of a Rutland village of 180 inhabitants.

CUTHBERT BEDE.

[It is distinctly "Ryall" on the map of Rutlandshire cited by us; whether rightly or wrongly so printed in no wise affects the correctness of our citation.]

NEEDWOOD FOREST, STAFFORDSHIRE (6th S. i. 117).—In my query respecting the year when the Act was passed for the enclosure of this forest, there occurs a slight mistake. "King's allotment" should read "Crown allotment."

A. HARRISON.

The Act for the enclosure of this forest was passed June 20, 1801; it is 41 Geo. III., c. 56, "An Act for Dividing, Allotting, and Enclosing the Forest or Chase of Needwood, in the County of Stafford."

FREDERIC BOASE.

15, Queen Anne's Gate, S.W.

WILLIAM PENN (6th S. i. 117).—I often pass his grave. He, with his wife and seven or

eight children, is buried at the Quaker's meeting-house, in the parish of Chalfont St. Giles, in Buckinghamshire. There are also the graves of the Penningtons, and of T. Ellwood, who was the friend of Waller who lived at Beaconsfield, and of Milton; indeed it was Ellwood who found a house for Milton at Chalfont when he left London on account of the plague; and he it was who, on returning Milton's poem to him after perusal, said, "Thou hast said much here of Paradise lost, but what hast thou to say of Paradise found?" The Quakers' meeting-house is in a very out-of-the-way corner among the trees; the Quakers have two annual meetings there, in May and June, and come from all parts. I do not know where the Penn family had their home at the time. Penn lived at Stoke before he went to Pennsylvania, and this may have been the nearest Quakers' burial ground to his old home. I can send a photograph of the old meeting-house with pleasure, if desired.

C. B.

William Penn was interred in the Quakers' burial ground at Jordans, near Beaconsfield.

W. OSBORN, Jun.

Clapham Common, Surrey.

LONG SLEEPING (6th S. i. 76).—I think the letter in question has reference to the case of Samuel Chilton, of Tinsbury in Somersetshire, the "sleepy man," which is described at some length by Dr. William Oliver, of Bath, in the *Philosophical Transactions* of the Royal Society (No. 304, p. 2177). On August 17, 1697, "he fell into a sleeping fit again, . . . and continued in it till November 19." Dr. Oliver visited him twice, together with Mr. Woolmer, apothecary of Bath, and various experiments were made, such as running large pins into his flesh up to the bone, and squirting strong caustic ammonia, "almost as strong as fire," up his nostrils, &c., which fully satisfied the doctor that he was no impostor. The young man's mother did not approve of these experiments, and removed him to her own house, and would suffer no one to come near him, for fear of more experiments. His awakening was only temporary, for he fell asleep again the same day, and continued so till the end of January following, when he awoke perfectly well, and returned to his former occupations of husbandry.

EDWARD SOLLY.

JEWEL'S "APOLOGY" (6th S. i. 76).—The "person of quality" who edited this work in 1685 was Edmund Bohun. May I refer to his *Autobiography*, printed in 1853 (p. 68)?

S. W. RIX.

Beccles.

TAILED MEN OF KENT (5th S. xii. 467).—Dugdale's *Warwickshire*, vi. 470:—

"Sir Robert de Broc, a man of valour, whom some think to be the man who was so hardy in those days as dis-

gracefully to cut off the horse's tail on which Thomas à Becket rode as he passed through Stroud, near Rochester, Kent, according to Polydore Virgil, or at Canterbury itself as the Quadriloge of his life; for which he amongst others was publicly excommunicated on Christmas Day by the archbishop himself, all the offspring of his abettors curst with tails to posterity, whence some think it hath come to pass that all the inhabitants of Kent and all Englielmen abroad, by way of mockery, are called Sileni, or longtails, to this day."

Plot's *History of Staffordshire*, p. 331, says:—

"I have found that one Sir Robert de Broc was Marshall of all England and Forester of Cannock temp. R. I."

May I make a query here? Were these Kentish, Warwickshire, and Staffordshire Brocs of the same stock? If so, I think I can claim kinship, but without the tail, though we were known in the reigns of Henry II. and III. as Le Chat and Le Chad.

RICHARD F. CHATTOCK.

Holms Hill, Barnet.

See articles on "Kentish Longtails," "N. & Q.," 2nd S. viii. 425, where may be found quotations on this subject from the *Golden Legend*, Polydore Virgil, and Peter Pindar. A. L. MAYHEW. Oxford.

A STUART MEDAL (6th S. i. 77, 103).—The supposed c in NEPHRITE's medal is almost certainly an imperfect impression of g, and probably Gallie is intended by the initial. There is an engraving of this silver Jacobite memento on pp. 584-5 of that very useful little work, *The Student's Hume* (London, Murray, 1863), of which the following is a description: Obv., bust in profile, armed to right; legend, JACOBVS . III . D . G . M . B . F . ET . H . REX ; rev., CLEMENTINA . MAGNÆ . BRITANNIÆ . ET . G . REG (bust to left). I have in my possession two obviously contemporaneous cardboard medallions, mounted in quaint gold *pass-partout* mouldings, set in black bevelled wooden frames of the period, being certainly impressions from a matrix very nearly identical with that from which NEPHRITE's medal was struck. Indeed, the busts are undoubtedly impressed from the same original; the only difference is in the legends, which are as follows: Obv., VNICA . SALVS . (bust to right, no name); rev., CLEMENTINA . M . BRITAN . FR . ET . HIB . REGINA (bust to left).

I venture to think my medallions even more curious than NEPHRITE's medal. My theory of the clearly contemporaneous existence of both (i.e. the pair of medallions and the medal) is this, that the latter was struck for the more wealthy, and the former, in a cheap material, for the poorer members of the Jacobite party, who would readily understand, or could easily acquire, the meaning of the rather claptrap and "fetching" legend on the obverse. It is curious to notice that the g (which, as I have above said, I suppose to mean Gallie) on the silver appears, assuming my hypothesis to be sound, as FR. in the humbler material,

and that in the former there is no allusion to Ireland, which is so conspicuous in the latter. The custom of placing a period after a conjunction which does not appear as an abbreviation I suppose to be common to all numismatic inscription, but as to this see the plausible theory of W. A. F., *ante*, p. 103.

S. P.

Temple.

W. J. LINTON (6th S. i. 45, 79).—MR. BUXTON FORMAN may be pleased to add to his list of the writings of this eminent xylographer an interesting paper on "Wood-Engraving," reprinted in the *Architect* of June 7, 1879, from one which had previously appeared in the *Atlantic Monthly*.

WILLIAM BATES, B.A.

Birmingham.

"GILL" (6th S. i. 56, 102).—I am obliged to DR. BREWER for pointing out that Webster, Prof. Skeat, and others have the authority of Parliament for asserting that a "gill" is a quarter of a pint. Intrinsically, as far as any one now knows, the word does not denote a proportionate value; but legislation confirmed the arbitrary meaning with which many men had previously associated it, a meaning that it has yet to acquire in the folk-speech of several important English counties. Had the child questioned by PROF. SKEAT been brought up in the latitude in which I penned my note, the reply might not have been agreeable to the arithmetical orthodoxy of Colenso, and so confirmatory of the correctness of the definition in *An Etym. Dict.* I wrote from Yorkshire, and in a house where a gill is considered the equal of half a pint. I should be sorry to promise a Tyke a gill of ale, and to expect him to think me "as good as my word" if I offered him 1'41983 decilitres.

ST. SWITHIN.

"LIEUTENANT" (6th S. i. 35, 103).—I have had pointed out to me a possibly still earlier instance of this word spelt so as to point to the modern pronunciation. In the ballad of *Chevy Chase*, printed in Prof. Skeat's *Specimens of English Literature*, 1871, l. 122, occurs the following:—

"That dougheti dangles, *lyff-tenant* of the marches, he
lay sleam chvyiat within."

Prof. Skeat says it is difficult to assign an exact date to the poem, but in his index he dates it "probably after 1460." It may, therefore, be an earlier instance than that in the *Boke of Noblesse*.

S. J. H.

"TWTITTEN" (6th S. i. 37).—See 1st S. v. 560; vi. 542; where MR. DURRANT COOPER says "it means an alley or narrow passage. In the time of Ray in general use in Sussex, but now confined to Brighton. Whence derived I know not." Mr. Parish, in his *Dictionary of the Sussex Dialects*, says "a narrow passage between two walls or hedges." Probably it is ultimately referable to

the numeral *two*. Wedgwood, under *Twist*, gives "M.H.G. *zweien*, to unite two things together, or to separate in two." The twittens unite two streets, but separate two blocks of buildings.

W. E. BUCKLEY.

COAT OF ARMS (5th S. xii. 369, 474, 516; 6th S. i. 106).—I am obliged to P. P. for his advice about coats of arms. The information I want is with a very different object in view from what he seems to think. I am thankful to say that I am perfectly aware of what my own paternal arms are, and have been prior, I believe, to the existence of such an institution as "the College of Arms." The real issue I have in view is to discover the name of Sir William Harper's (founder of the Grammar School at Bedford) second wife. In the *Visitation of London*, 1634, the arms are given as at 5th S. xii. 516, but no name. Sir William Harper, who was Lord Mayor of London in 1561, and died Feb. 27, 1573, married first Alice Tomlinson (the widow of Richard Harison, by whom she had an only daughter, Beatrix Harison, wife to — Prestwood), who died October 10, 1569. He married secondly the lady of no name, but with a coat of arms; hence my wish to discover the name from the arms.

D. G. C. E.

To "IXE" (6th S. i. 76, 123).—Two suggestions have been made: (1) that *ix* is *hitch*, and (2) that it is *ike*, to snatch. It deserves to be pointed out that the two suggestions agree, and are therefore both right. *Ike* is the same as *hike*, for which see Halliwell; and *hike* and *hitch* stand to each other in the same relation as *dike* and *ditch*, i.e. they are one and the same. The oldest form is *hike*, afterwards weakened to *hitch*. Without the aspirate, we have *ike*, weakened to *itch*, and further corrupted to *ix*.

CELER.

"GETTING INTO A SCRAPE" (1st S. viii. 292, 422, 601; 5th S. xii. 174, 336; 6th S. i. 101).—Very many years ago—still within my memory—a woman was killed by a stag in Powderham Park, Devon, not far from my native home. It was said that, when walking across the park, she attempted to cross the stags' scrape—a ring which stags make in rutting season, and woe be to any who get within it. By an entry in the parish register, I have been informed that "Frances Tucker (killed by a stag) was buried Dec. 14, 1803."

H. T. ELLACOMBE, M.A.

BIRTHS, MARRIAGES, AND DEATHS (5th S. xii. 385, 513; 6th S. i. 126).—The practice of describing the position and personal qualities of the bride in public notices of years back is unquestionably well known to readers of an antiquarian turn of mind, and, of course, if it was considered necessary, or rather if your valuable space would allow of so minor a subject, a mul-

titute of curious illustrations could easily be given. The same observations refer to deaths. Perhaps you will allow space for a specimen of each. In the *Weekly Magazine*, published in Edinburgh, Aug. 12, 1773, under the head "Deaths," the following appears:—

"In Ireland, Mr. Edward Purdon, formerly of Trinity College, Dublin. He was well known from a variety of translations, compilations, &c. The following extempore was written on his death by a correspondent:—

'Here lies poor Ned Purdon, from Misery freed,
Who long was a bookseller's hack,
He led such a damnable life in this World,
I don't think he'll ever come back.'"

In the same magazine, the same year, but on Sept. 9, under the "Marriages":—

"Aug.—. At Kirkcudbright, the Rev. Mr. John Gillespie, Minister of Kells, to Lady Bagraw, a young Widow Lady, with a handsome fortune, and intirely suitable to the Character of a Clergyman."

ALFRED CH. JONAS.

THE CHRISTIAN NAME GOSPATRICK OR COSPATRICK (6th S. x. 443; xi. 35).—There is a district in the county Waterford called Coshbride, which Dr. Joyce interprets (the district) near the river Bride; the said river, I believe, takes its name from Bridget, an early Irish Christian missionary and Saint; and there is another district called Cosh or Coismaine near the river Maine. The word Cospatrck may have had a similar origin, and may have been adopted as a name by some one living in or near the territory of a man named Patrick, whether the Saint in the Calendar or not it is hard to say, for the old Gaelic names of churches or places in Ireland do not give the Gaelic equivalent for the prefix saint at all—a noteworthy fact. The Gaelic word *cuas*, i.e., cave or cove, may, however, be the original of the modern *cos* in Cospatrck. Cuskenny, a place near Queenstown, in the county Cork, means, according to Dr. Joyce, the inlet or cove of Kenny, an Irish chieftain. Coosluha in Connaught, is the cave of the mice. That the first syllable of Cospatrck, or Gospatrck, is derived from the Gaelic for district, or cave, or cove, seems nearly certain.

HIBERNICUS.

AVOURE: AVOURIES (6th S. xii. 88, 153, 237, 273, 310, 330).—The following extracts will show the current spelling and acceptation of the term when it had scarcely died out of use. The acknowledgment by the Prior of Oxford of Bishop Sherborne's building the cloisters of Christchurch mentions "altare S. Frideswidæ V. prenominati Roberti advocatricis." Littleton gives "an avowe, patronus ecclesiæ, advocatus." They call upon their "avowries" (Bradford, i. 284). They choose his several saint "to be advocates, attornies... and call them our avouries" (Tyndale, ii. 166). Chaucer's *Jacke Upland's Questions* (29), "Why clepe ye hem your patrons and avowries?"

"Away with these avowries" (Latimer, i. 225). In *Dives and Pauper*, 1496, vii. comm. c. xiii. the word appears thus: "The tythes of Holy chirche ben the avowes of crysten people."

MACKENZIE E. C. WALCOTT.

BURNS'S WORKS (6th S. i. 55).—MR. JONAS is not the first to discover that Burns was not the author of the verses *To My Bed*. If he had referred to *The Complete Poetical Works of Robert Burns*, &c., edited by William Scott Douglas (2 vols. 8vo.); Kilmarnock, M'Kie & Drenan, 1876, vol. ii. p. 351, he would have seen the following note: "*Verses to My Bed*. [Thou bed in which I first began, first given as Burns's in Chambers's edition of 1838; but as they are found in the *Gentleman's Magazine* for May, 1759 (before the poet was six months old), it is absurd to suppose them his.]" Robert Chambers states that the verses were taken from a newspaper, but does not give any reason why he put them down under the name of Burns. Mr. Douglas's edition set the matter finally at rest by his decisive note.

D. WHITE.

TENNYSON AND ALFORD (? MONSELL) (6th S. i. 116).—Last month, reading the lines in the ode composed on the occasion of the duke's funeral, and published with *Maud*, I was struck with their likeness to those in the hymn "Holy offerings rich and rare," which was sung at the Church Congress at Stoke in 1875, and was written, with other *Spiritual Songs*, by J. S. B. Monsell, LL.D., "amid the orange and olive groves of Italy, during a winter spent (for the sake of health) upon the shores of the Mediterranean sea," and doubtless with a pocket, or a memory, stored with the works of English poets.

CHR. W.

"NOODLE'S ORATION" (6th S. i. 57).—The speech referred to is obviously Sydney Smith's famous "Noodle's Oration," which was introduced by him into his review of Bentham's *Book of Fallacies* (*Edinburgh Review* for 1825).

C. T. B.

THE BEST MODERN WRITING INK (6th S. xii. 268, 280, 396, 437, 476; 6th S. i. 46, 105).—The following is worth reproducing now:—

"ANCIENT INK.—Persons in the habit of seeing old MSS. are often struck with the black appearance of the ink. The following receipt, which occurs on a piece of parchment in the hand of the fifteenth century, is pasted on the first leaf of the Cottonian MS., Titus A., xxii.:—

'Uncia gallarum miscetur et uncia gummi
Bis 2 vitrioli, superaddas octo falerni.'

EDWARD F. RIMEVAULT."

L. C.

CHRISTMAS ALMANACS (6th S. i. 115).—One of the earliest givers of almanacs was Tilt, a hatter, who many years ago invented a circular almanac (no pun, I protest), which fitted the bottom of the hat, and was so presented to the customers. C. S.

AUTHORS OF QUOTATIONS WANTED (6th S. I. 58).—

"If chaste, why was she killed?"

This has been a favourite theme with the schoolmen and casuists from the earliest times. Besa and his contemporaries meddle with it. St. Augustine exhausts it; he gives a whole chapter to its discussion in his *De Civitate Dei*. See the translation of 1620, cap. 18. R. R.

(6th S. I. 117.)

"For twenty years, secluded from mankind," &c.

These lines are by Southey. In Jones's "Cabinet Edition of Select British Poets," vol. iv., London, 1829, *Poetical Works of George Canning*, p. 14, is Canning's parody on them, with the remark, "Mr. Southey, when a young man, maintained political opinions by no means congenial with those which, as Poet Laureate, he at present professes; he then wrote ardently and ably in favour of Republicanism.....He was the author of an eulogy on Henry Martin, the Regicide, which is only here introduced in order to explain the origin of the parody." It says, "The following is Mr. Southey's inscription"; the inscription is then given *verbatim*. In the edition of Southey's *Poetical Works*, in one vol., published by Longmans, 1845, the "Inscription for the Apartments in Chepstow Castle where Martin was confined" is wanting. I have no other editions to refer to, but I believe it has been left out of all subsequent ones. However, there is, I believe, no doubt whatever but that Southey wrote it.

SAM. SHAW.

Miscellaneous.

NOTES ON BOOKS, &c.

Sanctorale Catholicum; or, Book of Saints. With Notes, Critical, Exegetical, and Historical. By the Rev. Robert Owen, B.D. (C. Kegan Paul & Co.)

It might have been thought that, with the *Lives of the Saints* of Alban Butler on the Roman side, and of Mr. Baring Gould on the Anglican, there was scarcely room for an intermediate volume; and yet Mr. Owen makes out a very strong case for the introduction of the present book. He claims to have avoided the "heavy style and perpetual sermonizing" of the former, and the "emotional treatment" of the latter, whilst he has laboured to supply "a critical accuracy of detail and a grave sobriety of tone," in which he appears to conceive that both are wanting. Mr. Owen has certainly produced a curious, and in many ways a remarkable, book. The epithet *Catholicum* is, indeed, fully justified, at least in the modern sense of the word, for there are included not only the names with which one is accustomed to meet in every calendar of saints, but also a host of "just men" who have flourished in the Anglican Communion since its severance from the see of Rome. Mr. Owen argues, and with much reason, that those who are without the Roman Obedience should not shrink from honouring their own worthies; that no miracles proclaimed the sanctity of Chrysostom any more than that of Jeremy Taylor; that the life and writings of Richard Hooker evince a more heavenly temper than those of St. Jerome; and that Charles I. is at least as worthy of honour as Constantine or Charlemagne. And certainly no one can say that Mr. Owen has given us a narrow choice of worthies. Amongst archbishops he includes Thos. Bradwardine, Langton, Laud, Leighton, Sancroft, Scrope, and Ussher; amongst bishops, Andrews, Bedell, Berkeley, Beveridge, Bull, Butler, Cosin, Gawain Dunbar, Grosseteste, Hickes, Ken, Morion, Jeremy Taylor, and Wilson; amongst priests, Isaac

Basire, Thos. Bray (principal founder of the Society for the Propagation of the Gospel), John Colet, George Herbert, John Kible, Kettlewell, Law, Thorndike, and Wesley; amongst deacons, Nicholas Ferrar; and amongst pious laymen, Kings Alfred, Arthur, and Charles I. Music is honoured in Palestrina, painting in Fra Angelico, poetry in Shakspeare and Wordsworth (Mr. Owen does not forget to point out the curious coincidence that these two great English poets both died on St. George's Day), literature in Dr. Johnson, science in Sir Isaac Newton. Not the least useful part of the book is the copious index, containing some 1,600 names of saints and worthies; and when it is added that the volume consists of 499 pages, plentifully bestrewn with notes, and that these pages contain a select series of true histories or of charming legends, told with an agreeable quaintness of expression, our readers may readily imagine that the book is well worth having. Apart from its ethical value, to which we imagine that the author attaches considerable importance, the work will be valuable to those who seek to understand the subjects of mediæval paintings or of representations in stained glass. Given the name of the saint depicted, and this handy single volume will probably supply the most striking fact or legend in his history. We confess that we fairly started when in the index we were confronted with the name of "Napoleon I., obit of the Emperor," and that we exclaimed, "Is Saul also among the prophets?" We will not satisfy the reader's curiosity as to the ingenious process by which the great French emperor finds his way into a *Sanctorale*. He who will not secure the book does not deserve to be told this secret. Suffice it to say that the lesson drawn from Napoleon's history amply justifies the commemoration of his death. There are few who may not gain information from its pages. Does every reader of "N. & Q." for example, know that "when any nobleman had lost their hawks, or could not tame them by human skill, it was the custom to send waxen models of hawks to the virgin S. Tyba, and they soon obtained their wish" (p. 481, note)? Many out-of-the-way bits of folk-lore may be found scattered up and down amongst these legendary histories.

British Mesotinted Portraits. Described by John Chaloner Smith, B.A., M.R.I.A. Part II. From Faithorne to Miller. (Sotheran & Co.)

THE second volume of this valuable work has now been sufficiently long before the public to enable us to test with fair accuracy the practical utility of the book, and it becomes our pleasing duty to state that the second portion fully maintains the good opinion which we expressed at the outset of the work. Much still remains to be done; the engravings of Smith and Watson alone can hardly, we imagine, be contained, if fully described as done hitherto, in two volumes, which is the limit that the author has proposed to himself. But we hope that no abatement of information will be thought of; if even a supplemental volume were given us, and continued to the end in the same spirit, the whole would form one of the most comprehensive and satisfactory books of art-reference published for many a day. The copious citations of inscriptions in various states, and the neat biographical notices are of great value. We felt from the first a disposition to object to the manner in which the position of the head and direction of the eyes are described, and this feeling is increased the further the work proceeds. We may take as an instance one of Faber's works in the Kitcat series, No. 28, representing Sir Robert Walpole, where, according to our view, the figure is directed to the left (our left) and the face is turned in three-quarters, in the same direction, with the eyes looking at the spectator. But in the page

before us, and this is a specimen of the rest, the description stands merely thus, "Directed to left, facing and looking to front." What more can be said of such actually full-faced portraits, where both sides of the face are equally seen, as in Reynolds's famous Garrick bending over a prologue, or his Anne Luttrell, or Mary Fitzpatrick? We are glad to observe that the use of the words "right" and "left" are distinctly applied to those of the spectator facing the picture. The second volume contains many time-honoured names, especially Valentine Green, Houston, Jones, and Mac Ardell, and their industry and infinite variety, as shown by these lists, are truly astonishing. As many of the earlier mezzotints were made to print the reverse way of the original pictures, it would have been advantageous if a notification to that effect had been added. It would also have enhanced the value of the work to have recorded the present ownership of the paintings. Dr. Hamilton has successfully adopted this course in his very excellent catalogue of the engraved works of Sir Joshua Reynolds, published in a portable form by Messrs. Colnaghi.

Select Epigrams from Martial for English Readers.
Translated by W. T. Webb, M.A. (Macmillan & Co.)

SOME of the minor poems of Landor are perhaps the nearest English equivalents to the epigrams of Martial. But it is not given to every one to command the beautiful directness and the pellucid style of the author of the *Hellenics*, and we do not for a moment propose to try Prof. Webb by so high a standard. He has written a pleasant introduction, and has rendered a good many of these mordant little pieces into English in a fashion that is not affected seriously by comparison with the originals which he has so candidly printed at their sides. In the simplest measures he is often successful, as, for instance, in octosyllables. At p. 23 he tries the *In Memoriam* metre; at p. 75 the sonnet form. Where he is most deficient is in concision and point. At p. 7, "In whispers still you . . . held your tongue," is, to say the least, but a bald rendering of the *taces* of the Latin. What is meant is surely that the constant undertone of the man had given a furtive, *sotto voce* character to his very silence. "Winces, and yawns disguised quite," at p. 71, is bad workmanship. "Lisp, sir" and "whisper" are not rhymes, nor can "had none" and "bad one" make anything but an ill-matched disyllabic marriage. We are bound, however, to add that the instances of false rhyming are not frequent. Some of the most serious pieces are the best; but, strange to say, the one on Erotion which Leigh Hunt has done so well is one of Mr. Webb's worst. "*Manibus exiguis annua iusta dato*,"—the Herrick-like

"Let the yearly rites be paid,
To her little slender shade,"

of Hunt, is poorly represented by

"The annual offerings at her tomb
Discharge; they are but slender,"

of Mr. Webb. In another case Mr. Webb's comparison of "Furius" and "fur" to "Roberts" and "robber" shows a want of ingenuity. In *Lays from Latin Lyrae*, a little book which scarcely received its due, this was much more happily caught:—

"Had you been born Cadogan, and your fancy been the same,

You now might very worthily assume the name of Cad,"

But even this would be better for being more briefly expressed. It is, however, far easier to find fault than to interpret Martial, and many of Mr. Webb's versions will give a pleasure unalloyed by reservation. We regret that our space will not permit us to cite examples.

The Economy of the Fleet. Edited by A. Jessopp, D.D.
(Camden Society.)

No one would guess from the title the subject matter of this interesting volume, for the *Economy of the Fleet* means the formal answer of Alexander Harris, warden of the Fleet prison, to nineteen articles of complaint lodged against him by the prisoners in 1621. By the warden's own admissions a debtor's prison was at this period a hell upon earth, in which vice of every kind, rioting, and lawlessness prevailed, without reproof, and almost without restraint, so long as the warden received his fees. The aristocracy of the Fleet were the recalcitrant Catholic gentry who were imprisoned for non-payment of the heavy fines imposed on Nonconformists by the penal laws of Queen Elizabeth. The description of their sufferings in the Fleet for their religion had a special interest for the biographer of the Walpoles, who were victims of the same penal laws; and when Dr. Jessopp fortunately hit upon this MS. in the Duke of Westminster's library, at Eaton, he was induced by his interest in the subject to prepare for the press this unique picture of the condition of a London prison in which recusants were confined. It need scarcely be added that Dr. Jessopp's familiar knowledge of the Catholic families of this period has enabled him to identify several of the prisoners mentioned in the warden's answer, and to supply some interesting particulars of their lives.

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. E. A. A. (*ante*, p. 33).—MR. J. HOWE, Booksellers' Retreat, King's Langley, Herts, writes: "If your correspondent desires to know aught about the *soci-disant* Princess Olive, and also William Charlton Wright, tell him to write to me."

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THE proposed text for a lych-gate, "*Mors janua vitæ*" (*ante*, p. 126), was a suggestion of MR. MARSHALL'S, and not taken from the *Lyra Innocentium*.

C. A. WARD.—Have you tried the Highland Society's Dictionary?

J. W. STANDERWICK.—We do not trace any statement of issue.

W. HUGHES ("Viscount de Preston").—Not probable, as the Graham family already enjoyed such a title, *cr.* 1680.

J. T. F. (Bp. Hatfield's Hall, Durham).—See "*Another Survival*," 5th S. xi. 23.

R. P. H. R.—Now in progress.

B. NICHOLSON.—Next week.

W. B. S.—A proof will be sent.

ERRATUM.—P. 106, for "Eve's temper," read *Ere's tempter*.

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The first extract I shall make has reference to Shakespeare's *Venus and Adonis*, and is in these words (p. 28):—

"When that Sex, where Modesty should claime a native prerogative, gives way to foment of exposed loosenesse; by not only attending to the wanton discourse of immodest Lovers, but carrying about them.....the

amorous toys of *Venus and Adonis*: which Poem, with others of like nature, they heare with such attention, peruse with such devotion, and retaine with such delectation, as no Subject can equally relish their unseasoned palate, like those lighter discourses. Yea (which hath stricke me to more admiration) I have knowne divers, whose unripe yeeres halfe assured mee, that their greene Youth had never instructed them in the knowledge, nor brought them to conceit of such vanities, excellently well read in those immodest Measures; yea, and prompt enough to shew proofes of their reading in publike places."

In connexion with this extract reference may be made to Thomas Cranley's *Amanda*, 1637, where *Venus and Adonis* is mentioned, along with Beaumont's *Salmacis* and *Hermaphrodites* and Marston's *Pygmalion's Image*, as forming part of the library of a lady of pleasure (see Mr. Collier's *Shakespeare*, ed. 1858, vol. vi. p. 481).

The next quotation which I shall present requires a word or two of explanation. It is well known that a lost play by George Peele was entitled *The Turkish Mahomet and Hiren the Fair Greek*, and it has been suggested that Pistol's exclamation, "Have we not Hiren here?" (*Hen. IV.*, part ii. II. iv.) is a quotation from it. Whether the lines in the following extract also belong to Peele's lost play it would, of course, be hard to say; but as Brathwait does not mention any authority on the margin, as he invariably does when quoting, I take it that the lines were in his memory as belonging to an unknown or forgotten author. Here is the passage (p. 31):—

"An example of like continencie might bee instanced in Mahomet the great, towards the faire Greeke [Irene printed in the margin]; whom, albeit hee entirely loved, yet to shew unto his Peeres, a princely command of himselfe and his affections; as he had incensed them before by loving her, so hee regained their love by sleighting her; whence the Poet:

'With that He drew his Turkish Symeter,
Which he did brandish ore the Damsels head;
Demanding of such fanizers were there,
If 'twere not pity shes'd be slaughtered?
Pity indeed; but I perforce must doe
That which displeaseth me, to pleasure you.'

That a man's disposition is not to be forced Brathwait adduces a variety of examples in confirmation of his proposition. I apprehend that he had in his eye the famous Tom Coriat in the following passage, and hence my reason for reproducing it (p. 80):—

"Can Travell? No; for, give me a man that hath seen Indasses Lanterne at S. Deninis; the Ephesian Diana in the Louvre; the great Vessell at Heydlerberge; the Amphitheatre at Vlysmos; the Stables of the great Mogol; or the solemnities of Mecha; yea all the memorable Monuments which the world can afford; or places of delight to content his view; or learned Academies, to instruct and enrich his knowledge; yet are not all these of power to alter the state or quality of his Disposition: whence the sententious Flaccus;

'To passe the Sea some are inclinde,
To change their aire, but not their minde.'

The authors mentioned in the following extract

as having been rewarded by their sovereigns may be noted (p. 190) :—

"But to descend to our later times; how much were Jehan de Mehune and Guillaume de Loris made of by the French Kings? and Jeffery Chaucer, Father of our English Poets, by Richard the Second; who, as it was supposed, gave him the Manor of Newholme in Oxfordshire! and Gower by Henry the fourth? Harding by Edward the fourth? Also how Francis the French king made Bangelais, Salmonius, Macrinus, and Clement Marot of his Privie Chamber, for their excellent skill in Latine and vulgar Poesie. And Henry the eighth, for a few Psalmes of David translated and turned into English Meetre by Sternhold, made him groom of his Privie Chamber. Also one Gray, in what favour grew he with Henry the eight, and after with the Duke of Somerset, Protectour, for his *Hunt is up, Hunt is up!* And Queene Marie, for one *Epithalamie* made by Vargus a Spanish Poet, at her marriage with King Philip, solemnized in Winchester, gave him during his life two hundred Crownes pension."

As to the reference to Gray, the author of the song, *The Hunt is Up*, Brathwait no doubt followed the information given by Puttenham in his *Arte of English Poesie*, 1589 (see Mr. Collier's *Extracts from the Stationers' Registers*, Shakes. Soc., vol. i. p. 129).

Joseph Haslewood, in his elaborate introduction to Brathwait's *Barnabes Journal*, reprinted in 1820 (again most creditably reproduced by Mr. W. Carew Hazlitt in 1876), charges Prynne with having in his *Historio-Mastix*, 1633, "strangely garbled" the story of the young woman who, on her deathbed, cried out to "see Hieronimo acted." Besides giving Brathwait as his authority, Prynne goes further and states that "author being then present at her departure." I have not been able to get access to the first edition of the *English Gentlewoman*, 1631, but as Brathwait declared in the *English Gentleman*, 1641, that he had been "injuriously traduced by Mr. W. P. in his *Historio-Mastix*," we may, I think, conclude that the strait-laced Puritan added the little bit to heighten the sensational aspect of his narrative. If Prynne garbled the story, what are we to say to the two versions given by Brathwait himself in his *English Gentlewoman* of 1641, and in his *English Gentleman* of the same year and paged as one work throughout? As this story has more than once, if I mistake not, been quoted in connexion with Thomas Kyd's *Spanish Tragedy*, I shall give the different versions.

Here is what Prynne says in his *Historio-Mastix*, 1633, Part I., fol. 556 :—

"To these two former precedents, I shall annex the parallel example of a late English Gentlewoman, of good ranke;* who daily bestowing the expence of her best houres upon the Stage, and at last falling into a dangerous sickness of which she died, her friends in her extremity sent for a Minister to comfort, counsell, and

prepare her for her end, who comming to instruct her, and advising her to repent and call upon God for mercy, she made him no reply at all; but cried out Hieronimo, Hieronimo; O let mee see Hieronimo acted; (calling out for a Play, instead of crying unto God for mercy,) and so closed her dying eyes."

The version in Brathwait's *English Gentleman*, 1633, which excepting a few slight verbal alterations is the same as given in the edition of 1641, reads thus (p. 195) :—

"These can finde time enough for Recreation, but not a minutes space for Devotion. So as I much feare me, when they shall bee stricke with sicknesse, and lie on their death-bed, it will fare with them as it fared with a yong Gentlewoman within these few yeeres; who being accustomed in her health every day to see one Play or other, was at last stricke with a grievous sicknesse even unto death: during which time of her sicknesse, being exhorted by such Divines as were there present, to call upon God, that he would in mercy looke upon her, as one deafe to their exhortation, continued ever crying, Oh Hieronimo, Hieronimo, me thinks I see thee brave Hieronimo! Neither could shee bee drawne from this with all their perswasions; but fixing her eyes intently, as if shee had seene Hieronimo acted, sending out a deepe sigh, shee suddenly died."

The version in the *English Gentlewoman*, 1641, is as follows (p. 299: the pagination runs on from the *English Gentleman*) :—

"As it sometimes fared with a Gentlewoman of our owne Nation, who so daily bestowed the expence of her best houres upon the Stage, as being surprized by sicknesse, even unto death, shee became so deafe to such as admonished her of her end, as when her Physician was to minister a Receipt unto her, which hee had prepared to allay the extremity of that agonizing fit wherewith shee was then assailed, putting aside the Receipt with her hand, as if shee rejected it, in the very height and heate of her distemper, with an active resolution used these words unto her Doctor: Thankes good Horatio, take it for thy paines. So inapprehensive was shee of death at her end, because shee never meditated of death before her end."

I confess that my inclination leans towards this last version as being in the circumstances the most probable. If this could be proved to be correct, the allusion, I think, would be to Shakespeare's *Hamlet* and not to Kyd's *Spanish Tragedy*.

In connexion with plays, Brathwait records a little bit of contemporary life which is not without interest (p. 194) :—

"But to draw in our sailes touching this Recreation; as I approve of the moderate use and recourse which our Gentlemen make to Playes; so I wholly condemne the daily frequenting of them: as some there be (especially in this Citty) who, for want of better employment, make it their Vocation. And these I now speake of, be our Ordinary Gentlemen, whose day-taske is this in a word: They leave their beds to put on their clothes formally, repaire to an Ordinary, and see a Play daily."

S.

PITCAIRN'S ISLAND.

I send you a further extract from the diary from which I collated the genealogy of the islanders that appeared *ante*, p. 31; it has reference to the

* On the margin Prynne states: "See Mr. Brathwait his *English Gentlewoman*, London, 1631, pag. 53, 54. this Autho being then present at her departure."

laws which were framed for observance by the islanders. The actual laws I will send hereafter.

"The total population of the Island of Pitcairn on our arrival was eighty-seven persons, of whom four were the original Tahitian women who came in the Bounty; three Europeans, one named Buffet, who had been left there by a whaling vessel in 1824; the second, Evans, who ran away from the same ship, quite a lad; the third, George Nobbs, who arrived under singular circumstances, in a sloop of twenty-five or thirty tons, with an American named Bunker, who threw himself off a rock in a deranged state of mind, and died shortly after. The sloop was destroyed immediately after their arrival. The following is Nobbs's account of himself. He sailed from Callao in the sloop with eight others, and produced papers to that effect; they were fishing for pearls off an island, he and his companion Bunker having agreed to meet the remainder of the crew at an appointed spot, where on their arrival they could find no traces of them. They were thus compelled to sail alone, and steered for Pitcairn's Island, a place he had often had an intention of settling on, from the very interesting account he had heard of it. Let his former conduct, or the cause of his choosing such a retired place, be what it might, his behaviour since his arrival has in some measure made amends for any act of violence or mutiny which he may have been guilty of. He had established a very creditable school, well attended by the children, who were making rapid progress in writing and arithmetic. Considerable jealousy existed between him and Buffet, who also kept a school, but very irregularly. They both read prayers on Sundays, and a division took place among the inhabitants, some following Nobbs, some Buffet; but later, in consequence of the latter's improper conduct with one of his own female pupils, many of his followers deserted him. Unanimity was again restored by the prudence and good sense of Nobbs, who gave up performing service, but still retained his school. Nobbs far surpassed Buffet in intelligence, manners, and education. He stated himself to be the son of a schoolmaster of North Yarmouth, Norfolk. Nobbs had drawn up the following laws, with a preface which he asserted to be his own composition, but evidently taken from some commentary on law. Buffet, Nobbs, and Evans were all married to Pitcairn women.

"*Code Pitcairnia.* The laws of the land, compiled by George Henry Nobbs, P. School Master. Be always just, and fear not. Subscribed to by Thursday October Christian, Arthur Quintall, Edward Quintall, George Young, Robert Young, William Young, George Adams, Charles Christian, heads of families; John Evans, George Henry Nobbs, John Buffet, Europeans.

"*Premises:* First, Order being the primary divine law, written by the holy finger of God in the heavens and upon the earth, and which in a peculiar manner evinces infinite power and wisdom, it necessarily follows that we His creatures should endeavour, as far as we are capable, to imitate so profound an example; for if the Omnipotent Jehovah considered it necessary to introduce harmony and perfect agreement into all His handy works, how much more ought we to see the necessity of planting all our fallible institutions, and rearing our frail undertakings, upon the basis of order and justice.

"Secondly, Self-preservation being strongly implanted in the human breast, good men have ever found it necessary to form themselves into societies, to secure their persons from the violence and oppression of the wicked; and as human nature is so fragile that man is constantly obliged to have recourse to man for assistance, we may with reason draw this inference: That society whose

jurisprudence acts as a stimulus to unite its members is best calculated to confer happiness on individuals.

"Thirdly, Virtue being of vital importance, and as necessary to the well-being of society as air is for the sustenance of animal life, so on the other hand vice is fatal to its happiness, and we may rest assured that whenever the laws of any community fall into disuse, a laxity of manners prevails, which ultimately causes the declension of virtue and the exaltation of vice.

"Fourthly and lastly, Self-love is the inseparable companion of man, for the gratification of which he necessarily toils, from the moment reason illumines the mind, self-love reigns triumphant in the human breast, and whether the attention is directed to the acquirement of riches, fame, or what not, self-love is the great though secret cause of all his exertions, and it is without doubt laudable to cherish self-love to a certain degree, but if permitted to diverge beyond the pale of equity, the evils arising from it are incalculable. The knowledge of this has induced the wise and good in all ages to place themselves under the protection and control of the laws, promulgated for the express purpose of restraining insatiate avarice, and securing to every individual in the society whatever was considered his exclusive right. The social compact thus formed, private property was respected, the strong were prevented from oppressing the weak, and that laconic but emphatic commandment, "Thou shalt not steal," became engraved on every heart. To conclude, it may be difficult to prove how laws on this and the antecedent premises can be too severe, because an infraction of either can never be palliated under the plea of ignorance. Therefore, however rigorous the laws may be, if justly administered, the good have nothing to fear, and the bad will hardly suffer more than they deserve."

HIC ET UBIQUE.

SHAKSPEARIANA.

"MACBETH," V. iii. 55.—

Macb. What Rubarb, cyme, or what Purgative drugge
Would scowre these English hence:?

I am aware that *Cymé*, quasi *Cymæ*, has been defended. The defence, however, wants at present at least two links. Should these be supplied no one will more readily adopt the word than myself; meanwhile, I suggest the following: F 2 and F 3 read *Caeny*, and F 4 *Senna*, a word generally adopted, but apparently a mere guess, derived from the supposed pronunciation of *Caeny*. Other alterations in F 2 decisively prove that there had been no recurrence to the original MSS. But it is clear, from this word alone, that F 2 had not a very incompetent editor, and that he, at least, thought *Cyme* an error. The *y* being used to express the wanting syllable, I think he was right in believing that the *m* of *Cyme* was a misprint or misreading for *ne*, and that Shakespeare's word was *Cynea*, or an Anglicised form of it, *Cynea*, the *Canina Brassica*, the mercury, French and dog mercuries, &c., of our older authors.

What is wanted is a "purgative drug," similar to rhubarb. John Parkinson, writing in 1640, says, p. 298 :—

"The decoction of the leaues of Mercurie, or the juyce thereof taken in broth or drinke.....purgeth chollericke and waterish humors:.....Some use to drinke two or three

ounces of the distilled water, with a little sugar put to it, in a morning fasting, to open the body, and to purge it of grosse viscous and melancholicke humors: as also mixing it with May dew taken from Rose bushes, and Manna dissolved therein.....which purgeth chollier also. It is frequently and to very good effect given in glisters, to evacuate the belly from those humors that be offensive therein, and worketh well after that manner, as if so much Sene had beene put into the decoction."

He also speaks of its other purgative or cleansing powers, for which, he says, it was commended by Hippocrates. "Snuffed up it purgeth the head of catarrhes and rheumes." It cures, according to Matthiolus, the yellow jaundice "in a most speedie and merveilous manner." It takes away warts, and "mingled with vinegar it helpeth all running scabs, tetters, &c.," and Galen says that, used as a poultice, "it will digest and spend the humours, that was the cause [humours are here the "cause," and the verb is therefore singular] of the swelling, and alay the inflammations proceeding thereupon. The *Noli me tangere*, or the Quicke in hand [Wild Mercury] hath a stronger purging quality, but it is by vomite, . . . which causeth Lobel and Pena to say, it was venomous and deadly."

B. NICHOLSON.

JASPER TUDOR: KING'S COLLEGE, CAMBRIDGE.—Some time since I sent an account to "N. & Q." of the residence at King's Hall (since Trinity College), Cambridge, of the eldest son of the Earl of Huntingdon (afterwards Duke of Exeter) between the years 1438-41. In 1449 King's College received Jasper as a student, boarding and clothing him. He is a person whom the king, just then founding this college, quartered on his new foundation. There is a gap in the surviving King's College accounts from 1449-50 to 1454, and the latter account is very imperfect. In 1456 occurs the entry, "oblaciones pro obitu Jasper fratris Henrici regis." Here, then, it appears, is another son of Owen Tudor, who died a youth, and whose name seems to have been taken by a younger brother, who lived for some time into his nephew's reign as Duke of Bedford. I think that this person is unknown to genealogists.

It is worth noting that the last revision ("ultima voluntas regis et libri statutorum sigillati") of the foundation of King's College was in the year (Mich. Mich.) 1458-9. This explains the reprobation of Pecok in the statutes of King's, and, if one were going beyond a note, discloses the real cause of the proceedings against that personage. But the facts would fill one of your numbers. J. E. T. R.

Oxford.

DAILY LIFE IN 1600 A.D.—The following account of the ordinary day of an English gentleman nearly three hundred years ago occurs in a MS. in my possession, written by one Nicholas Hill, about A.D. 1600:—

"Excitatus circa horam quintam corpus erigo: signo me deinde Crucis Imagine, cum his verbis, 'Adsit deus omnipotens, pater et filius et spiritus sanctus. Amen. Gratiās ago tibi, pater celi et terre, quod me hac nocte servaris incolumentem. Da queso ut totum hunc diem in timore tuo sic transigam, ut a preceptis tuis nunquam deflectam. Amen. Impartire nobis, domine Jesu Christe, spiritum sanctum tuum qui vanas nostras cogitationes cohibeat, verba feramat (sic), emendet opera, ut digni inveniamur hereditate tua celesti, ad quam nos factus homo veniens vocare dignatus es. Pater noster, &c. Credo."

"Postquam sic me commendavi Christo, progredior a cubiculo, exonero alvum, abluo manus, os, faciem, pecto caput, deinde sumitur mihi liber in manus, sed sacer primum: in hoc ad quartam partem hore magis meditator quam lego. Deinde recitatur, tum demum lego quoscunque libros, sed illos potissimum unde devotionem hauriam. Cum tempus venerit prandetur: a prandio deambulamus foras si qua necessitas est; sin minus, noster hortus satis amplum spaciandum prebet locum: postilla rursum vasio libris, vel negotiis, quanquam illa perquam invita avocant me. Cum cenandum sit cenamus, fabulam, sed ecastor non nisi sacras fabulas, sioque refertis animis pariter atque corporibus ad cubiculum progredimur, et ibi quanta possum devotione illius diei admissa reputo, veniam peto, ut parcat per illius qui se pro nobis impendit misericordiam, deum patrem obtestor. Postea precatunculam subijcio: 'Domine Jesu Christe, miserere mei queso, quia peccavi tibi. Serva me deinceps ab omni malo, confirma me in omni opera bona. Amen. Inimice Diabole, et tu Sathan insidiator, adjuro te per nomen domini nostri Jesu Christi, ut hunc locum nunquam accedat. Amen.' Tum demum corpus consignatum depono."

FAMA.

Oxford.

INDIAN RATS.—The following curious account of a species of Indian rat is given in an old book in my possession, "*Of Chirurgery and Alchymie*, published by authority, anno 1628, according to the long Practice and Experience of John Woodall, surgeon of his Maiesties Hospitall of St. Bartholomewes":—

"Laurentius Hofmanes, a learned Germane Chymist in his book entituled *De vero usu et sero abusu medicamentorum chymicorum*, he useth these words following. A false chymick medicine, prepared unduly and so given may not unfitly be compared to certain dangerous subtill Rats in India, which by nature doe watch the Crocodile of those parts which usually sleepe with his mouth wide open, and these rats being smooth and soft in their entrance, doe not awake the poor Crocodile at all, but goe in at his mouth very smoothly, and easily without troubling him by taste, touch, or smell, yet nevertheless after they are got quietly into his bowels, forthwith they with their divellish sharpe small teeth begin to bite the poore Crocodile, and in a small time they doe so corrode his entralls, that they make their owne way out at their pleasure, by the killing the poore Creature, and that if not immediately, yet by a languishing deadly disease, they performe their divellish end by perforating his entralls, and so that improvident creature dyeth."

Burlem.

B. D. MOSELEY.

PORTRAIT OF ALLAN RAMSAY.—A writer in the *Spectator* of the 31st of last month has made a strange mistake in a notice of a lately published

edition of *The Gentle Shepherd*. He says that the portrait in the book is the work of the poet himself, not being aware, seemingly, that Ramsay had a son of his own name, who was principal painter to George III., and as such painted portraits of the leading courtiers of the day, and no end of presentation effigies of the king and queen. There were a dozen of portraits by him at the exhibition of National Portraits in 1867, including those of his father, David Hume, the Earl of Stair, and Lady Hervey, who in her younger days was spoken of by Gay as

"Youth's youngest daughter, sweet Lepell."

J.

Glasgow.

A NOTE ON THE WEATHER OF 1880.—Our forefathers used to

"Divine by the firste daye of the yere and by the Crystmase daye what it shall falle in the yere folowyng. If it falle on the Sondaye the wynter shall be good and the somer good and drye and plente of wyne. Oxen and sheep shall well weye and multiplye. Olde men and olde women shall deye, and peas and accord shall be made that yere also.

"The kalendas of Januarye fell on thursdays whan as theye shulde falle plente of all good and peas also. [It did in this present year of grace 1880.]

"All the yere foloweth the dysposycyon of the xii dayes in Crystmase. So that the fyrste moneth shall be suche in Wedryng as the fyrste daye of the xii dayes is, the seconde moneth as the seconde daye is and so forth all folowyng."—*Dives and Pauper*, 1496, 1st Comm. cap. xlviii, xlviii.

MACKENZIE E. C. WALCOTT.

BROWNLOW STREET, DRURY LANE.—The following note, taken from a mutilated deed, will interest those who are just now talking of a Topographical Society for London :—

May 31, 1682. Indenture between Sr John Brownlowe, of the parish of St Gyles in the fetide, Baronet, of the one part, and Thomas Stephenson of the same parish, joyner, of the other part; in consideration of the costs to be expended by the lessee in building a house on the ground thereby demised Sir John Brownlowe leases to him a piece of ground, part of a larger parcel lately belonging to the capital messuage of the said Sir John Brownlowe, "now in part demolished," situate in Drury Lane, sometimes called "Lenox-house." The parcel demised measures eighty feet by twenty, and abuts east and west upon messuages now in building by John Wobley Smith and Robert Hyde, yeoman, respectively; north, "upon the new street there to be built, intended to be called Brownlowe Street"; and south, upon the backside of Mayden head Alley; term, forty-six years; rent, first year, a peppercorn, afterwards 6l. per annum. Stephenson covenants to build within a year a double house of the second rate according to the Act for Rebuilding the City of London.

Then follow specifications of the work, which I can send if desired.

W. C. B.

Malvern Link.

SHOULD POETICAL QUOTATIONS BE PRINTED AS PROSE?—Some short time since a correspondent

asked in the pages of "N. & Q." for the authorship of a certain prose quotation. MR. RULZ, who has the true beagle scent in such matters, at once stated that it was a passage in *Don Juan*, agreeing word for word with the poem, but done into prose.

Now I have no doubt that the hideous modern innovation of printing poetical quotations as prose, with an unlimited supply of inverted commas, is answerable for the manner in which this query appeared in "N. & Q." One rarely reads a newspaper article now without a start of surprise and a "Bless thee! thou art translated," at coming across some old friend, some rhymed "household words," so rendered. Possibly the printer's convenience is served by this method, but at what cost! Formerly the eye of the reader rested on a fine verse quotation with delight; it was an oasis in the desert, a mid-distance refreshing to the senses; now there is a jingle of rhyme to the ear, but none to the eye, with an *ad libitum* accompaniment of commas,

"Like sweet bells jangled, out of tune and harsh."

I trust I shall not stand alone in reprobating a practice so abhorrent to men of taste and so misleading to the general reader; and I have hope that a strong expression of dislike in the columns of "N. & Q." may induce editors of newspapers to reform the practice "indifferently," if not to "reform it altogether."

W. WHISTON.

"UP TO SNUFF."—In a book by M. Francisque Michel, entitled *Etudes de la Philologie Comparée sur l'Argot*, to which is appended a vocabulary of English slang, the phrase "up to snuff" is translated "*haut au tabac*." The author also translates the word "snuff" in *King Lear*, III. i., by *tabac*, unaware, apparently, that in Shakspeare's time tobacco and snuff were unknown, and that no allusion to either occurs in his works. "Snuff" in *King Lear*, and elsewhere in Shakspeare, means fits of ill-temper. The word is derived from *sniff*, to betray suspicion or displeasure by the nose, in smelling out or discovering causes of offence. To be "up to snuff" is to be wary, to be circumspect, to be able to sniff or smell if anything is going wrong, to track by the scent, as in the similar phrase "to smell a rat," and in that used by Hamlet with regard to the dead body of Polonius, "You'll nose him in the lobby." Tobacco snuff was evidently so called because it was *sniffed* up by the nose.

CHARLES MACKAY.

Fern Dell, Mickleham.

"THE ART OF LIVING IN LONDON."—I have a copy of a short poem published with the above title. It has no date, but apparently was printed about 1815 or 1820. It was "published for the author and J. Hatchard, Piccadilly." It is styled "a New and Improved Edition," and on the title-

page it professes to be "by William Green, A.B." So far so good. My copy has the book-plate of Samuel Merriman, M.D., and between the title and the preface is the following MS. note, apparently in Dr. Merriman's handwriting:—

"*The Art of Living in London* was written by William Cooke, Esq., of the Inner Temple, who also published *Conversation: a Poem, The Life of Samuel Foote, The Life of Macklin*, and other works. The William Green, whose name is given on the title-page of this volume, republished the poem in its present form, with perhaps some omissions, and carried it about for sale at various Houses, professing to be the author and to be reduced to distress. He once brought a copy to my House, which I refused to buy, upbraiding him with disgraceful conduct in thus appropriating to himself the work of another man. This happened in Mr. Cooke's lifetime, who seemed rather pleased that his Poem should have attracted sufficient notice to cause its republication."

This act deserves to be placed on record in the columns of "N. & Q." E. WALFORD, M.A.
Hampstead, N.W.

TITLE LIST OF CATALOGUES OF ENGLISH PLAYS (see 5th S. xii. 203, 261, 381).—Add the sale catalogue of Wm. E. Burton's library in New York in, I think, 1863; the privately-printed catalogue of Edwin Forrest's library; the English sections of the great French dramatic sale catalogue; that of the Soleinne library made by M. P. Lacroix; the recently issued catalogue of the dramas and dramatic poems in the Cincinnati (Ohio) Public Library (192 pp., double columns, brevier type); and the frequent plays given in their proper chronological position in the recent *Historical Fiction Catalogue* of the Boston (Mass.) Public Library.

J. BRANDER MATTHEWS.
Stuyvesant Square, New York.

GARISH.—It is somewhat remarkable that there is no mention of this word in Johnson's *Dictionary*, so far as the sixth edition, 2 vols. 4to., 1785, at least, though it occurs in Shakspeare, Milton, and South, and is inserted in Bailey's *Dictionary*.

ED. MARSHALL.

Sandford St. Martin.

PARALLELISMS IN PASCAL'S "PENSÉES."—"Ainsi nous ne vivons jamais, mais nous espérons de vivre; et nous disposant toujours à être heureux..." ("Vanité de l'Homme"). The comparison is obvious with Pope's

"Man never is, but always to be, blest."

I do not know that it has been pointed out how closely some passages in the *Pensées* (in the section entitled "Pensées Morales") are analogous to the reasoning in Bishop Butler's *Sermons on Human Nature*.

EDWARD H. MARSHALL, M.A.
6, King's Bench Walk, Temple.

A SHROVE TUESDAY REVEL.—The *Daily News* of the 11th inst. contains a full report of the old

wild game of football, played on Shrove Tuesday in the streets by all the populace in the town of Dorking, in Surrey.

M. V.

FOLK-LORE: MARRIAGE DAY (FRIDAY).—

"On the eventful day, which was always a Friday, great attention was paid to every incident; for if the bride broke a dish, or the postman forgot to deliver a letter to the bride until he was some way on his journey, and had to return, or some soot came down the chimney, it was a bad omen for the future wedded life."—"West of Scotland Folk-lore." *Chambers's Journal*, Fourth Series, No. 815 (Aug. 9, 1879), p. 498.

With this should be contrasted the West Sussex belief mentioned by Mrs. Latham (*Folk-lore Record*, i. 13) that as Adam and Eve ate the forbidden fruit on a Friday, that of all days was to be avoided for marriages, "or you and your wife will lead a cat-and-dog life." WILLIAM GEORGE BLACK.

"SCOTS" AND "SCOTCH."—One of your correspondents, in replying (*ante*, p. 118) to the moot point about "London" and "Londres," gives "Scotch" as a corruption of "Scots"; but surely "Mary Queen of Scots" does not mean "Mary Queen of the Scotch." "Scots" must mean Scotland, and not the Scotch people. The *h* in Scot(c)*h* is the ordinary affix of abstract nouns, sometimes given *th*, sometimes *h*, and sometimes *t*, as from *long* we get *length*-th; from *broad*, *bread*-th; from *deep*, *dep*-th; from *wide*, *wid*-th; from *high*, *heigh*-t, and so on. The adjective "Scotch" is simply an abbreviation of Scot-*ish*, the *-ish* being the common adjectival affix. Hence from "Scot" we get Scot-*s* (i.e., Scotland), Scot(c)*h* (the abstract noun for the people), and Scot'ch for Scot-sh, the contraction of Scot-*ish* (the adjective). Of course the *-s* of Scot-*s* is *-as* as in Scot(t)-*as*, and is widely different from the *-h* in Scot(c)*h* or the *-ish* in Scott-*ish*, but to pursue this subject further would be inconsistent with my present object. E. COBHAM BREWER.
Lavant.

THE "DOG-ROSE."—The following I take from the *Star*, May 13, 1794:—

"On the road to Edgeware the husbandman's sign of an early and plentiful harvest is seen adorning the hedges, with the blossoms of what is commonly called the dog-rose. This wild flower affords the farmer the means of calculating the time of harvest: as early as it appears before Midsummer, so long before Michaelmas he computes the time of reaping. We may therefore expect the next harvest will begin early in August."

A. F. G.

Wakefield.

THE "LEFT" AND THE "RIGHT" OF A PICTURE.—In your review of *British Mezzotint Portraits* (*ante*, p. 147) I recognize the "fine Roman hand" of the greatest authority in portraiture, and a difficulty is therein suggested by the use of the phrases "the left" and "the right" of a picture, a difficulty which the other day cruelly exercised other correspondents treating of a house at North

End, Fulham. I venture to suggest the use of "our right," "our left," as saving perils of frequent occurrence. F. G. S.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"LIFE OF OLIVER CROMWELL."—I possess an old anonymous life of Cromwell with the following title-page:—

"The Life of Oliver Cromwell, Lord Protector of the Commonwealth of Great-Britain and Ireland. Containing a just Account of all his military Exploits, and surprising Success during the Civil Wars of England in his Time; together with his great Zeal for the Honour and Interest of England; the Glory of the Protestant Religion, and the Liberties and Properties of Mankind in general. By a Gentleman of Oxford. London: Printed for T. Thompason, at the Lamb and Bible, without Temple-Bar, 1748." Small 8vo. pp. 247.

Also an abridged chap-book edition of the same work; title:—

"The Life of Oliver Cromwell, containing his Military Exploits in England during the Grand Rebellion; his Reduction of Scotland, and Conquest of Ireland: His Civil Government, Policy, Treaties with, and Respect paid him, by Foreign Princes and States. With an Account of the Great Actions performed by his brave Generals and Admirals in the War with the Dutch and Spaniards. London: Printed for H. Woodgate and S. Brooks, at the Golden-ball, in Pater-noster Row. M.DCC.LX." 16mo. pp. 166.

Can any reader tell me who was the real author? The idea has often occurred to me that the "Gentleman of Oxford" may have been Francis Peck, M.A., who published the *Memoirs of Oliver Cromwell*, 4to., in 1740. However, on comparing the text of the *Life* with the "*Short Critical Review of the Life of Oliver Cromwell*," by a Gentleman of the Middle Temple" (first published in 1739), I find that the two works are substantially the same, only the wording of some passages slightly differing. But I learn from "N. & Q." (5th S. viii. 335) that the *Critical Review* is generally assigned to John Bancks, weaver, bookseller, and author. May I ask, therefore, if these designations were both *noms de plume* assumed by Bancks, viz., "Gentleman of Oxford" and "Gentleman of the Middle Temple," or, if not, what is the explanation? Mr. Carlyle, in his *Letters and Speeches of Oliver Cromwell*, was evidently misled by the latter appellation, and supposed "Mr. Banks" to be "a kind of lawyer and playwright."

It would be very interesting to know more of this anonymous *Life*, its authorship and bibliography. Would MR. SOLLY kindly give us the benefit of his wide experience in English literature? I should also be grateful if any readers could assist

me to make a complete list of all the editions that were issued of the *Critical Review* and its "twin brother" the *Life*. (They must not, however, be confused with the Rev. Isaac Kimber's *Life of Cromwell*, first published in 1724.) O. C.

WORDSWORTH'S "PRELUDE."—What is the name of the castle to which Wordsworth refers in the following lines?—

"And when the partner of those varied walks,
Pointed upon occasion to the site
Of Romorentin, home of ancient kings,
To the imperial edifice of Blois,
Or to that rural castle, name now slipped
From my remembrance, where a lady lodged,
By the first Francis wooed, and bound to him
In chains of mutual passion, from the tower,
As a tradition of the country tells,
Practised to commune with her royal knight
By cressets and love-beacons, intercourse
Twixt her high-seated residence and his
Far off at Chambord on the plain beneath.

Centenary ed., vol. v. p. 291.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Hillhead, Glasgow.

"HARE-BRAINED."—Can any of your philological readers throw some light on the origin of this word? It is sometimes written and printed *hair-brained*, which is, if not nonsense, very near to it. The dictionaries explain *hare-brained* by stating that a *hare-brained* man is one who is as wild as a hare (a March hare it is presumed); but as in reality a hare is not wilder than any other wild animal—a rabbit or deer, for example—and is only timid, it seems difficult to account for this spelling of the word. Can it be derived from *air-brained*, that is, a head empty of brains, and having only air inside of the cranium? I put forward no theory, I only ask for information and suggest inquiry. If *air* be the word, the cockney *h* is easily accounted for. C. M.

MOTHER SHIPTON'S PROPHECY.—In the *Diary* of Samuel Pepys (Oct. 20, 1666), alluding to Sir Jeremy Smith, the former writes: "He says he was on board the Prince, when the news come of the burning of London; and all the prince said was, that now Shipton's prophecy was out"—meaning, I presume, "falsified." Now, I do not profess to have seen an authentic copy of the original (wherever that original may be), but in the only version of the prophecy which I have seen there is no allusion to conflagrations of any kind, unless the line

"Fire and water shall wonders do"

may be intended as a playful satire on the "merry monarch's" fire brigade. Seriously, what may have been the drift of the prince's remark?

RICHARD EDGUMBE.

Stone Hall, Plymouth.

"THE HARROWING OF HELL; or, Christ taking the First Redeemed from Hades."—What masters

of the fifteenth, sixteenth, or seventeenth century, besides Albert Dürer, painted or engraved this curious subject? Where are such paintings, or descriptions of them, to be found?

W. I. R. V.

JOSEPH MOXON, Author of *A Tutor to Astronomy and Geography*, fourth edit., London, 1686.—Where can I find any biographical notice of him, or any information as to the time of his death, his age, and place of burial?

JOHN SYKES.

Doncaster.

MCGILLIVRAY AND MILFORT.—Can any one tell me where to find information about the two white men, McGillivray and Milfort, who at the time of the Revolutionary war were the chiefs of the Creek Indians?

H. M.

QUEEN CAROLINE IN LONDON.—When the queen first arrived in England, in June, 1820, she was received at Alderman Wood's house in South Audley Street. After a few days she took a house in Portman Street. This she quitted on August 3 for Hammersmith, where she died. Which house in Portman Street did she inhabit?

JAYDER.

JOHN HUNTER, SURGEON, 1728-93.—Who will kindly help me to find out what has been said of this distinguished man by his contemporaries?

ROYSE.

"CHILDREN OF C. B. CALMADY, ESQ.," BY SIR THOMAS LAWRENCE.—I should much like to know who is the possessor of this picture, of which the artist is reported to have said, "It is the best picture of the kind I ever painted, one of the few I should wish hereafter to be known by," and also what is the size.

E. FARRER.

Kelvedon, Essex.

SWEETING FAMILY.—Can any genealogist connect for me Henry Sweeting, "Citizen and Merchant Taylor" (so described on his tombstone), who died March, 1771, and was buried at Bunhill Fields, and whose wife, Rebecca, died in 1781, with the families of the same name of Huntingdon, or of Kilne, Somerset? Please send direct to

W. D. SWEETING.

Peterborough.

WRAY FAMILY.—In the pedigree of Wray of Glentworth it is stated that Sir William James Wray, the last baronet of Glentworth, who died in 1809, at the King's Head Inn, Coventry, left a widow. Can any of the readers of "N. & Q." inform me about this lady—her name, family, and the date of her marriage? It is also stated that the only married sister of the above Sir W. Wray (Mrs. Morgan), died without issue in 1817, but I have reason to think this a mistake.

C. D.

A DERBYSHIRE WORTHY.—Can any one give me information as to the parentage and ante-

cedents of Thomas Swanwick of Derby, who was a master at Derby school in the early part of the century, and who kept a valuable record of the weather in the Midlands, extending over many years?

W. F. C.

"SKY."—In Dean Stanley's *Westminster Abbey*, p. 453, mention is made of "conflicts between Westminster scholars and the *skys* of London, as the outside world was called." Query, etymology? The *Slang Dict.* (1874) says the word is a corruption of *volaci*, but this is not likely, *sky* being used of a single outsider, *skys* of a number of strangers to the Westminster commonwealth.

A. L. MAYHEW.

Oxford.

THE FAMILY NAME OF QUEKETT.—For years I have puzzled over the meaning or origin of this now illustrious name, more especially as a member of the family has for many years been the worthy and energetic rector of our large parish. Can it arise from the village or township of Kickwick, in North Cheshire?—for the Kickwicks were for many years, and until very recently, resident amongst us, but were always designated by the lower orders as Kukitta, or Qukitta, and the transition from these to Quekett appears to me far from improbable. We possess impressions of the seal of "William de Kickwic, capellanus," of so early a date as 40 Edward III., but it is not armorial.

M. D. K.

AN EPITAPH.—

"Bold infidelity, turn pale and die!
Beneath this stone three infants' ashes lie;
Say, are they lost or saved?
If Death's by sin, they sinned because they're here,
If Heaven's by works, in Heaven they can't appear;
Reason, ah! how depraved!
Review the Bible's sacred page, the knot's untied,
They died, for Adam sinned, they live, for Jesus died."

Can any of your readers oblige me with the author or origin of the above?

E. W. GOSSE.

THE "MOON LYING ON ITS BACK."—The other night I was speaking to an elderly gentleman, who said, "I was sure we should have this wet, because I saw the new moon was lying on her back." "Well," I replied, "do you suppose that the wind has upset her, or that the earth has got out of its course?" "I don't know," rejoined he, "how it is produced; but I have heard of it ever since I was a child, and I have heard it on board ship." I tried to explain to him that the position of the moon to which he alluded was a regularly recurring phenomenon, arising from the relative position of the sun, the earth, and the moon, and as easily calculable as an eclipse, but I am afraid without success; and I think my friend still believes in some accidental jumble of the heavenly bodies to produce the effect. Will some one give a simple illustration of the "moon lying on its back," and say at what

periods the phenomenon may be always expected and observed? CLARRY.

JUSTICE SHALLOW AND JUSTICE SILENCE.—Is the following extract, in which mention is made of these famous country justices of Shakespeare's 2 *Henry IV.*, known to the readers of "N. & Q."?

1600(?) Dec. 27, Dumbleton, co. Gloucester. Sir(?) Chas. Percy to Mr. Carlington (Dudley Carleton?).

"I am so pestered with country business that I cannot come to London. If I stay here long you will find me so dull that I shall be taken for Justice Silence or Justice Shallow: therefore take pity on me and send me news from time to time, the knowledge of which, though perhaps it will not exempt me from the opinion of a Justice Shallow at London, yet will make me pass for a very sufficient gentleman in Gloucestershire."—*State Papers*, 1598-1601, p. 502.

S. L. LEE.

Balliol College, Oxford.

"ÆSOP AT THE BEAR GARDEN."—Who is the author of this poem, which is not without interest and merit? I give the full title:—

"Æsop at the Bear Garden, a Vision. By Mr. Preston. In Imitation of the Temple of Fame, a Vision. By Mr. Pope. London, Sold by John Morphew, near Stationers' Hall. 1715."

There is no Christian name. I find no allusion to a Preston in *The Dunciad*, where I expected a reference to him. M. N. S.

AUTHORS OF QUOTATIONS WANTED.—

"A merciful man is merciful to his beast,"

"A wise man is merciful to his beast,"
Which is the correct version? JAELOBIS.

"Death takes us by surprise
And stays our hurrying feet," &c.

C. E.

"No cross, no crown."

W. D. SWEETING.

Replies.

WILLIAM PENN.

(6th S. i. 117, 143.)

The founder of the province of Pennsylvania was buried in the graveyard attached to Jordan's meeting-house, which is in a beautiful part of Buckinghamshire, midway between the villages of Beaconsfield and Chalfont St. Giles, a little more than two miles from each of them. The graveyard is a small paddock, in which stands the ancient and humble meeting-house. In it are buried William Penn, his wives Gulilma and Hannah Penn, and five of his children. In the same graveyard are buried the remains of Thomas Ellwood, the friend of Milton, and of Isaac Penington, the son of Alderman Penington, who was High Sheriff of London in the year 1638, member for the City of London in 1640, and Lord Mayor

of London in 1642. Alderman Penington was one of the Commissioners of the High Court of Justice for the trial of Charles I., but did not sign the warrant for his execution. Isaac Penington married the widow of Sir William Springett, and her daughter Gulilma became the first wife of William Penn. An interesting account of these persons and families is given in a volume entitled *The Penns and Peningtons of the Seventeenth Century*, written by Maria Webb, and published in the year 1867 by F. B. Kitto, of Bishopsgate Street Without. J. B.

For a long time no memorial existed at Jordan's to distinguish his grave, until, some years since, his great-grandson, the late Granville Penn, of Stoke Pogis, caused several small headstones to be erected, to mark the resting place of his great ancestor and of several of his immediate family and friends. The old meeting-house, erected by the Friends about the year 1688, has been disused for the purpose of worship since, I believe, the close of the last century. W. D. PINK.

Leigh, Lancashire.

Surely there was a considerable landed property belonging to the Penns in Buckinghamshire, inherited by Earl Howe; at least, he built a church at Penn Street, the foundation stone of which was laid by the late Queen Dowager, Queen Adelaide, and I remember his often mentioning the name of Penn with respect.

BEN. FERRY, F.S.A.

"FARTHER": "FARTHEST": "FURTHER":
"FURTHEST."

(6th S. i. 93.)

These words afford a curious, but by no means an uncommon, instance of derivatives from separate roots in the same language gradually converging and interchanging their meanings, but with some degree of indistinctness and uncertainty. We first meet with *far* in Gothic *fairra*, which has for its equivalents, Old Norse *farri*, Old Ger. *fer*, Ger. *fern*, A.-S. *feor*, contracted into Eng. *far*. These are all radically connected with Sansk. *para*, Gr. *πέραν*, "beyond" the initial consonant being changed by Grimm's law. The idea expressed is that of distance in space, time or motion not being an element. There is sufficient evidence to show that originally *far* or *feor*, which is identical with Old Ger. or Theotisc *ferro*, made its comparative and superlative in the normal manner. We find in Notker's translation of the Psalms "*ferro* danne andere heiligen," "beyond the other saints." "*Ecclesia ferro*st kerechet," "the church is to the utmost exalted." So in *Robert of Gloucester*:—

"For in the *farreste* stude of Affric geandes while fette,
Pike stones for medycine, and in Irland hem sette."

P. 146.

Now let us look for a moment at *further*, *furthest*. These are first discovered in Goth. *faurth-is*, *faurthizei*, equivalent to Ger. *fort*, A.-S. *forth*, from the base *fora* or *vor*, which can be compared with Gr. *πρότερον*, *πρὶν*, Lat. *præ*, *pro*, Sansk. *pari*. Here the idea is that of precedence in time or motion. The comparatives and superlatives are found in Old Ger. *fodoro*, *fodorost*, A.-S. *forther*, *forthest*. *Forth* is used in Anglo-Saxon in a variety of combinations to indicate motion, impulse, advance—*forth-berstan*, to burst forth, *forth-faran*, to go forth, *forth-framian*, to shoot forth, to grow. The derivative *fyrð-rian*, to further, promote, comes from the same stock, and there is little doubt that Eng. *first*, A.-S. *fyrst*, Old Ger. *furist*, is the superlative of an adjective from the same root, of which the positive has been lost. In Old Ger. the comparative *furiro* is still to be found.

The ideas of distance in space and precedence in time and motion are so nearly allied, that it was natural that the words by which they were expressed should run together and be frequently substituted for each other. Dr. Johnson (*sub voce*) says "No analogy can make *far* into *farther* and *farthest*. It is therefore probable that the ancient orthography was nearer the truth, and that we ought to write *farther* and *furthest* from *forth*, *forther*, *forthest*." This is in the main correct, but his assumption as to the ancient orthography was penned in ignorance that both *far* and *forth* had their own degrees of comparison in the olden times. The words are now used nearly indiscriminately, but it was not so at a period not very remote. In Cotgrave and Sherwood's English and French dictionaries (1612-50) *farre* is made equivalent to Fr. *loin*; *further*, *furthermore*, to Fr. *davantage*. Even at the present day it might be found a convenience if *far*, *farther*, and *farthest* were applied to distances, and *further*, *furthest* to movements and metaphorical expressions. It is a strong analogy in favour of this suggestion that *forth*, the positive from which *farther* and *furthest* are formed, is never used except in the latter sense. We speak of *furthering* an object or purpose, not of *farthering* it. When we come to a pause, we recommence by *further*, *furthermore*, never *farther* or *farthermore*.

J. A. PICTON.

Sandyknowe, Wavertree.

If, as I have always hitherto understood, *farther* and *farthest* be the comparative and superlative of *far*, and *further* and *furthest* those of *forth*, there is surely a distinct difference in meaning between them. For example, one would say to a fellow-traveller, "I am going further than you"; or, speaking of three or more, "He goes furthest." Whilst, on the other hand, one would say, "Exeter is farther from London than Winchester," or, "Of all western towns Penzance lies farthest from London." Here *further* and *furthest* convey the

idea of motion, *farther* and *farthest* that of fixedness. I know that the two forms are now often used indiscriminately to express the same idea; but is there not really and etymologically that nice shade of difference in meaning between them which I have indicated? W. D.

That *further* and *furthest* are the true comparative and superlative of *forth*, and that *farther* and *farthest* are formed by a mistaken analogy with them, are facts beyond dispute, and do not rest on the statements of etymologists, but on the usage of old writers. It is quite too late in the day to protest against the use of *farther* and *farthest*, which occur in the first folio of Shakespeare, *Antony*, II. i. 31, III. ii. 26. The Globe edition has *further* in the former instance, but *farthest* in the latter. To find examples earlier than 1623 will not, perhaps, be found to be a very easy task. CELER.

I have often in this town heard both adults and children use the words *farrer* and *farrest* for the comparative and superlative *further* and *furthest*. The superlative *farrest* is very much used by children. R. B.

South Shields.

"DON QUIXOTE" (5th S. xii. 489; 6th S. i. 22, 124).—There ought to be no difference of opinion with regard to the purpose which moved Cervantes to write his "Ingenious Hidalgo." That great differences exist arises from not sufficiently heeding the oft-repeated statement of its author, that he wrote in order to destroy the influence which the corrupt books of chivalry had acquired over the minds of his countrymen. Byron's invective, as contained in the thirteenth canto of *Don Juan*, has been often quoted and as often challenged, and by no one more successfully than by Walter Savage Landor in his *Imaginary Conversations*. That Cervantes smiled away the literary chivalry of Spain is most true; her unsullied honour, coupled with invincible courage, she retained so long as Cervantes himself lived, and probably he was the last of her own great heroes. If Mr. Charles Kingsley did find *Don Quixote* one of the saddest books ever written, it was because he did not know how to read it. I once gave a New Testament, translated out of Greek into Chinese, to half-a-dozen wealthy and very intelligent Chinamen, whom I entreated to read it for me and to tell me what it was all about. They did read it, and said that it was neither a cookery book, a song book, nor a book about women; they could not tell me what kind of book it was, and probably it was a dull, or even a sad, book to them, as another book was dull to the eunuch of Queen Candace, until Philip the evangelist opened it up to him. Without some intimate knowledge of the books of chivalry, especially *Amadis de Gaul*, *Don Quixote* may be as sad and dull as the *Pilgrim's*

Progress by John Bunyan would be to those who have no knowledge of the Old and New Testament. It should also be borne in mind that Don Quixote was mad on the subject of literary chivalry, and that much of the work is occupied with what, up to the time of its appearing, remains the most perfect scientific diagnosis of monomania in the whole range of letters. There are, of course, a thousand things to laugh at in this laughter-moving book which require no special knowledge to enable us to enjoy; but all who care to know the mastery with which Cervantes wrote, his purpose in writing, and the signal manner in which that purpose was achieved, must read, mark, learn, and inwardly digest the scriptures of the romances of chivalry, both sacred and profane. A. J. DUFFIELD.

Savile Club.

PAINTINGS ON TEA-TRAYS (6th S. i. 96, 125).—Morland is the only painter on tea-trays mentioned by your correspondent. Probably he often painted on anything that lay nearest to hand. In the valuable gallery of the late Mr. R. G. Reeves, Bristol Road, Birmingham, was more than one specimen of this artist. One was the head of a man, a portrait, believed to have been painted very rapidly, in discharge of a tavern debt. It was circular, and about nine inches across, and was framed like other paintings. To the touch, and tap with the nail, it seemed to be painted on copper, but was said to have been painted on a circular hand-tray. But whether or no George Morland was a painter on tea-trays, it is certain that Edward Bird, R.A., born at Wolverhampton in 1772, was a self-taught artist, who made his start in life as a painter of the local tea-trays. At that time the tea-tray was usually placed upright on the side tables of middle-class families, and was made an object of art and a room decoration by being ornamented with a well-executed painting. I have seen at Wolverhampton some of Bird's tea-trays which, it is needless to say, were distinguished by the excellence of the central painting, and which were highly prized by their possessors, who, in some cases, had cut out the painting and had framed it, like a picture painted on copper. I suspect that these better sort of tea-trays were kept for show, and that plainer ones were reserved for daily use and wear and tear. The late Mr. W. Parke, the Deanery, Wolverhampton, had some excellent specimens of Bird's tea-trays—compositions from Shakspeare, *Don Quixote*, and *Hudibras*. I wonder if *Chevy Chase* ever formed the subject for one of his tea-tray paintings? It would have been popular, it being "the favourite ballad of the common people of England, and Ben Jonson used to say he had rather have been the author of it than of all his works" (*Spectator*, No. 70). When Bird painted "The Field of Chevy Chase on the Day of the Battle," it was so popular that it had

to be engraved, and is now the best known of his works. Sir Walter Scott bought the original sketch, and the Duke of Sutherland purchased the painting for three hundred guineas. When did the depreciatory epithet, "a tea-tray painter," first arise? It was used in the critiques on the pictures by the Pre-Raphaelites, and refers, apparently, to the tawdry and glaring execution of paintings seen on tea-trays at a date subsequent to Bird's death (at Bristol in 1819). Such painted tea-trays are still hawked about country villages, and I frequently see them in cottages, reared up against the wall on a side table. Battle scenes are favourites, and are painted cheaply. Plenty of smoke is the formula, for the painter of these tea-trays could not afford to supply battles of Waterloo at one shilling each (thirteen to the dozen) if he did not stencil his figures through punctured forms, and then, with a liberal brush, throw in plenty of smoke. The misty wreaths afford evidence, to the bucolic mind, of the hotness of the conflict, and testify to the courage of the brave general whose cocked hat is surging above the sea of gunpowder. CUTHBERT BEDE.

These were commonly made here a hundred years ago, and many still remain which are real works of art. A local artist, Moses Houghton, painted many, and several of them are excellent paintings, well worth framing. They are generally on iron trays; but when Clay introduced *papier-mâché* trays they were decorated with hand-paintings by very skilful artists. ESTE.

Birmingham.

Edward Bird, the artist, was apprenticed to a tea-tray maker in Birmingham, and many of his early works as a painter adorned his master's manufactures. In his *Lives of the most Eminent British Painters*, a new edition of which, by Mrs. Heaton, has just been published in Bohn's Library, including the lives of many recent artists, Allan Cunningham records an anecdote about one of these works of art. It was brought into a room at Boulogne when the artist, whose name had then become established, was making a tour on the Continent with some friends. Bird looked at it and smiled, but no remark was made at the time. On resuming the journey, one of his friends said "I didn't think they could have made such trays in France." "It wasn't made here," said Bird; "it was made in Birmingham, for I painted it." One of the party was with difficulty restrained from turning back and buying it. B. J.

For Edward Bird, R.A. (1772-1819), see Redgrave's *Dictionary of Artists of the English School* (new edition, 1878), p. 42. R. F. S.

I have preserved a tray which was in use in my family when I was a boy, on which are painted a sportsman with game and three dogs, and a land-

scape background, much in Morland's style. If your correspondent PEKIN would like to see it, I should be happy to show it to him.

HENRY SOTHERAN.

36, Piccadilly.

THE "ADESTE FIDELES" (4th S. xi. 75, 219; 5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 457; 6th S. i. 85, 141).—It is impossible to name with certainty the composer of the tune to which "Adeste Fideles" is sung. Novello, in his printed copy (1843), says, "Air by Reading, 1680," and adds:—

"This piece obtained its name of 'The Portuguese Hymn' from the accidental circumstance of the Duke of Leeds, who was a director of the Concerts of Ancient Music, many years since (about 1785), having heard the hymn first performed at the Portuguese Chapel, and who, supposing it to be peculiar to the service in Portugal, introduced the melody to the Ancient Concerts, giving it the title of 'The Portuguese Hymn,' by which appellation the favourite and popular tune has ever since been distinguished; but it is by no means confined to the choir of the Portuguese Chapel, being the regular Christmas hymn that is sung in every Catholic chapel throughout England."

I have examined many books of the words of the Antient Concerts, and find that the music was frequently sung, by soli and chorus. In the book for 1797, now lying before me, it is called "Portuguese Hymn" but has no name either of composer or arranger. It has recently been stated in a musical journal that S. Webbe, the glee composer, was the author of the tune; but he published various collections of Latin and English church music, and lived till 1817, so that he certainly would have claimed it had it been his. Moreover, Novello was a chorister boy under Webbe at the Sardinian Chapel, and was too honest to print a statement he did not believe. Novello became organist of the Portuguese Chapel, at the age of sixteen, in 1797. Any musician can see at a glance that the tune is not an adaptation or arrangement from an "old plain chant." I believe Novello was correct in ascribing it to John Reading, of Winchester, who died in 1692, and was the composer of the music to several Latin pieces, notably *Dulce Domum*. It is sometimes attributed to John Reading, pupil of Dr. Blow, but no music of his to Latin words is to be found. I possess all his printed works and two large MS. volumes in his autograph, containing psalm tunes and other church music, bearing no resemblance in style to "Adeste Fideles"; he died about 1760.

I have a MS. of the hymn with the Reading melody arranged by Georgi for the choir of the English College, Rome, but that is modern, probably about 1830. A violin and harpsichord sonata by J. S. Bach has a *presto* commencing with a curious resemblance to the melody, evidently accidental. The Latin version of the words was printed in the Temple Church anthem

book (1845), and was frequently sung in that church.

W. H. CUMMINGS.

NAOGEORGUS'S "SPIRITUALL HUSBANDRIE, ENGLISHED BY BARNABE GOOGE" (6th S. i. 38).—I have an imperfect copy of this work succeeding *The Popish Kingdom*. The pagination at the preface is 61; not every page, but only every leaf, is paginated. As far as 84 the pagination of my copy is perfect. I have then fragments of four leaves, and a perfect "Table of the principall matters conteyned in this Booke." How far ought the pagination to extend? The "Table" is not paginated. My copy of *The Popish Kingdom*, which precedes the *Spirituall Husbandrie*, is perfect, with the exception of the title-page, which is in manuscript as follows: "*The Popish Kingdom or Reigne of Antichrist*. Written in Latine verse by Thomas Naoegeorgus, and Englyshed by Barnabe Googe. [Quotation from 2 Tim. iii.] London, Imprinted by Henry Denham for Richard Wodkins, 1570." I have also a copy of the "*Regnum Papisticum*, Thoma Naoegeorgo autore, 1559." This is perfect, and paginated up to p. 174; then follows "Satyra," with the pagination continued up to p. 197; then "De Dissidiis componendis," &c., paginated up to p. 278; then "In Catalogum Haereticorum nuper Romæ editum, Satyra Thomæ Naoegeorgi," with a continuous pagination up to 300; then some smaller articles paginated up to 343; then "Errata" one page, and index thirty pages (not paginated). The whole concludes with "Finis. Basileae ex Officina Joannis Oporini, Anno Christi 1559, mense Augusto." This volume is perfect, but the original of the *Spirituall Husbandrie* is not in it. When was it published by Naoegeorgus, and under what title? MATTHEW HOLBECH BLOXAM.

Bugby.

THE PUNISHMENT OF BRANDING THE HAND (6th S. i. 37).—ABHRA asks if any recent case of branding the hand has occurred. John G. Whit-tier, the American poet, has a beautiful poem called *The Branded Hand*, to which is appended the following note:—

"Captain Jonathan Walker, of Harwich, Mass., was solicited by several fugitive slaves at Pensacola, Florida, to convey them in his vessel to the British West Indies. Although well aware of the hazard of the enterprise, he attempted to comply with their request. He was seized by an American vessel, consigned to the American authorities at Key West, and by them taken back to Florida, where, after a long and rigorous imprisonment, he was brought to trial. He was sentenced to be branded on the right hand with the letters S. S. (slave stealer), and amerced in a heavy fine. He was released on the payment of his fine in the sixth month of 1845."

Capt. Walker died during last year, and was buried with many testimonies of honourable consideration from those among whom he had spent the last years of his life.

J. B.

THE ENGRAVER GRAVELOT (6th S. i. 77).—The book wanted is, I suspect, Calmet's "*Antiquities, Sacred and Profane*"; or, a *Collection of Critical Dissertations on the Old and New Testaments*. Done into English, with additional notes, by N. Tindal, M.A. Illustrated with copper plates," 4to., London, 1727. This book contains part of the dissertations to be found in Calmet's *Commentary*; it was never completed, and originally appeared in numbers. Or it may be "*The Religious Ceremonies and Customs of the Several Nations of the Known World*. Represented in above a Hundred Copper plates, designed by the famous Picart, with Historical Explanations and several curious Dissertations," 7 vols. folio, London, 1731-39. Gravelot and Scotin are said to have been employed on this work (Walpole's *Anecdotes*, by Wornum, 8vo., 1849, vol. iii. p. 368).
J. INGLE DREDGE.

THE BRAHAN SEER, COINNEACH ODHAR FIO-SAICHE (6th S. i. 96).—It would be interesting to know what kind of evidence ALPHEA would consider "satisfactory evidence of the existence of the prophecies before the alleged fulfilment, more especially as to the fate of the Seaforth family." Most people, I fancy, will be satisfied with the evidence given in the book itself on this point; but the following letter, dated May 21, 1878, from Duncan Davidson, Esq., of Tulloch, the present Lord Lieutenant of the county of Ross, will place the question beyond cavil. The letter is given in the *History of the Clan Mackenzie*, recently published by me, as it reached me too late for the last edition of *The Prophecies of the Brahan Seer*. It is as follows:—

"Many of these prophecies I heard of upwards of seventy years ago, and when many of them were not fulfilled, such as the late Lord Seaforth surviving his sons, and Mrs. Stewart Mackenzie's accident, near Brahan, by which Miss Caroline Mackenzie was killed."

This letter will be printed in the next edition, which must soon appear, the last one being almost exhausted.
ALEX. MACKENZIE.

AMERICAN SPELLING (6th S. i. 16).—HERMENTRUDE enters a very proper protest against the extraordinary liberties taken by American writers and printers with the spelling of English, and which, it would appear, some Britishers are but too ready to follow. It chanced that the very day after I had read her remarks on this subject I had my attention called to an article in a well-known American periodical. It is but rarely that a book printed on the other side of the Atlantic falls into my hands, and I was struck with the singular division of syllables when it becomes necessary to carry the word through two lines. I will give a few instances: Amer-ican, pop-ulation, mak-ing, hav-ing, leg-islation, civ-ilisation, ev-ery, sec-ond, gov-ernment, howev-er, reg-ularly, prog-ress,

ref-ormation, sev-enteen, nat-ural, feath-er, oth-er, schol-ar, priv-ileges, Byz-antine. It is to be hoped that this fashion may remain where it has originated, and not gain favour on this side of the herring-pond.
E. MCC—.

SAMPFORD PRECEPTORY (6th S. i. 115) was situated at Sandford, near Oxford. It belonged to the Knights Templars, and afterwards came to the Knights Hospitallers. The chartulary made in the time of Robert le Escrop, 1274, is now preserved in the Bodleian Library. In the 33rd Henry VIII. the site was granted to Edward Powell. Some ruins of a barn and outhouses still mark the spot, which is now occupied by Mr. John Allin.
W. H. TURNER.
Oxford.

"THE ONLY DAUGHTER," BY SIR DAVID WILKIE (6th S. i. 116).—This picture was the property of Alderman Sir Francis Graham Moon, who published the engraving. It was sold at Christie's, April 12, 1872, for 600 guineas, being purchased by Messrs. Agnew, who can probably give the name of the present owner.

ALGERNON GRAVES.

6, Pall Mall.

CHAINED BOOKS IN CHURCHES (5th S. xii. 485).—Some books have long been chained in the parish church of Milton, Yorkshire. From Dobson's *Rambles by the Ribble*, part ii. p. 12, I take the following extract:—

"Within the chancel, as was once customary in all, or nearly all, parish churches, four portly volumes are chained to the screen of the Sherburne Chapel, giving the parishioners the opportunity of studying religious truth, but preventing them stealing or borrowing the books. Those chained at Milton are Bishop Jewell's *Defence of the Apology of the Church of England*, Burdett's *New Testament*, Wheatley's *Exposition of Prayer*, and Wheatley's *Church of England Man's Companion*."

PRESTONIENSIS.

There is a black letter copy of Bishop Jewell's *Apology* chained to a desk in Spettisbury Church, Dorset.

W. R. TATE.

New Athenæum Club.

POPE AS A DRAUGHTSMAN (6th S. i. 135).—The original picture, from which the frontispiece mentioned by Mr. AUSTIN DOBSON was engraved, belonged in 1857 to the Rev. T. Stoneham, of Ketley, by Wellington, Salop. It is a picture in water-colours, about three feet by four feet in size. A full description of it is given in Carruthers's *Life of Pope* (London, 1857, second ed., 1 vol., 8vo.), pp. 90 and 462-3.
F. G.

THE LORD MAYOR OF LONDON IN 1836 (6th S. i. 137) was the Right Hon. W. T. Copeland, M.P., the head of the firm of Messrs. Copeland & Spode, eminent porcelain manufacturers at Stoke-upon-Trent, almost the only rivals of Messrs. Wedgwood.

Under the auspices of his mayoralty was reopened the historic Crosby Hall, which had been reinstated and partially restored by public subscription, and a banquet was held on the occasion in the old English style.

WILLIAM PLATT.

115, Piccadilly.

DOBSON'S "HOGARTH" (6th S. i. 47, 83, 101, 125).—There are three of Hogarth's works in the possession of Mr. Edward Draper, one only of which Mr. AUSTIN DOBSON mentions, namely, a portrait of Moll King. The others are both portraits, one of a Mrs. Sutton, wife of a mayor of Salisbury, a very ugly picture, and the other of a servant-maid of Hogarth's, afterwards a Mrs. Chappell, whom, strangely enough, Mr. Draper has often seen, for she lived to be a centenarian.

FRANCES COLLINS.

LIBRARY CATALOGUES (5th S. xii. 465; 6th S. i. 79, 105).—Attention having been drawn in "N. & Q." to the desirability of works having catalogue-slips attached to them, I ask you to allow me to give one which I have had inserted at the end of every copy of my work lately published. It is as follows:—

"Slips for Cataloguing."

"It is very desirable, as has recently been suggested, that every book should be catalogued explicitly, and described exactly. I have, therefore, placed in this volume a correct description of it, which may be pasted on card slips or placed in a catalogue, and to this I have added two cross reference slips. It is the first time, as far as I am aware, that this has ever been issued in the work."

"Fry, Francis, F.S.A., Cotham, Bristol. *The Title. A Bibliographical Description of the Editions of the New Testament | Tyndale's Version in English | with Numerous Readings Comparisons of Texts | and Historical Notices | the Notes in full from the Edition of Nov. 1584 | an Account of Two Octavo Editions of the | New Testament of the Bishops' Version | without Numbers to the Verses | Illustrated with Seventy-three Plates | Titles Colophons Pages Capitals | By Francis Fry F.S.A. | Editor of the First New Testament by William Tyndale reproduced | Author of a Description of the Great Bible 1539, Cranmer's | Bibles 1540-41 and the large Folios A. V. 1611-40. | Remarks on the Coverdale Bible | London | Henry Sotheran & Co. No. 36 Piccadilly | Bristol Olive Laubury Park St. | MDCCCLXXVIII.*

"*Collation.* Demy 4to. Signatures in Fours. A, B, C, AA to ZZ; AAA ½ Sheet; BBB. 220 Pages. The Portrait of W. Tyndale. The Letter of W. Tyndale. The Memorial Monument; the Manor House, Little Sodbury; one leaf each. 73 Plates one leaf each Numbered 1 to 73, and a blank leaf.

"*Contents.* Fly Title, the Title, the Contents Sheet A Pages i to viii; a General Description, ending with a quotation from Tyndale's Pathway into the Holy Scripture, Sheets B, C, Pages ix. to xxiv. The Comparison of 1534, 1535-34 G H, 1535, and Matthew's 1537, AA to DD Pages 1 to 32. A Bibliographical Description of Forty Editions of Tyndale's Version, and of Two Editions of the Bishops' Version, verses not numbered and Three Lists of Texts, Title to the Plates, EE to ZZ; AAA ½ Sheet, Pages 83 to 188. The 73 Plates. The General Index BBB Pages 187 to 196."

Two slips for cross reference follow, under "Tyndale, William," and "Testaments, New, Tyndale's Version." The idea is wholly my own. I have made the Collation and the Contents distinct. A librarian wishing to see that his copy is perfect has only to go through the Collation with his copy, and need not trouble himself with the Contents.

FRANCIS FRY, F.S.A.

Cotham, Bristol.

Second-hand booksellers do as second-hand writers of encyclopædias do—copy each other. If the first makes a mistake a thousand who follow perpetuate and extend it. It is easy to copy everything (except a good work of art), and hard indeed to verify anything. Let us pardon the second-hand booksellers, they are not the only men who do wrong for love of ease.

C. A. WARD.

Mayfair.

SIR THOMAS PLAYER (5th S. xii. 409, 433; 6th S. i. 126) was a "Leader" in the Hon. Artillery Company from 1669 to 1677. He was Colonel of the Orange Regiment of the City Trained Bands. The armorial bearings of all the City companies are published in *London's Armoury*, by Richard Wallis, Citizen and Arms Painter, London, fol. 1677. The last plate in this work contains the arms of the Hon. Artillery Company, together with those of the colonels of the six regiments of Trained Bands, including Sir Thomas Player. A full description of this engraving is given in the *Proceedings* of the London and Middlesex Archæological Society, 1860, vol. ii. pp. 13-19, and in the *Gentleman's Magazine*, 1861, vol. x. pp. 71-2.

G. A. RAIKES.

THE "DEATH'S PART" (5th S. xii. 467; 6th S. i. 102).—In Wishaw's *New Law Dictionary*, 8vo., Lond., 1829, a book which contains many explanations not commonly to be met with, this term is thus defined: "*Death's part*, that portion of a man's personal estate which remains after his wife and children had received thereout their respective reasonable part." Thus, when a man left a widow and children, these would each take one-third, and the remaining one-third would be the "death's part," or "dead man's part," to be appropriated to other uses. EDWARD SOLLY.

"LEER" = HUNGRY (5th S. xii. 267, 431).—There is certainly a German word *lehr*, signifying empty. Here is an example of its use in the Palatinate à propos of the Great Tun at Heidelberg:—

"Gott segne unser Fürst bei Rhein
Und diesen Schloss mit edler Wein,
Dass diesen Fass und andere mehr
Nicht wie das Alten werden lehr."

The old tun here referred to was emptied by the French when they sacked the Palatinate. I find

these lines written in pencil on the back of a fine old print of the Great Tun. A. H.

Little Ealing.

The moment any question is raised by "N. & Q." it at once becomes invested with a degree of interest few would previously attach to it. *Leir* or *lear* has been in use in Scotland from an early period as indicating "acquaintance with," "knowledge of," or "learning." In a "New Year Gift," said to have been offered to Queen Mary on her return from France to Scotland, 1562, the following occurs:—

"To give indulgence as the Deil did *leir* (learn)
To mend that Menzie has sae mony mangt;
God give thee Grace agais this gude new Zeir."

There is, however, a strangely different meaning attached to the same word. In many parts of Scotland "He is *leer*-e'd" means he has a sort of winking motion about his eyes. Again, "the *leer* of his e'e" is a certain undefined, wicked (if I may use the term) look. Then a "*leerie* light," or a "*leary* light," is understood to be a small flickering one. ALFRED CHARLES JONAS.

Kilmarnock.

The word *leer*, or more commonly *leery*, is used in Dorsetshire not merely with reference to the feeling of hunger—"empty in the stomach, wanting food," as Mr. Barnes explains it in his excellent *Glossary*—but as a perfect synonym for the word "empty,"; e.g., "The waggon comed huome *leery*," &c. C. W. BINGHAM.

FISKE AND GOSNOLD FAMILIES (5th S. xii. 367, 414).—I am not now able to verify the accuracy of C. G. H.'s correction, founded, I believe, upon Collins; but, if it be correct, one more instance is thereby supplied of the inaccuracy of the information sometimes obtained from the College of Arms. In March, 1865, when I first saw the monument to which I have made reference at Thorpe-Morieux, I referred to all the known books of reference—amongst others to Collins—and I came to the same conclusion as that which C. G. H. now adopts. Upon my inquiring, however, of the late Garter, Sir Charles Young rejected my conclusion that the husband of Margaret Pole (daughter of Sir Geoffrey Pole) was the Hon. Walter Windsor, sixth son of William, second Lord Windsor, and asserted that her husband was William, first Lord Windsor, and that their third son, Walter, was the father of Winifred, who was married to John Gosnell. Sir Charles Young stated that he based his assertion upon the inscription on a monument at Otley, and this I ascertained was correct, though I neglected to secure an exact copy. FREDERIC LARPENT.

PROVINCIAL FAIRS (6th S. i. 13, 64).—Allow me, with deference to MR. GOMME's superior knowledge

of this subject, to mention two points which seem to militate against the suggestion that the Piepowder Court may be a relic of a primitive village court of justice.

1. The jurisdiction of this court was confined to matters arising out of contracts in the fair or market, and so far was this principle carried that "if the proceeding be on a contract in the fair, &c., but not for a thing sold there, it will be void," and so if it be on a contract at a day before or after; and the steward shall not hold plea, upon pain of 5*l.*, unless the plaintiff or his attorney swear that the contract in the declaration mentioned was within the precinct of the fair or market (*Comyn's Digest*, tit. "Court of Piepowders," G. 1).

2. The steward of him who has the fair or market, and not the mayor or local authority, is the judge, except by special custom (*Com., Dig.*; Blackstone's *Com.*, vol. iii. p. 33).

In the case of a court being a relic of a primitive village court of justice, we should not expect, I think, to find either of these incidents, but the jurisdiction would be coextensive with the village, and the judge would be the local authority, and not the steward of one who might possibly be a stranger. Qy. Has this court any higher origin than this, viz., that it arose, as a matter of necessity, upon the establishment of every fair or market? F. SYDNEY WADDINGTON.

THE TROPHY TAX (5th S. xii. 408, 496).—As some contribution to a reply, I have the pleasure of annexing a copy of the Trophy Tax receipt at present in use in the City of London, as follows:

The.....Day of.....187	£. s. d
Received then of.....Inhabitant in the	
Ward of.....the Sum of.....	
being so much charged upon [him] for the	
landlord, for one Month's Assessment for	
defraying the Arrears and other incident	
Expenses of the Militia, for one Year commencing from Christmas, 187—.	
Personal.....	
By {.....} Collectors.	

The tax is at the rate of a farthing in the pound.

Some years ago, when I first had, in an official capacity, to pay the Trophy Tax, I made the following note on the subject:—

"Mr. — [the tax collector] says that this peculiar form of receipt has continued in use from the time of Charles I. Also, that the tax is raised in virtue of a warrant from the Crown"; the amount due from this ward being always a fixed sum of £—. If any surpluses are produced they are allowed to accumulate, with a view to providing the required amount on some future occasion without levying it then."

In accordance with this last remark, I find that the tax was not levied for the years commencing at Christmas, 1870, 1873, and 1877. "Charles I."

* By this I understand a separate warrant on each occasion of levying the tax.

in the above note may perhaps be a mistake for "Charles II."

Whether this tax survives elsewhere than in the City I do not know; but in Giles Jacob's *New Law Dictionary* (ed. 1772) it is stated that "Trophy-Money signifies money yearly raised and collected in the several counties of England, towards providing harness and maintenance for the militia, &c. Stat. 15 Car. II., 1 Geo. I."

JOHN W. BONE, F.S.A.

THE YEW (5th S. xii. 8. 54, 112, 191, 336).—MR. SHANLY might read more carefully before he attempts to criticize. I never expressed myself as "not wholly satisfied" with MR. MARSHALL'S reply, that one reason for the yew being planted in churchyards was to supply "palm." I did, and do, hold that this is a very probable theory. My objection was to the statement made, not by MR. MARSHALL but by others, that they were planted there by law, or ordinance of the king, to supply the archers with bows. I still object—first, because I have seen no authority for the statement; secondly, because Giraldus says that they were seen in churchyards in Ireland, which was not then one kingdom with England. B. E.

A ROMAN BANQUET: THE BILL OF FARE (5th S. xii. 506; 6th S. i. 25, 46, 83).—It happened that on a certain occasion Dr. Parr, of learned memory, was one of a dinner party at which, late in the order of the courses, appeared a tempting dish of roast sucking-pig. Now this was a favourite dish of the doctor, who loved it with the love of Charles Lamb, Robert Southey, or the "Heathen Chinese" to whom its invention is ascribed. But, alas! he had already partaken freely of the excellent, though less toothsome, viands which had been earlier set before him, and he knew that the minister of the interior would raise his voice against a new importation. Here was truly a sad predicament; and we can understand and excuse the wrath of the indignant gastrophil. "Madam," said he to his hostess, who by the simple omission of a bill of fare had wrought such woe to her guest, "madam, you have done me an irreparable injury!"

The doctor probably had in mind the wise precaution to prevent such discomfiture of their guests taken by the Grecian hosts of olden days. His library may not have possessed the scarce volume from which I am about to quote:—

"Nam ut obiter hoc tangam, in usu erat apud antiquos, convivis singulis postquam discubissent, tabellam in qua omnium ferulorum nomina descripta erant tradere, ut scirent quid unoquoque missu inferretur; ac integram orexim serearent in adventum optati feruli, quod etiam ab Athenæo observatum video" (Ludovici *Nonæi Dietæicon, sive De Re Cibiaria*, lib. iv., Antverpiæ, 1627, 8vo., p. 480),

but he doubtless remembered the passage in the *Deipnosophists* of the Greek gastronome, which

is, so far as I know, the only authority—if one, indeed, were needed for so obvious a matter—for the statement that a bill of fare was a usual concomitant of a Grecian banquet. It may be well to transcribe this:—

"Οτι ἔθος ἦν ἐν τοῖς δείπνοις τῷ ἐστιάτορι κατακλιθέντι προδίδοσθαι γραμματίδιον τι, περιέχον ἀναγραφὴν τῶν παρεσκευασμένων, ἐφ' ᾧ εἰδέναι, ὅ τι μέλλοι ὄψον φέρειν ὁ μάγειρος.—Athenæi *Deipnosoph.*, lib. ii. sect. 33.

This is the passage referred to, and paraphrased by Archbishop Potter:—

"There was a great variety of dishes, that every one of the guests might be able to choose what pleased him best.....A paper was delivered to the master of the feast, containing a catalogue of all the dishes which the cook had provided, and this was communicated by him to the guests as occasion required."—*Archæologia Græca*, ed. 1832, ii. 379.

It is also the authority for the statement of Soyer:

"The *archimagirus* has drawn up a list of the repast, which contains the bill of fare of the dishes, and which, both in Greece and Rome, was always presented to the guests."—*The Pantropheon; or, the History of Food*, by Alexis Soyer, 1853, 8vo., p. 264.

So much for the Greeks. I venture also to assert, in opposition to the statement of C. B., that the bill of fare, under the various titles of *tabella cibaria*, *index ciborum*, and *ordo cœnæ*, was equally known to the amphitryons of ancient Rome. But here, too, I must confess, authorities are somewhat deficient. Nor is this strange; for it is only incidentally that domestic manners and customs are treated of by classic writers, and so simple and natural a provision at a banquet as a bill of fare would hardly be thought worthy of mention. By the phrase used by Trimalchio, in the description of the marvellous feast given to his friends in the time of Nero, "*Cœnæ ordinem explicui*" (Pet. Arbitri *Satyricon*, cap. 92), I can only understand that the worthy freedman announced to his guests, either severally or collectively, the nature and disposition of the dishes which were about to be set before them. In the words of a commentator:—

"Dominus convivii prænuuncians solebat ordinem cœnæ, hoc est, quo ordine, et quid ultimum coquus mitteretur. Hac propter domino exhibitum scedium, quod descripta ordine obsonia habere, apud Athen. legitur. Cum itaque ordinem cœnæ explicuisset, respondet Eumolpus."—*Wouwerius*.

The same interpretation is given by Gonsalvus de Salas:—

"Ego interpretor, cœnæ obsonia ordine suo retali, quod etiam convivoribus fuerat tributum olim munus. Scite enim, ut sic convivia eduliorum præcibus, ei, quod probasset gula, famem destinaret. Convivoribus autem schedulam prius ideo tradebat coquus, quæ obsonia descripta ordine, quo in mensam erant adferenda, habebat omnia."

See Peter Burmann's edition of Petronius (Trajecti ad Rhenum, 1709, 4to.).

I am not unaware that some commentators are

inclined to give a different signification to this expression of Petronius. Referring to an epigram of Martial (lib. i. 104), where a similar phrase occurs:—

“Decue decem plures semper servantur olivæ;
Explicat et cœnas unica mensa duas,”

where, ridiculing a parsimonious host, the poet says that out of ten olives he reserves the majority for his next entertainment, and the dishes on his table are condemned to serve for a second banquet, we find the note: “Explicare cœnam vocat, ita struere, ut ea quæ complicaverat et asservaverat, ante explicaret, et promeret in iis.” But, besides that the phrase in Petronius is different—“cœnæ ordinem explicui”—we know that Trimalchio was a host of quite another sort.

The curious in gastrology may like to be reminded of a witty, learned, and interesting volume entitled:—

“*Tabella Cibaria. The Bill of Fare: a Latin Poem, implicitly translated and fully explained in copious and interesting Notes, relating to the Pleasures of Gastrology and the mysterious Art of Cookery.*” London, 1820, 4to. pp. 104.

This was the production of a French refugee, the Abbé Angel Denis McQuin, a personal friend of William Beckford, a biography of whose family he wrote, together with an historical account of Fonthill Abbey, and other able papers. On the restoration of Louis XVIII. he returned to France, but came back to London, where he died in 1823.

WILLIAM BATES, B.A.

Birmingham.

THE LATE E. W. COOK, R.A. (6th S. i. 97).—MR. PARISH may be interested to learn that the late E. W. Cook, R.A., when only a small boy of about thirteen years of age, commenced illustrating botanical works—Loddige's *Botanical Cabinet*, a serial which extended to some two hundred numbers, containing ten plates each, and Loudon's *Encyclopædia of Plants*, published by Longman & Co. in 1829. I had this from his own lips, in reply to a remark I ventured to make on the multiplicity of his studies from nature. Hastily crossing the room, he returned with the thick volume of *Loudon*, and placing it open before me, said, with an amused air, “I call that my great work. I drew thousands of those illustrations of plant-forms on the wood, with my own hand, for the engravers.” This exercise of drawing from plants in his youth no doubt educed in him that love of practical gardening for which he was so well known, and which must be remembered with pleasure by all who once experienced the gratification of being personally led by him through the mazy ways of the beautiful and extensive grounds surrounding his home, Glen Andreè, at Groombridge. His work on shipping and craft is well known and highly prized in the artistic world, both for the excellence of the etchings and for the

accuracy with which the various kind of craft are portrayed, from a Thames wherry to a first rate man-of-war. This publication bears date 1829. Within the last few years he issued to the public *Leaves from my Sketch Book*, with descriptive letter-press, twenty-five plates, oblong folio, and, if I am not mistaken, this was followed by a second series under the same title. Jos. J. J.

THE PEERAGE OF STOCKPORT (6th S. i. 17, 119).—A most complete account of the three issues of this book was inserted in the *Herald and Genealogist*, 1871, by Mr. J. G. Nichols, some copies of which were printed separately also. The first issue, circulated to obtain corrections and additions, containing vi and 427 pages, is said to have consisted of only six copies, and one would be glad to have this statement disproved, as MR. BAILEY thinks it might be, by a reference to existing copies. I know of three—one in the Royal Institution, Albemarle Street, one recently acquired by the Chetham Library, Manchester, and a third in the Bodleian Library. This last I remember for many years while in the possession of the author's grandson, the late Rev. John Watson, formerly Fellow of Brasenose College, Oxford; and I have seen it since it was deposited in the Bodleian by the munificent gift of George Robinson, Esq., a member of the great banking house at 59, Strand, and a brother-in-law of its late owner. This rare volume was accompanied by sixteen others, either MSS. or printed books, with notes by the rector of Stockport. As yet I do not know of the locality of the remaining copies, though it is not likely that they have been destroyed. The only known copy of the second issue is in the library of your correspondent Mr. E. P. SHIRLEY, at Lower Easington Park, Warwickshire, and has the date 1779, “having been reprinted throughout, as Mr. Nichols convinced himself by a careful comparison, and not merely amended by cancelled leaves.” In the sixth volume of Nichols's *Literary Illustrations of the Eighteenth Century* there is a letter from J. C. Brooke to Mr. Gough, in which he states that “about a dozen copies had been printed to distribute about among the genealogical *litterati*, that they may make notes on it, and then it is to be reprinted a third time.” This was done in 1782, in two volumes quarto, and the number printed is commonly said to have been 250. The copies in public libraries are of this edition, though COL. FISHWICK's note might lead one to suppose that all three editions are to be found in them. Mr. Joseph Hunter sent a *précis* of the argument to the *Retrospective Review* (second series, 1828, ii. 527), and shows how it failed to prove the point he sought to establish.

W. E. BUCKLEY.

“THE GOLD AND SILVER SHIELD” (6th S. i. 137).—The story of “the party-coloured shield,” selected

from Beaumont's* *Moralities*, was reprinted in a collection of *Useful and Entertaining Passages in Prose* (pp. 92-4), and published at Paris in 1826 by G. Hamonière. The story is too long for insertion in "N. & Q.," but I will copy and forward it with pleasure to your correspondent on receiving his address.

WILLIAM PLATT.

115, Piccadilly.

[The Rev. E. MARSHALL, Sandford St. Martin, Steeple Aston, will, we are sure, be glad to hear from you.]

"TWITTEN" (6th S. i. 37, 145).—Have your correspondents noticed that no place-name is so common in North Devonshire as "Twitchen"? O.

A PRINT BY DAVID LOGGAN (5th S. xii. 509; 6th S. i. 25).—The copy of Loggan's portrait of Thomas Sanders de Ireton, Com. Dub., which is one of W. Richardson's series of Granger's portraits, may be obtained at any London printseller's. Granger (vol. iv. p. 6) says that Col. Sanders's estate at Caldwell was possessed by Mr. Mortimer, who had several original letters of Oliver Cromwell, addressed to Col. Sanders.

CALCUTTENSIS.

BIRTHS, MARRIAGES, AND DEATHS: EDWARD PURDON (5th S. xii. 385, 513; 6th S. i. 126, 145). MR. JONAS quotes an epitaph on Mr. Edward Purdon from the *Weekly Magazine* of Aug. 12, 1773, and makes no comment on the statement that the verse was "written on his death by a correspondent." The correspondent was Oliver Goldsmith.

W. WHISTON.

The last line, according to the two editions of Goldsmith's *Works* to which I have referred, is,—

"I don't think he'll wish to come back."

WM. H. PEET.

QUASSIA (6th S. i. 57, 104, 141).—The song may have been adopted and altered by the Barbadians, but in George Colman's *Inkle and Yarico*, first played at the Haymarket 1787, the finale begins:—

"Come let us dance and sing,
While all Barbadoes bells shall ring,
Love scrapes the fiddle-string
And Venus plays the lute."

FITZHOPKINS.

Garrick Club.

"LIMB"—SCAMP (5th S. xi. 168, 376; xii. 298).—Surtees was the man who forged the ballad of *The Death of Featherstonhaugh*, a ballad so clever and spirited that it deceived so good a judge as Sir Walter Scott, who placed it in his *Border Minstrelsy*. Seeing what he professed to be genuine turned out a fabrication, there is a very slender

* Quære: Joseph Beaumont, D.D., 1615-99; Robert Beaumont, D.D., 1528-67?

chance that what he said "might be an imposture" should be found anything else. A full account of the transaction may be found in Burton's *Book-Hunter*, second ed., p. 295-6. R. R.

Boston, Lincolnshire.

AUTHORS OF QUOTATIONS WANTED (5th S. xii. 449).—

"Lost somewhere, between sunrise and sunset," &c.

These lines must be a prose paraphrase—or otherwise contain the original germ, which is not probable—of Mrs. Sigourney's *Advertisement of a Lost Day*, the idea in each being precisely identical. Mrs. Sigourney's poem commences—

"Lost, lost, lost!

A gem of countless price," &c.,

continuing—

"I offer no reward," &c.

The last verse of the poem is very fine, and has no counterpart in the prose version. T. L. A.

(6th S. i. 77.)

"Oh, why should the spirit of mortal be proud?" &c., is from a poem on *Mortality* written by Michael Bruce, "a young and lamented Scottish poet of rich promise," who died in 1767, aged twenty-one years. The lines have been attributed to President Lincoln.

WM. FREELOVE.

(6th S. i. 117.)

C. H. quoted incorrectly:—

"I've seen your stormy seas and stormy women,
And pity lovers rather more than seamen."

Byron's *Don Juan*, canto vi. stanza liii.

WILLIAM PLATT.

(6th S. i. 77, 127.)

"It's a very good world that we live in," &c.

More than half a century ago, probably about the year 1816, words similar to these, or perhaps identical with them, were to be seen painted on a board upon a pole by the turnpike road side between Canterbury and London, on the ground of some individual of known eccentricity; but whether he was the author of them I cannot say. As far as my recollection serves, they run thus:—

"This is a very good world that we live in

To spend, or to lend, or to give in;

But to borrow, or beg, or to get a man's own,

'Tis the very worst world that ever was known."

On the board in question the quatrain was supplemented by the following startling announcement: "Nota Bene. I keep a cow."

T. W. WEBB.

(6th S. i. 117, 147.)

"For twenty years, secluded," &c.

Southey's lines were reprinted later than 1829. They are contained in *Joan of Arc*, and *Minor Poems* (London, Routledge, 1853).

EDWARD H. MARSHALL, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

British Goblins: Welsh Folklore, Fairy Mythology, Legends, and Traditions. By Wirt Sikes, United States Consul for Wales. With illustrations by T. H. Thomas. (Sampson Low & Co.)

WALES is peculiarly rich in fairy and legendary lore, and the survival of so many of its primitive customs and superstitions is doubtless in a great degree owing to the

pertinacity with which the Cambrian dialect holds its own in spite of the intrusion of railways and school-boards. Indeed, usages which have long ago fallen into disuse on this side of the border are still popular in Wales, and the peasantry as firmly cling to their belief in phantom horsemen, black ghosts, goblin funerals, and familiar spirits, as when Giraldus Cambrensis wrote his *Itinerarium Cambriae*. In his selection, therefore, of Wales, Mr. Wirt Sikes has had a goodly field for antiquarian research; and that he has done ample justice to his subject is evident from the volume before us. Dividing his book into four divisions, he devotes the first to a survey of the Welsh fairies, carefully tracing their history from the earliest times until many were supposed to be driven away from their old haunts by the ingress of dissenting preachers and teetotalers. Mr. Sikes, however, often relates a fairy legend or superstition as if peculiar to Wales, although covering a much wider range; and instead of interweaving the comparative element into his work, he has rather isolated himself in the treatment of his subject. At the same time, his classification of Welsh fairies under five heads, and the careful way in which he describes the characteristics belonging to each of these, are most exhaustive, his pages being supplemented by many a scrap of fairy lore which will be new even to many Cambrian antiquaries. Alluding to Shakespeare's *Midsummer Night's Dream*, Mr. Sikes informs us that the poet's use of "Welsh folk-lore was extensive and peculiarly faithful," his "Mab" being simply the Cymric for a little child, while his "Puck" is the Pwca, or Pooka, another name for the Eililyddan, a species of elf corresponding to the English Will-o'-the-wisp. With equal minuteness Mr. Sikes writes of the habits of the fairies, and connoisseurs of good living will be glad to know that the superiority of Welsh mutton is due to the fact that Welsh sheep are "the only beasts which will eat the grass that grows in the fairy rings." The second division of Mr. Sikes's volume treats of the "Spirit World," in which are enumerated the many forms whereby the spirits of the departed are supposed to make themselves visible. Lovers of spiritualism and believers in second sight will appreciate Mr. Sikes's graphic description of spectral animals, corpse-candles, and apparitions of sundry kinds, the origin of which tradition ascribes to the efforts of St. David. The third part of the volume relates to quaint old customs, many of which, however, are not confined to Wales, but are common in other places. Thus the ceremony of "lifting" at Easter is spoken of as peculiar to North Wales, when, as a matter of fact, it has existed in Lancashire, Cheshire, Staffordshire, and Warwickshire. The notion of the snake-stone, too, which Welsh tradition, we are told, associated with Midsummer Eve, is found in full force in Scotland. Mr. Sikes does not notice a curious practice formerly kept up in Wales on St. Stephen's Day, by which a licence was granted for the people to whip one another's legs with holly, until, as Southey says, "the blood often streamed down." The fourth division deals with the bells, wells, stones, and dragons of Wales, and the legends and superstitions connected with these—one of the most interesting parts of Mr. Sikes's diligent researches. The volume, which throughout is capably illustrated by Mr. T. H. Thomas, and supplemented by a copious index, deserves every praise, and will henceforth be classed among the valuable additions to folk-lore literature.

The Reader's Handbook of Allusions, References, Plots, and Stories. By the Rev. E. Cobham Brewer, LL.D. (Chatto & Windus.)

DR. BREWER'S industry would appear to be inexhaustible. He is "nullus in fessis laboribus," as Johnson wrote of

Cave. Not long since he gave us the *Dictionary of Phrase and Fable*, now in its eighth edition. His present volume occupies 1,170 pages, and purports to supply all the need of our ignorance (or treacherous memories) on all matters of difficulty in our daily reading. Plots, pseudonyms, folk-lore, quotations,—there seems to be little concerning which one may not "overhaul" Dr. Brewer, and generally with profit. We may say at once that this volume is a most laborious and patient compilation, and, considering the magnitude of the undertaking, successfully performed. Of course, a work of this kind might be indefinitely extended, and at any stage it would be possible to quarrel with the execution and merits of the scheme. For instance, it is not quite easy to discover what principle has guided Dr. Brewer in his selection of authors. He has given us the plots of *Our Boys* and the plays of Mr. Wybert Reeve, but we trace no reference to Kingsley's *Saint's Tragedy*, Swinburne's *Chastelard*, or Sir Henry Taylor's *Philip van Artevelde*. Among novels we have references to Charlotte Smith's *Old Manor-House* and Moir's *Mansie Wauch*, but where are Lamb's *Rosamund Gray* and Landor's *Pericles and Aspatia*? Then, again, proportion is not always preserved. We have thirty-one lines devoted to Clemency Newcome, a subordinate character in one of Dickens's Christmas books, and only four lines to Thackeray's Colonel, one of the foremost creations of the century. Henry Esmond, too, has four lines to Sim Tappertit's thirty-nine. As to Paul de Florac and the immortal Captain Costigan, they have no place at all in the record, an absence which contrasts singularly with the minute accounts of the Podsnaps and other minor *dramatis personae* in Dickens. But although the lover of Thackeray may regret this partiality on Dr. Brewer's side, it need not affect his general estimate of the very various contents of *The Reader's Handbook*. Many of the minor queries which appear in these pages could be easily answered by a reference to Dr. Brewer, and this is no mean testimony to the general character of his work. We have noted one or two errors. The Obadiah of *Tristram Shandy* and the "fat, foolish scullion" of that book are not identical, as stated at p. 696. At p. 362, by a misprint, the *Coke's Tale of Gamelyn*, attributed to Chaucer, is curiously transformed into "*Coke, Tale of Gamelyn*"; and at p. 484, Dr. Brewer, in speaking of *The Glove*, has credited Mr. Browning with a false quantity, which he has not made, and of which, it is needless to say, he would not under any circumstances have been guilty.

Selections from the Records of the City of Oxford, with Extracts from other Documents illustrating the Municipal History. Henry VIII. to Elizabeth, 1509-1583. Edited, by Authority of the Corporation of Oxford, by William H. Turner, of the Bodleian Library, under the Direction of Robert S. Hawkins, Town Clerk. (Parker & Co.)

THE authorities of the city of Oxford have set an excellent example by publishing a selection from their municipal records in so carefully prepared a volume. The antiquity of the city of Oxford, the similarity of its customs in several points to those of the city of London, as well as its intimate connexion with the university, must always impart an additional interest to its history. In the present publication an "Analytical Table of Contents" contains an accurate digest of the numerous documents which it contains, but a simpler grouping suggests itself, as their contents refer to the municipal customs and the concurrent jurisdiction of the university, or to the course of general history. Upon the first two heads the information is very full and complete. Besides the ordinary notices of civil life and progress under various aspects,

there is a frequent, and occasionally a lively, representation of the events in the continual struggle with the university in which the city was engaged, and in which it had to maintain its position against a corporation its superior in power and privilege, and which had received an additional advantage from the charter obtained by Wolsey in 1523. Less illustration, and that chiefly from external sources, is afforded for the events of general history, though these are touched upon from time to time. It may well be expected to be very different if the series is extended to the period of Charles I. We observe at pp. 175, 375, a notice and print of the "Domus Conversorum," afterwards known as the "blew bore" and "caryain," which subsequently became the Town Hall, but there is no account of its early history. The name is the same as that which formerly belonged to the Rolls Office, which was a house for converted Jews and infidels, and was granted to the Master of the Rolls for the preservation of his official records by Edward III. It would be of some interest to learn more of the history of the "Domus Conversorum" at Oxford, and to know whether similar institutions existed in any other provincial towns.

The Works of Robert Burns. Vol. VI. Prose. (Edinburgh, Paterson.)

THIS volume, completing Mr. Scott Douglas's excellent edition of Burns, relates to the Dumfries period, the last five years of the poet's life, and includes forty-three letters, &c., which, "either wholly or in part are here first printed in a professedly full edition of the author's works." Many of these are of no great individual interest, but some are of importance, and in no case has the editor's unflinching industry been misapplied. The total number of Burns's letters included in the three volumes is 534, against 327 in Cunningham's edition. Among letters here first published is one to the publisher Thomson, enclosing a certificate giving him exclusive rights to certain songs, and empowering him to prosecute for infringement of copyright. "Prosecute the miscreants without mercy," says the poet. From this and other documents the editor draws conclusions not much to Thomson's credit. In printing the Edinburgh journal, by permission of Mr. Alex. Macmillan, the owner of the MS., Mr. Douglas is somewhat tastelessly querulous on the subject of having had to wait a long time ere the journal appeared in *Macmillan's Magazine*—in fact, looks a gift horse too scrutinizingly in the mouth. The suggestion we have more than once made, that an index for the whole work might be added, has not been thrown away. There is a nominal index to the poet's correspondence, an index of songs, &c., incidentally referred to in the Thomson correspondence, and a general index of thirteen pages. This last might have been twice or thrice as full with advantage, but it is a good index, and of great help in using the book, which, as we have said before, is thoroughly creditable to editor and publisher.

Ballyshannon: its History and Antiquities. By Hugh Allingham. (Londonderry, Montgomery; Ballyshannon, Ivers.)

WITHIN a small compass Mr. Allingham has compressed a thorough history of this interesting old town, and in a style so superior to that of many works of its class that it is a pleasure instead of a labour to read it. He appears to have exhausted his subject, and to have given, in the most concise manner, everything of value or interest relating to Ballyshannon and the surrounding neighbourhood. He has not omitted the monumental inscriptions, one of which, in the churchyard of Mullaghnahee, contains a passage so quaint and comical that we are tempted to quote it. It refers to a young officer who fell in a

duel in 1802, and thus ends: "If the esteem and regard of his brother officers could assist his soul in its flight to heaven, its ascent must have been rapid, and its reception good"! Mr. Allingham asserts positively that Thomas Crawford, the late distinguished sculptor, was a native of Ballyshannon, although the Americans claim that he was born in New York, and in their biographies of him give the precise day of his birth in that city. We incline to agree with Mr. Allingham, as, among other evidence, he has that of the sculptor's mother. Several poems by Mr. William Allingham are also included in the volume, and are interesting from their local character.

Elepeth: a Drama. By J. Crawford Scott. (C. L. Marsh & Co.)

THE heroine of this play has the misfortune to attract the fickle affections of James IV. of Scotland. We cannot highly praise the author's treatment of the story. There is an absence of plot, and the dialogue, notwithstanding good lines here and there, appears to lack vigour and vivacity.

MESSRS. MOXON, SAUNDERS & Co. will shortly publish, considerably enlarged, and embellished with portraits of Robert Raikes and Thomas Stock, a reprint of Mr. Townshend Mayer's article on the origin and growth of Sunday schools in England, which appeared two years ago in the *London Quarterly Review*.

THE project of issuing a collection of Arabian poetry for English readers has received such encouragement from eminent Orientalists that we are glad to learn that our correspondent Mr. W. A. Clouston, 137, Cambridge Street, Glasgow, is about to edit, for private circulation, *A Treasury of Ancient Arabian Poetry*. Intending subscribers should address themselves to Mr. Clouston without delay, as the edition will be but limited.

MR. G. L. GOMME, F.S.A. (Honorary Secretary to the Folk-lore Society), Castelnau, Barnes, has nearly ready for publication, *Primitive Folk-Meets; or, Open-Air Assemblies in Britain*. Intending subscribers are requested to forward their names to Mr. Gomme.

MESSRS. MITCHELL & HUGHES will shortly issue *The Registers of Stock, Essex*, beginning from 1563.

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CHAS. JACKSON (Doncaster).—We can trace no such person at the period named. You have probably been misinformed as to the rank.

D. I. M.—Query next week. Please send the French translation. Name and address should always accompany communications.

W. B.—We have sent your letter and enclosure to Mr. Pink.

J. WHITMARSH.—Please forward the Bexall query.

F. A. BLAYDES.—Yes.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Notes.

HISTORICAL NAMES IN SHAKSPEARE'S PLAYS.

Biron and Longaville.—In *Love's Labour's Lost* the names of the leading characters are taken directly from contemporary French history. The hero is King of Navarre, a title which must have been suggested by Henry of Navarre, upon whom the eyes of all England were fixed when the play was first produced. His two chief attendants, Biron and Longaville, bear the names of the two most strenuous supporters of Henry in France throughout the Civil War.

The Biron of history is a peculiarly interesting character. Henry was strongly attached to him, and promoted him so rapidly that when thirty years old he was "Amiral de France," when thirty-two "Maréchal." He seems to have resembled the Biron of Shakspeare in many points of character. He was well known for his brilliant talents, and shone equally, his biographer tells us, "à la cour et sur les champs de bataille." Henry said of him, "Il ne faut pas toujours prendre au pied de la lettre ses rodomontades, jactances et vanités," and Rosaline tells his representative in the play (V. ii. 852 *et seq.*)—

"The world's large tongue
Proclaims you for a man replete with mocks,
Full of comparisons," &c.

Biron is recorded to have said of himself, "Je ne sais si je mourrai sur un échafaud mais je sais bien que je ne mourrai qu'à l'hôpital." Was this the hospital to which Shakspeare's Biron is relegated by Rosaline? The French courtier was personally well known to Englishmen, because the English volunteers served under him in France (*State Papers*, 1591-4, p. 335). In 1602 he suffered on the scaffold for conspiracy against his benefactor, and in 1605 George Chapman wrote his two plays of *Biron's Conspiracie* and *Tragedy*. His whole career bears a striking likeness to that of the Earl of Essex.

Longaville (Longueville) made his reputation chiefly by the skill with which he defeated the forces of the League at Senlis in 1589. Maria's description of him in the play (II. i. 44-5),

"A man of sovereign parts he is esteemed;
Well fitted in arts, glorious in arms,"

corresponds with the character attributed to him by historians (cf. *Biographie Universelle*, s.v.; Martin's *Histoire de France*, vol. x., *passim*).

Antonio and Sebastian.—The introduction of the name Antonio in Shakspeare's plays dates from the *Two Gentlemen of Verona* (1591-3?). It subsequently appears in *Merchant of Venice*, *Much Ado about Nothing*, *Twelfth Night*, and *Tempest*. I have shown elsewhere (*Gentleman's Mag.*, Feb., 1880, art. "The Original of Shylock," pp. 190-5) that Don Antonio was the name of a fugitive pretender to the crown of Portugal, who arrived in England about the time of the Armada, and was received with great enthusiasm, and that he probably suggested the Antonio of the *Merchant of Venice* (p. 197). I believe he is no less probably the original of the Antonios of the other plays. My grounds are as follows:—

1. The appearance of Antonio as a stage name immediately follows Don Antonio's appearance in England, after which it becomes very frequent.

2. Mr. R. Simpson, in his *School of Shakspeare* (vol. i. p. 140), points out passages in the *Play of Stucley* which are evidently fragments of a lost play on *Don Antonio*, "intended to recommend to the English the claims of Antonio to the crown" of Portugal. In this play Antonio is represented throughout as the bosom friend of the last king of Portugal, whose name is Sebastian. Now, in three of the plays of Shakspeare in which the name Antonio occurs Sebastian also occurs,* and in *Twelfth Night* and the *Tempest* they are as close friends as their historical prototypes undoubtedly were.

3. The Antonios of the three plays that were probably written before the pretender's popularity had waned are all marked by the magnanimity

* In the *Two Gentlemen* Julia adopts the name of Sebastian when disguised (cf. IV. iv. 44, 68).

which was generally ascribed to him by Englishmen of the time.

S. L. LEE.
Balliol College, Oxford.

THE IRISH HIERARCHY, 1641-1661.

The following brief summary of the Irish Hierarchy previously to 1660 may be interesting. At that period there were four archbishopsrics and twenty-nine bishoprics, of which latter eight were united to other sees, thus leaving actually twenty-one bishoprics, and of these two were vacant, 1642-1646. Of the four archbishops, two (Armagh and Cashel) died in exile—one in England and the other in Sweden—and two in Dublin (Dublin and Tuam), while of the nineteen bishops, seven died in exile and four in Ireland, all at Dublin (three of the plague), thus leaving eight who survived the Restoration. Their nationality was—archbishops: two Scots, one English, and one Irish; bishops: ten English, five Scots, and only three Irish. Two are added by some writers to the latter list as having been born in Ireland, but they are excluded here, as bishops Jones of Meath and Maxwell of Down were respectively sons of Welsh and Scottish fathers, and cannot be considered native Irish; indeed, it is very probable that the latter was born in Scotland. Consequently, only a seventh of the whole episcopate of Ireland was really Irish, namely, Ussher of Armagh, Martin of Meath, Parry of Killaloe, and Fulwar of Ardfer.

Archbishops.

Armagh.—James Ussher, also Bishop of Carlisle *in commendam*; died in exile March 21, 1656, *set.* 78, *epis.* 36, at Reigate, co. Surrey, in house of Countess of Peterborough; buried April 17 following in St. Paul's Chapel, Westminster Abbey, by special direction of the Protector of England, Oliver Cromwell.

Dublin.—Lancelot Bulkeley, died Sept. 8, 1650, *set.* 82, *epis.* 31, at Tailaght, his country residence, near Dublin; buried in St. Patrick's Cathedral, Dublin.

Cashel.—Archibald Hamilton, died in exile, 1658 or 1660, *set.* 80, *epis.* 37, at Stockholm, in Sweden; buried in Cathedral of Upsala.

Tuam.—John Maxwell, pillaged and wounded; died Feb. 14, 1647, *set.* 58, *epis.* 14, at Dublin; buried in Christ Church Cathedral, Dublin.

Province of Ulster.—Bishops.

Meath and Clonmacnois.—Anthony Martin, pillaged and imprisoned; died of the plague, July ..., 1650, *set.* ..., *epis.* 26, at Dublin; buried in ante-chapel of Trinity College, "near the north wall, under the steeple," at Dublin.

Clogher.—Henry Jones, restored and translated to Meath, May 25, 1661; died Jan. 5, 1681, *set.* 82, *epis.* 36, at Dublin; buried in the church of St. Andrew, at Dublin.

Down and Connor.—Henry Lesley, restored and translated to Meath, Jan. 18, 1661; died April 7, 1681, *set.* 70, *epis.* 26, at Dublin; buried in Christ Church Cathedral, at Dublin.

Kilmore.—Robert Maxwell, pillaged, but restored, and also made Bishop of Ardagh *in commendam*, Feb. 24,

1661; died Nov. 16, 1672, *set.* 79, *epis.* 49, at; buried at?

Ardagh.—John Richardson, exiled, and died Aug. 11, 1654, *set.* 75, *epis.* 21, at London; buried in churchyard of there?

Dromore.—Theophilus Buckworth, exiled, and died ..., 1652, *set.* 73, *epis.* 39, at Cambridge, in England; buried there in church of?

Raphoe.—John Lesley, restored, and translated to Clogher; died June 17, 1661, *set.* 100, *epis.* 44, at his seat of Glasslough, co. Monaghan, Sept. ..., 1671; buried in parish church of St. Salvator, there (erected by himself, and made the parish church by Act of Parliament). He was considered to have been the "ancientest bishop in the world," as born Oct. 14, 1571 (Pedigrees in Ulster Office, Dublin).

Derry.—John Bramhall, exiled, first to England, and afterwards to the Continent, but restored, and translated to archbishopric of Armagh and Primacy of all Ireland Jan. 18, 1661; died June 20, 1663, *set.* 70, *epis.* 30, at Dublin; buried in Christ Church Cathedral there.

Province of Leinster.—Bishops.

Kildare.—William Golbourn, died of the plague, July ..., 1650, *set.* 65, *epis.* 6, at Dublin; buried there in church of St. Nicholas-within-the-Walls.

Ossory.—Griffith Williams, exiled, but restored to his see, and died March 29, 1672, *set.* 84, *epis.* 31, at Kilkenny; buried there in his cathedral church of St. Canice, "on south side of chancel."

Ferna and Leighlin.—George Andrew, exiled, and died at London Oct. ..., 1648, *set.* 76, *epis.* 13; buried in church of St. Clement there.

Province of Munster.—Bishops.

Limerick.—Robert Sibthorp, died April ..., 1619, *set.* ..., *epis.* 11, at Dublin; buried in church of St. Werburgh there.

Waterford and Lismore.—Archibald Adair, exiled, and died (about) 1647, *set.* ..., *epis.* 18, at Bristol, in England; buried there in church of?

Cork and Ross.—William Chappel, exiled, and died May 18, 1649, *set.* 67, *epis.* 11, at Derby, in England; buried in parish church (yard?) of Bilsthorpe, co. Nottingham (with monument and inscription in church).

Cloyne.—George Synge, exiled, and died Aug. ..., 1652, *set.* 58, *epis.* 14, at Bridgnorth, co. Salop; buried there in church of St. Mary Magdalen on Aug. 30 (with epitaph on tomb).

Killaloe.—Edward Parry, died of the plague, July 20, 1650, *set.* 61, *epis.* 4, at Dublin; buried there in church of St. Audoen.

Kilsferra.—This see was vacant by translation of its bishop, Robert Sibthorp, to Limerick, April 7, 1642, and on Restoration it was united *in commendam* to Tuam, Jan. 19, 1661 (until 1742).

Ardfer and Aghadoe.—Thomas Fulwar, restored and translated to Cashel, Feb. 1, 1661; died Mar. 31, 1667, *set.* 74, *epis.* 26, at Cashel; buried there in church of St. John, (with inscription on tombstone).

Province of Connaught.—Bishops.

Elphin.—Henry Tilson, plundered and exiled; died March 31, 1655, *set.* 80, *epis.* 26, at Southill Hall, co. York; buried in the chancel of Southill chapel, parish church of Dewsbury, Yorkshire (with monument and inscription there).

Clonfert and Kilmaednagh.—William Baillie, exiled, first by the Covenanters from Scotland, his native country, and again by the Irish; restored, and died Aug. 11, 1664, *set.* ..., *epis.* 21, at Clonfert; buried there in his cathedral church.

Killala and Achonry.—These united sees were vacant, by translation of their bishop, John Maxwell, to Tuam, Aug. 30, 1645; and they remained unfilled till the Restoration.

The chief authorities consulted in the above list are—Ware's *De Præsulibus Hiberniæ Commentarius* (Dublin, 1665, folio), *Antiquities and History of Ireland, a Commentary of the Prelates* (London, 1704-5, fol.), and *Works*, by Harris (Dublin, 1739-64, fol., 2 vols.), all *passim sub voc.*; Cotton's *Fasti Ecclesiæ Hiberniæ* (Dublin, 1848-60, 5 vols. 8vo.), Mant's *History of the Church of Ireland from the Reformation to the Revolution* (London, 1840, 8vo.), Dwyer's *Diocese of Killaloe* (Dublin, 1878, 8vo.), besides numerous other works on the Irish episcopate during the seventeenth century, unnecessary to particularize. It may be appropriately noted here that the venerable Henry Cotton, D.C.L. (Oxon., 1820), late Archdeacon of Cashel, &c., and author of the above valuable *Fasti*, died, in his ninetyeth year, Dec. 3, 1879, at Lismore, county Waterford, Ireland. A. S. A. Richmond.

WILLIAM HONE.

(Continued from p. 93.)

Mr. Hone invited me, on June 15, 1833, to his cottage, near Grove Lane, Camberwell. I accordingly went there on the following Thursday, and found him in a small back room, with glass doors opening upon a neat garden. Mr. Hone said he was sorry that he had wasted so much time in the *Every Day Book*, *Tab's Book*, &c. I answered that every one expressed grateful thanks for the information afforded by them. "Ah, sir," said he, "I have had enough of that. All I can say to excuse myself is, that people must be fed, and if they were not reading my books, they might read worse. It is like flinging a bundle of chaff to the devil when he is raised, to keep him out of mischief." I hinted that he had thrown light on history. "History!" he cried, starting from the sofa on which he was sitting; "What good is history? History, sir, is an *impertinence*! 'History is philosophy teaching by example,'—that is Gibbon's splendid fallacy. *Who* has it taught? *What* nations *will* be taught by it? It is the same with nations as with individuals. Both must learn by bitter experience. Boswell's *Life of Johnson*, that I call history. We learn more of the past by biography than by history. Have you ever thought, Mr. Russell, what little power one man has over another? You may, perhaps, have very expanded views of mental power. No wise man will do anything for his own generation. He will find them all devils like himself. Children in the nursery are to be influenced, and *they* should be legislated for." Mr. Hone observed that he took the idea of the *Every Day Book*, in 1814, from Defoe's *Time's Telescope*. I mentioned several antiquarian works (chronicles, &c.), which

were then being published very cheaply, and added that perhaps comparatively few persons only, like Mr. Hone, would buy them. He replied (not, as it would seem, very relevantly), "What is the end of legislation, but to protect the weak against the powerful, the few against the many? You don't at Cambridge, with letters after your names, scorn us poor fellows who have not been to school." Referring to some barbarous architectural alterations at the Guildhall, he remarked, "The clerk of the works should be hung up at the gates as a terror to offenders; and yet, oh, dear! oh, dear! he is alive, in good condition, and walks about, and says, 'How d'ye do?'" He thought a man might as well hunt with a lion as with a bookseller. Of Warburton he observed, "Warburton won't do nowadays. He can hardly support himself. The church can't support another Warburton."

On the 2nd of the following July I had another brief conversation with Mr. Hone in his little parlour, when he gave me a rough likeness of himself in pencil by George Cruikshank,* which I still possess. We looked over some caricatures, and talked of politics. "The old Tory," he said, "is a gentleman who commands respect; but what are modern Tories?—*Whigs*, and *Whigs* are grubs, door-rugs, fit only to wipe one's feet on! They are not handkerchiefs, which may be rolled up and put in one's pocket. The country is exhausted and cannot pay the taxes, and the taxes cannot be reduced. The *wealth* cannot be touched. The moneyed people will not give up a little, so all will come down. No popular legislature can distribute the wealth; only a dictator with an army at his back could do it. If there was nobility enough among these rich men to sacrifice something for the general good; if a man with 30,000*l.* a year would give up 10,000*l.*, we might revive. It is with this nasty, dirty, filthy, money-getting spirit that our aristocracy have dirtied themselves. Instead of preserving their dignity with an almost feudal lordship over their tenants, they have entered into speculations and merchandise. Sir, the *Radical* is here. Yet not he, but *machinery*! *That* will level all ranks, and swallow up all property. You do not understand me now, but you will when you see it. Machinery and the march of intellect will do for us. This I am as sure of as that this is my arm, and that this hand is at the end of it."

The above was my last interview with Mr. Hone. I never met him again. The relation of his conversations which I have transcribed for "N. & Q." was written for the most part, I think, upon the days on which they took place. It shows how much, in some important respects, his opinions had changed

* This eminent caricaturist illustrated Mr. Hone's political squibs, viz. *The Queen's Matrimonial Ladder*, *The Man in the Moon*, *Non mi ricordo*, &c.

since the stirring period of his three state trials and acquittals in 1817, and gives a faint idea of his forcible manner of expressing himself. At the time when I knew him I believe he was heartily sorry for, and had totally suppressed, the profane political parodies which provoked his prosecutions.

J. FULLER RUSSELL, F.S.A.

4, Ormonde Terrace, Regent's Park.

LETTER OF PRIOR.—As the forerunner of more important examples of Mr. Locker's collection of autograph letters, I am permitted to print the following note from Matthew Prior. It is not, of course, of any literary importance, but it is thoroughly characteristic of the writer. There is the scrap of French; there is the quotation from "our friend Horace," who, as Thackeray says, was "always in his mind"; and there is that other genial little sentiment which shows how literally he understood his master's precept:—

"nec
Parce cadis tibi destinatis."

There is mention also of his poems. Were there but a postscript respecting Chloë, such as we find in his correspondence with Sir Thomas Hanmer, this epistolary waif and stray would be thoroughly representative:—

"My Lord.—I shall always with great pleasure receive and obey yo^r Lordships commands: in Prose, cela s'entend, as to verse it is high time for me to observe the *Solve senescentem*, &c.* of our friend Horace; for I shall have convinced the world that I have done more than enough in this kind when within these 3 Weeks Tonson brings you a great Folio of my writing.

"I would have waited on yo^r Lordship at Lord Oxford's too day at Dinner, but am otherwise engaged: but to a Company where we shall not fail to Drink to Both your Healths. I will wait on your Lordship at your own house too morrow at Twelve except your orders in the mean time direct otherwise, I am always with great respect

"My Lord

"Yo^r Lordships most

"ob^t and most

"humble Ser^t

"M. PRIOR."

"Jan. 30, 1718/9.

The "great folio" was the famous edition of his verses "printed for Jacob Tonson at Shakespear's Head," in 1718, by which the bard made 4,000 guineas. To this his amiable patron, Lord Harley ("Lord Oxford's" son), added an equal sum for the purchase of Down Hall, which Prior has celebrated in a lively ballad, and which lies (or lay) not far from the Hatfield Broad Oak of a later poet's *London Lyrics*. To what lord this letter was addressed I am unable to discover; but his name (although unknown to us) is doubtless duly recorded in the wonderful subscription list of the folio, which seems to include every one of note, from Newton to Beau Nash, to say nothing of

maids of honour like "the Honble. Mrs. Mary Lepell," and bishops like his right-reverence of Winchester, who is down for five copies. The price of each was two guineas. Verily it would seem that Gay was serious when he wrote, some four years earlier, that he knew "no age so justly to be entitled golden" as that in which he lived.

The above letter is dated January, 1719. It was in this year that George Vertue engraved that portrait of Prior by Jonathan Richardson which is now in the National Portrait Gallery, and to which the poet refers in a letter to Swift, dated May 4, 1720, as "an excellent picture of me; from whence Lord Harley (whose it is) has a stamp taken by Vertue." In the same gallery is a slightly varied copy of the same picture by Richardson's pupil Hudson. But it is from an oval portrait by an unknown artist in the Dyce collection that one gets the best idea of the frail and valetudinarian wit, who had a constant cough, "which he called only a cold," and who walked in the park with Swift to make himself fat. AUSTIN DOBSON.

"**THE CHARITY-SCHOOL STICK.**"—I send the following extract from a curious little book entitled *Silver Drops, or Serious Things; with Letters concerning the Lady's Charity School at Highgate*. It was written by William Blake, housekeeper to the school, who tells us at p. 5, that "the Great Ladies do allow their housekeeper one bottle of wine, three of ale, half-a-dozen Rolls, and two Dishes of Meat a day." The school appears to have been founded by Sir Roger Cholmondeley, in 1565, and most of the begging-letters, of which this is one, were probably addressed to members of this family, or their immediate acquaintances:—

"Right Honourable Madam.—Were not your sharp, quick and great parts, naturally mixt with good and pious Principles, we should not in the least presume, or endeavour to engage your cheerful, good and prudent Inclinations, to accept of this your Family's Roll, or Charity School house Stick; but presuming the work itself to be very good, and the Noble Lady your Mother, who is so eminently blest with good and many Children abounding in the world, and they very Charitable also, makes us complain of a pack of troubles: for having raised near forty Poor and Fatherless Boys, they prove very chargeable to be kept, with Meat, Drink, and Cloaths, as you know they have: Now pray, dear Madam, speak or write to my Lady out of hand, and tell how it is with us; and if she will subscribe a good gob, and get the young Ladies to do something too; and then put it all together, with your Ladyship's, and Sir James's also; for it is necessary he, or you in his stead, should do something, now the great Ship is come safe in. At the Rearing of the Tabernacle, every one brought something. *Exod. 25, 22*, And if in this you will, to the Rearing of our School, give something as the first fruits of your great Bay, or new Plantation, as it were, to be sure the rest will be blessed the better; and therefore pray give freely, that we may say, *Received from you and your Family so much*; For we would not have them, nor you, out of the Noble List of Ladies, nor want those prayers in the least, which all our good Benefactors have."—P. 56.

I would ask why the term "stick" is here synony-

* *Solve senescentem mature sanus equum, ne Peccet ad extremum ridendus, et illa ducat.*
Hor. Ep. i. 1, ll. 8, 9.

mous with a *roll* of benefactors, and whether any other instance has been noted of its being thus used? I have no doubt that the "Great Ship coming in," is equivalent to the ancient *nef*, or alms-dish, and has reference to some lucky mercantile speculation by a member of the (Cholmondeley?) family. M. D. K.

CURIOUS FUNERAL CUSTOM IN IRELAND.—Having lately had to read the burial service at the funeral of one of my Protestant parishioners, the following circumstance much surprised me as a stranger in this part of Ireland. As soon as the coffin was lowered into the grave, the nails, which had been only partly driven, were all drawn out by the direction of the relatives, one of whom at once produced a claw-hammer, which had evidently been brought for that purpose. On interrogating some of the people afterwards about this very odd custom, I was told it was always the habit here to draw the nails out of the coffin before the grave was filled in, so that at the resurrection day the poor tenant of "the narrow house" might find nothing to prevent his coming forth. This drawing of the nails prevails principally amongst the Roman Catholics, though sometimes, as in the present case, the lower order of Protestants here adopt it too. Perhaps some of your correspondents will say whether this custom is known elsewhere.

RICHARD W. H. NASH, A.M.

The Rectory, Waterville, co. Kerry.

EXHORTATION IN THE OFFICE FOR THE VISITATION OF THE SICK.—It will be within the province of "N. & Q." to notice one point in the literary history of this exhortation. In all the commentaries on the Prayer Book which I have seen, the similar exhortation in the Sarum Manual is mentioned as the source of the form and language of it. This is so for the commencement and close of the exhortation; but the intermediate portion is taken, with some alteration, from the second part of the Homily "Of the Fear of Death." Not to institute a long comparison, the clause in the homily, "Either to try and declare the faith of His patient children, that they may be found laudable, glorious, and honourable in His sight," has its counterpart in, "Whether it be to try your patience for the example of others, or that your faith may be found in the day of the Lord laudable, glorious and honourable," in the Prayer Book; so also, "Or else to chasten and amend in you whatsoever offendeth His fatherly goodness," in, "Or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your Heavenly Father." To the same effect is the long quotation from the twelfth chapter of Hebrews, which occurs both in the Homily and Prayer Book.

This Homily was published in 1547, two years before the exhortation, but not divided into parts as it is now. There is no notice of the similarity in

the edition of the Homilies, Oxon, Cl. Pr., 1859, with notes, nor in the earlier Cambridge edition of 1850, which has for the most part merely textual notes.

ED. MARSHALL.

Sandford St. Martin.

THE PHILOLOGICAL SOCIETY'S NEW ENGLISH DICTIONARY.—The editor would be glad of instances of the following obsolete or rare words later than the dates assigned: Absentment, 1611; abemilition, 1711; absinthiate, 1661; absolutory, 1726; absolvatory, 1611; absonous, 1687; absoil, 1550; abster, 1543; abstersive, 1735; abstersiveness, 1662; abstersory, 1623; abstinency, 1683; abstinently, 1626; abstrusity, 1658; abstrusive, 1650; absume, 1677; absumption, 1661; absurdness, 1674; abuccinate, 1569; abundance, 1654; abusage, 1650; abuseful, 1660; abusefully, 1672; abushment, 1600; abusion, 1689; abusious, 1594; abusy, 1300; academian, 1661; academiciat, 1737; academism, 1745; acadenist, 1737; acast, 1400; acatalepsy, 1751; acatastasia, 1683; acater, 1635; acategorical, 1661; accend, 1661; accendible, 1630; accensed, 1673; acceptant *n.*, 1682; acceptilation, 1656; acception, 1750; acceptive, 1652; accessive, 1641; accideed, 1562; accidentalness, 1684; accite, 1674; accoil, 1590; acolee, 1450; accoil *v.*, 1540; accompanable, 1686; accompass, 1692; accomplement, 1634; acconsent, 1560. Of several of these there must be later instances, though, no doubt, most of them died about the dates here assigned, the third quarter of the seventeenth century being the great sifting time when the formation of literary taste decided what words of Latin origin should live and which should be cast out from the language. Later quotations for any of these words (with exact reference to author, work, page, and edition) will be gladly received by the editor of the dictionary, Dr. Murray, Mill Hill, London, N.W., as they will aid the Philological Society's endeavour to give in the dictionary the life-history of every word in the language.

[*Acceptilation*, being a term of Roman Law, is still used in current text-books as the English translation of *Acceptilatio* (Inst. iii. 29). Cf. Sanders's *Justinian*, Lord Mackenzie's *Roman Law*, and Muirhead's *Gaius*, all *sub voce*.]

BEDFORD, ITS ETYMOLOGY.—The true etymology of *Bedford* does not seem to have been given hitherto. Mr. Edmunds, in his book on English place-names, gives it as A.-S. *Bendanford*, which he explains from *beado*, battle, and *ford*. This is doubly wrong. In the first place, the genitive of *beado* is not *beadan*, but *beadwe*; and, secondly, the A.-S. name was not *Bendanford*, but *Bedcanford*, as in the A.-S. *Chronicle*. The appearance of A.-S. *bedecian*, to beg, in Ælfred's translation of the *Pastoral Care*, ed. Sweet, p. 285, l. 12, settles the question. *Bedcan* is the genitive case

singular of *bedca*, short for *bedica*, a beggar. It means "the beggar's ford," and it can mean nothing else. Why this name was given to it we have no means of discovering.

CELER.

VIEWS OF OLD COVENT GARDEN MARKET.—As a supplement to the valuable notes that have already appeared in "N. & Q." about old Covent Garden (see 5th S. xii. 441, 469, 481; 6th S. i. 9), it may be well to recall the recollection of your readers to two good views drawn by T. and P. Sandby, and engraved by Edward Rooker. One of these views represents Covent Garden Piazza. This was published in 1768, and is drawn by T. Sandby. The other view is "The West Front of St. Paul's, Covent Garden," drawn by P. Sandby, and published in the year 1768. They are excellent records of the appearance of Covent Garden at a rather later period than those of the pictures recently described in your pages.

W. FRAZER, M.R.I.A.

HOW ANTIQUITY BECOMES OBSOLETE.—Just as antiquities are of rapid growth in New England and our colonies so do they die off in old countries. I have just been appealed to by a tramway driver in a dispute as to a doubtful coin—a sixpence—which has been rejected because it has a strange head upon it. It is allowed to be silver, but, as a middle-aged man and others said, the head is strange. This head is that of King George III., the grandfather of the Queen, and its date the year of her birth, and many remember the sixpences as numerous and welcome; but this has outlived its fellows. I bore witness in its behalf, and in favour of an effigy which was known for sixty years, and now, in another sixty years, has lost its remembrance.

H. C.

A CURIOUS LITERARY COINCIDENCE.—In the year 1864 there died an American poet named George P. Morris, whose fame principally rests upon the well-known and once extremely popular song, "Woodman, spare that tree." This song first appeared in a volume of poems published by Mr. Morris in 1830. Now in 1802 there appeared in the *Morning Chronicle* a poem by Thomas Campbell, afterwards included in his collected works, entitled "The Beech Tree's Petition," which bears a very remarkable resemblance indeed to Mr. Morris's "original" song. The first lines of Campbell's poem are these:—

"O leave this barren spot to me;
Spare, woodman, spare the beechen tree."

And these lines conclude each stanza. The opening lines and the refrain of Mr. Morris's song are as follows:—

"Woodman, spare that tree,
Touch not a single bough;
In youth it sheltered me,
And I'll protect it now."

The sentiments in the two poems are almost identical, though Campbell's are incomparably the more gracefully and poetically expressed. If Mr. Morris had never seen Campbell's verses the resemblance is, I think, as I have called it, a very "curious literary coincidence." I wonder whether any comments were made upon it at the time Mr. Morris's song appeared.

W. D.

ARTISTIC REMUNERATION IN 1710.—Sir James Thornhill received 6,685*l.* for painting the great hall at Greenwich, which, according to the calculation in a pamphlet on the subject, published in 1804, was at the rate of 3*l.* per yard for the ceiling, and 1*l.* per yard for the sides.

GEORGE ELLIS.

St. John's Wood.

J. M. W. TURNER.—I do not think the following anecdote of J. M. W. Turner appears in any life or memoir of him. It occurs in a letter from Mr. T. Uwins, R.A., to Mr. J. Severn, dated from Naples, Feb. 3, 1829, and is published at p. 239 of the second volume of *Memoir of Mr. Uwins*:—

"The following simple account of him [Turner] has amused me not a little. It is written by a merchant travelling towards Bologna, a young man who knows nothing of art, and nothing (as you will perceive) of the reputation of artists.

"I have fortunately met with a good-tempered, funny little, elderly gentleman, who will probably be my travelling companion throughout the journey. He is continuously popping his head out of the window to sketch whatever strikes his fancy, and became quite angry because the conductor would not wait for him whilst he took a sunrise view of Macerata. "Damn the fellow!" says he; "he has no feeling." He speaks but a few words of Italian, about as much of French, which two languages he jumbles together most amusingly. His good temper, however, carries him through all his troubles. I am sure you would love him for his indefatigability in his favourite pursuit. From his conversation he is evidently near kin to, if not absolutely, an artist. Probably you may know something of him. The name on his trunk is J. W., or J. M. W., Turner."

CRAWFORD J. POCKOCK.

Brighton.

AN INDUSTRIOUS STUDENT.—The following notice of an industrious Irish student is worthy of a place in the pages of "N. & Q." It is taken from the recently published *History of the Diocese of Down and Connor*, by the Rev. James O'Laverty, M.R.I.A.:—

"The Rev. Patrick Magrevey was born in the townland of Ballybranagh, parish of Ballee, in the year 1750. He was ordained in the summer of 1778, and shortly afterwards went to the Irish College of Douay. When a student of that college he studied philosophy and theology in the college of the Benedictine Abbey of St. Vedastus, and obtained Bachelorship of Philosophy in the University after a thesis held on June 10, 1780. Mr. Magrevey seems to have been indefatigable in writing the lectures delivered by the professors under whom he studied. I have seventeen octavo volumes, each of which contains about 600 closely written pages, the product of his pen

in the halls of the Irish College of Douay. Having completed his studies he returned to his native diocese in 1784..... He was appointed to the parish of Portaferry [co. Down], and after zealously discharging the duties of that parish for twenty-six years, he passed to his reward, October 23, 1812."

W. H. PATTERSON.

Belfast.

A COINCIDENCE.—Herodotus, in his first book, tells us that the three chief, or rather only, points insisted on in the education of the Persians were *τοῦ εὖ εἶναι, ἰμπερεῖν, καὶ ἀληθίως εἶναι*. Washington Irving, in his account of Abbotsford and Sir Walter Scott, writes thus :—

"I inquired into the nature of Walter's studies. 'Faith,' said Scott, 'I can't say much on that head. I am not over bent upon making prodigies of my children. As to Walter, I taught him while a boy to *ride, to shoot, and to speak the truth* : as to the other parts of his education, I leave them to a very worthy young man, the son of one of our clergymen here, who instructs all my children."

E. WALFORD, M.A.

Hampstead, N.W.

EAST BUCKLAND, CO. DEVON.—The following remarkable statement relating to this parish appeared in the *North Devon Journal*, Jan. 29, 1880: "With the exception of that of a little child, there has been no death in this parish during the years 1878 and 1879." In the *Exeter Diocesan Calendar* the population of this parish is given as 214, and the area as 1,384 acres.

J. W.

St. Budaux.

"SHIP OF FOOLS": "DANCE OF DEATH": "REYNARD THE FOX."—Readers of "N. & Q." should note that Messrs. Sotheby, Wilkinson & Hodge's sale catalogue for March 1 of this year is in fact a valuable bibliographical list, containing respectively 36, 128, and 55 lots connected with the above subjects.

FAMA.

Oxford.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DEFOE'S "REVIEW."—Is Dr. Burton correct in stating in his recently published *History of the Reign of Queen Anne* (vol. iii. p. 257), that of the eight volumes of Defoe's *Review* "There is but one copy known to exist, and that is in the British Museum"? Mr. Lee, the biographer of Defoe, on the contrary, observes (vol. i. p. 86): "Only one complete copy of the *Review* is known to exist. It is in the possession of James Crossley, Esq. The British Museum contains vols. i. to vii., and some subsequent numbers, and the Bodleian Library has recently acquired several of the earlier

volumes." He further states, with respect to what has been styled the ninth volume, but is, in fact, the first volume of a new series of the review, extending from the beginning of August, 1712, to June 11, 1713, and of which no copy was supposed to exist, that Mr. Crossley had become the possessor of that volume also; thus completing the entire nine volumes which were published under the name of the *Review* by Defoe.

Dr. Burton is obviously wrong in supposing that Mr. Walter Wilson had anything to do with completing any copy of the *Review*. He borrowed Mr. George Chalmers's set of the eight volumes, which is now possessed by Mr. Crossley, and took from it those extracts which form the most valuable part of his *Life of Defoe*. Of a work of such rarity and importance it appears desirable to ascertain what perfect sets exist. There is one, it appears, not noticed by the Doctor, in Mr. Crossley's collection; but is either of those in the British Museum and the Bodleian complete? Some of your readers, who have an opportunity of referring to those libraries, will perhaps take the trouble to settle the point.

S. H.

COWPER'S "TASK."—In "The Winter Walk at Noon" (l. 417) Cowper, denouncing cruelty towards domestic animals, writes :—

"Witness at his feet

The spaniel dying for some venial fault,
Under dissection of the knotted scourge."

"Dissection" sounds strangely here; surely it must be a misprint which escaped notice. The word appears in the edition of 1798, the last published during the active life of the poet, and, as far as I know, in all subsequent editions. That a misprint should have remained unnoticed by the author in eight successive editions seems almost impossible; and yet there is a glaring misprint, making nonsense of a line, which passed uncorrected through all these eight editions. At l. 58 of "The Sofa" we read: "The umber stood." This was not altered to *lumber* till after Cowper's death. Is the original MS. of *The Task* still in existence?

J. DIXON.

FANATIC OR FÁNATIC.—Hood, in his *Ode to Rae Wilson*, accents this word on the antepenultimate, *fánatic*. Is not this incorrect, or at least unusual? Have any other poets adopted Hood's accentuation? This word, I suppose, often occurs in English poetry, but I can only call to mind two instances, besides the above-mentioned one, at the present moment, namely, Milton, *Paradise Lost*, bk. i. 480 :—

"With monstrous shapes and sorceries abused,
Fanatic Egypt and her priests to seek
Their wandering gods disguised in brutish forms;"

and Scott, *Marmion*, canto vi. stanza 36 :—

"'Twas levelled when fanatic Brook
The fair cathedral stormed and took."

Neither Milton nor Scott, then, it appears, approved of the antepenultimate accentuation. Shakespeare, I see from Mrs. Cowden Clarke's *Concordance* (which, however, does not include his poems), does not use the word, although he once (*Love's Labour's Lost*) uses the adjective *fanatical*. Does the word occur in Tennyson's poetry, and if so, how does he accent it? JONATHAN BOUCHIER.

COCKER'S ARITHMETIC.—While rummaging among some old books the other day, I came across, in old vellum boards, edges uncut, the fifty-fourth edition of the infallible Cocker, perused and published by one John Hawkins, "writing master." This copy contains, beside a rude presentment of the author, the following conceits:—

"Ingenious Cocker, now to Rest thou 'rt gone
No art can show thee fully, but thine own;
Thy rare arithmetick, alone can, show
The vast sums of thanks, we for thy labours owe!"

Has this edition any particular value?

RICHARD EDGUMBE.

Stone Hall, Plymouth.

JAMES SMITHSON.—The Smithsonian Institution, Washington, U.S., desires a photograph of the house in Bentinck Street, Marylebone, occupied by James Smithson in 1826, but no one can find out the number of the house in which he lived. His executors cannot supply the information. The rate-books of the parish have been searched, but James Smithson's name does not appear in any of them. Can any reader of "N. & Q." throw light on the question?

W. WESLEY.

28, Essex Street, Strand, W.C.

IRISHMEN TURNED TO WOLVES.—In Butler's satire, *The Elephant in the Moon* (*Remains*, vol. i. p. 50, ed. 1759), are these lines:—

"Others began to doubt as much, and waver,
Uncertain which to disallow, or favour;
Until they had as many cross Resolves,
As Irishmen that have been turn'd to Wolves."

To what story is allusion made in the last line?

GEO. L. APPERSON.

"ORDER OF THE SANDWICH."—A copper-gilt medal, engraved on one side "The most cheerful order of the Sandwich, Instituted Sept., 1786," and on the other having a coat of arms with supporters, &c., and the motto "Dulce est desipere in loco," has lately fallen into my hands. Can you tell me about it? W. FRAZER, F.R.C.S.I.

PORTRAITS OF THE HARVEYS, LORDS MAYORS OF LONDON.—Are there any portraits (painted or engraved) of Sir Walter, Sir James, and Sir Sebastian Harvey, Lords Mayors of London in 1272, 1581, and 1618, respectively? E. B.

"THE MENDING OF ARGO-NAIRS."—Sir Christopher Wren, in his report (1663) on the condition

of old St. Paul's after the fire of London, says,—
"To repair it sufficiently will be like the mending of Argo-nairs, scarce anything will at last be left of the old." What is the exact meaning and the origin of this phrase? L. PH.

LESSING.—Can any one supply me with a reference to a (supposed) passage in Lessing, giving his opinion about heraldry? F. T. C.
Dorchester.

MOL'S COFFEE HOUSES.—In the Cathedral Close of Exeter is a very interesting example of an Elizabethan timber building, long known as Mol's Coffee House. Mol is said to have been an Italian, and to have established four coffee houses in different English towns. Is anything known of him or of the localities of his other establishments? R. DYMOND, F.S.A.

Exeter.

A PRINT BY H. GOLZIUS, &C.—Does a completed engraving by this artist exist, representing the adoration of the shepherds at Bethlehem, Joseph, in the centre, showing the infant Jesus to them, and holding a candle so as to throw light on the object of their worship? The Virgin is on Joseph's left. I have seen an impression from a plate only partly finished, the above figures being completed as far as the waist, and no name of painter mentioned, although that of Golzius is given as the engraver. What does a print after a drawing by Bunbury, called "The Damnation of Obadiah," allude to? C. E. D.
Bournemouth.

[The subject of the last of your queries is a character in Fielding's *Tom Jones*.]

EGMONT FAMILY, NETHERLANDS.—John Bourchier Sayer married, 1585, at Amsterdam, Marie L., daughter of Philip Lamoral van Egmont. I wish to ascertain the lineage of the above Philip, also the names of his wife and children, and what connexion he was of Count Lamoral van Egmont, of whose family he is said to have been a member. If my dates are correct, he could not have been his son Philip, who was born in 1558. Will some correspondent in the Netherlands kindly supply names and dates? SAMUEL P. MAY.

Newton, Mass., U.S.

NICHOLAS SAUNDERSON, M.A., LL.D.—I should be glad if any one would inform me about the family of the above—what children he had, and whether he is now represented by any descendants. What were his arms, and how can I obtain particulars of his pedigree? W. C. H. A.
Holloway.

SIR THOMAS ABNEY, Lord Mayor of London in 1700-1, and one of the founders of the Bank of England, died in 1722. When was he knighted? Certainly before 1701, when he was returned M.P.

for the City as "Sir Thomas Abney, Kt." but he is not included in Le Neve's list. The entry of his burial is to be found in the *Registers of St. Peter's, Cornhill* (Harl. Soc., p. 126), under the date Feb. 16, 1721/2. That of his wife, "Dame Sarah Abney," is given, dated March 18, 1697/8. Of what family was this lady? The well-known "Lady Abney," viz., Mary, sister and co-heir of Thomas Gunston, lord of the manor of Stoke Newington, and the friend and patron of the celebrated Dr. Isaac Watts, must have been the second wife of Sir Thomas. I do not find this first marriage named in any of the received pedigrees of the family. The children of Sir Thomas appear to have all predeceased him, but some of them, if not the whole, were by his first wife.

W. D. PINK.

Leigh, Lancashire.

"EVERY HOOF OF TRUTH."—The following sentence occurs in "A Memorial to the Venerable General Assembly of the Church of Scotland, to meet at Edinburgh, May, 1716":—

"It is to be hoped, this weighty Affair, will not be Superficially handled, as by Men prepossessed with *Partial Inclinations*, but will be managed with greatest Earnestness, as by Men of *Conscience and Candour*, who will Tenaciously Maintain every Hoof of Truth, and weigh the apparent oppositions of it, in the *ballance of the Sanctuary: Amicus Plato, Amicus Aristoteles, sed magis amica veritas.*"

"Every hoof of truth" has such a sterling solidity in its ring that one would gladly learn what it precisely means. Is it simply every foot or step that may be supposed to complete the journey throughout the great argument? Or is there more in it than meets the layman's ear? Is it, perhaps, "every hard incrustation that has gathered about Truth,"—that which parts the exoteric and vulgar from the peculiar and esoteric?

THOMAS BAYNE.

JOHN COURTENAY CHEERING HIS DESPAIRFUL CREW.—Mr. Mackenzie E. C. Walcott, in his *Memorials of the Cistercian Abbey of St. Mary Old Cleeve*, tells the beautiful story of John Courtenay cheering his despairful crew in a storm with these words, "Courage, men! it is but one hour to dawn, and then my monks of Ford will go to their vigils and pray for those at sea." He gives no reference, however. I should be glad if any of your readers would point out to me when and where the narrative first occurs.

K. P. D. E.

"PORTIONS OF SHIRES WHICH ARE IN OTHER SHIRES."—Leigh Hunt, in his *Old Court Suburb*, states, "Ely Place, Holborn, is in the county of Cambridge; there are portions of shires which are in other shires," &c. Is, or was, the first statement correct? The second, of course, is a well-known fact.

Hull.

RANDLE AND RALPH.—Are not these the same name in old registers?

TORRELLA.

[Radulphus=Ralph.]

W. WILLOUGHBY.—Wanted particulars respecting the above race-horse painter. Are his pictures well known, and where did he live?

DUNELM.

THE "LONDON SATURDAY JOURNAL."—This periodical was in existence in 1841, published at the price of twopence weekly, and, to the best of my remembrance, ended with the close of that year. It was a large octavo in point of size, and had, with other woodcut illustrations, a large full-page one on the outside page, depicting usually characters of London life, as "Smithfield Drovers," "Chelsea Pensioners," "London Dustmen," "The Sentries at the Horse Guards," "The Music Mistress." My impression is that an older series preceded this, in a rather different form and without the pictorial illustrations.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ROSCOE.—Was there ever published a steel portrait of Thomas Roscoe, the author and editor of many books from 1820 to 1840?

VERITAS.

HALIFAX.—What is the earliest known occurrence of the derivation of this place-name from the holy hair (*halig feax*) of St. John the Baptist, said to have been kept there? The church is dedicated to St. John the Baptist, and the arms of the corporation are, Checky, a head of St. John the Baptist between the words "haleg Fax." Any information bearing on this curious point will oblige

J. T. F.

Bp. Hatfield's Hall, Durham.

"THE STUPID PARTY."—Where can I find Mr. J. S. Mill's arguments on this subject?

H. D.

PALESTINE.—What is the origin, and where do we find the first use, of this term?

THOS. PURNELL.

TWO VERSIONS OF A STORY.—According to two authorities the following old story is differently rendered. Thus (or words to the same effect),

"Je ne suis ni roi ni prince,
Je suis le sire de Courecy,"

in one,—

"Je suis le sire de Cowcy,"

in the other. Will you be so good as to inform me which is correct?

G. W. G.

A HISTORY OR ACCOUNT OF PUNCTUATION.—Where can I find such, or some guide to the values of stops as they occur in printed books of different dates and places? The values seem to differ. Compare, for instance, the punctuation of *Voet ad Pandectas* (Leyden, 1698) with that in modern use.

WESSEX.

TENNYSON'S "SLEEPING BEAUTY."—Will any one who knows, or thinks he does, be kind enough to explain to me the mysterious statement in this ballad, that—

"her breathings are not heard
In palace chambers far apart."

I am as great an admirer of the Laureate's writings in general as he could reasonably wish; but I do want to know what he was thinking about when he wrote these lines. Am I a profound donkey, or do they mean that the lovely princess did not snore so loud that she could be heard from one end of the palace to the other? And would it not rather have detracted from her charms had that state of things been habitual?

HERMENTRUDE.

PEXALL FAMILY.—Can you give me some account of this family, which resided in the county of Devon at an early period, and state what arms they bore? There is existing a bond, dated Sept. 27, 1520, of Richard Strowde of Plympton, and "John Gardener, late of Tavistock," to Ralph Pexall, sheriff of Devon, in the sum of 20*l.* to save the said Ralph harmless against all claims due to the exchequer on account of the said John Gardener.

J. W.

St. Budeaux, Plymouth.

STRABO.—I have a Latin translation of this author, bearing on the title-page "Strabo de situ orbis," and the colophon states that the book was printed at the expense of "Joānes Vercellensis," "Anno sal. MCCCCLXXX. septimo Id. Septembris." Is this a scarce edition? I believe there were earlier Latin translations printed.

W. M.

Kingswinford.

AUTHORS OF BOOKS WANTED.—

Scripture Proofs on the Pre-existence and Deity of Christ. Sunderland, 1819.

EDWARD J. TAYLOR, F.S.A. Nowc.

AUTHORS OF QUOTATIONS WANTED.—

"With shadowy forests and with champains riched,
With pletuous rivers and wide-skirted meads,"

Are the lines by Henry More?

JAYDEE.

Replies.

BOOK-PLATES.

(6th S. i. 2.)

G. W. D. has given some interesting particulars, especially from the heraldic point of view. I would now add some from the purely artistic, which has been my guiding rule of collecting. But first let me try to answer G. W. D.'s question as to the earliest book-plate. He may consider himself very fortunate to possess an English one of so ancient a date as the middle of the reign of Elizabeth. If it is *bona fide* an *ex-libris*, showing the name of the

proprietor and not of the printer, which, however, would open a new point of interest, the one he mentions must be probably the oldest existing. M. A. Poulet-Malassis, in his monograph, *Les Ex-Libris Français depuis leur Origine jusqu'à nos Jours* (Paris, second edition, 1875), begins by acknowledging he can find none so early as this in France. "On connaît un grand nombre d'*ex-libris* Allemands et une certaine quantité d'*ex-libris* Italiens du xvi^e siècle: il ne s'en rencontre pas de Français. L'*ex-libris* semble avoir pris naissance en Allemagne: dès le commencement du siècle ce pays montre des marques de bibliothèques dessinées et gravées par des artistes en renom qui prenaient le soin de les signer et de les dater: l'usage s'en généralisa." A pretty general acquaintance with early German woodcuts and copper engravings has failed to find any one older than the well-known print familiar to collectors as "Pirkheimer's library plate," done by his friend Albert Dürer. This woodcut is recognizably an early example of the artist, and may have been executed at the very beginning of the century, when Billibald, afterwards councillor of Maximilian I., was only entering public life. Internally the print has unique features that seem to point it out as a new thing at the time to insert such a sign of ownership. Running across the middle of the design, which represents two juvenile angels bearing up the heraldry of Pirkheimer and his wife's family, are these words, "Sibi et amicis P.," and along the bottom "Liber Bilibaldi Pirkheimer," while over the design is inscribed in Hebrew, Greek, and Latin, "The fear of the Lord is the beginning of wisdom." Including this upper inscription, the print is seven inches in height, so that it could only be used for quarto and folio volumes. We know, in fact, that his library mainly consisted of books of these sizes, as it was purchased and brought to this country by Lord Arundel, the great collector of classic marbles and other works of art in the days of Charles I., and at a subsequent date became the property of the Royal Society, which for some inscrutable reason sold the books, very many of them carrying this book-plate and also that of one of the Norfolk family. The sale took place only a few years ago. I am not sure that he has, but it is very likely Mr. Quaritch may still have for sale several of the volumes. I remember observing in one of his catalogues, not a great time ago, volumes with the book-plate still remaining in them marked at a price less than collectors of Dürer's works used to pay for the woodcut itself.

In all lists of Dürer's works there appears a number of purely heraldic woodcuts, some much larger, some smaller, than the one in question. The use or purpose for which these were executed has remained a question: is it too much to suggest that Pirkheimer's example was immediately fol-

lowed, and that a rage for similar adjuncts to the library suddenly supervened, making the rich Nurembergers resort to the *atelier* of the master, who, like many other great artists, did not scruple to turn his hand to common things!

M. Poulet-Malassiss was unable to find any French book-plate till a period well on to the middle of the seventeenth century, and his only Flemish example is one with the name Dacquet below it, without a date, which he considers before, but I should judge to be after, 1600. G. W. D. is therefore able to prove we were in advance of our neighbours in this minor literary luxury, if he is quite certain of the date he assigns to the one he attributes to Joseph Barnes. Book-plates of an artistic or non-heraldic character are comparatively modern—not to be found, perhaps, before the French Revolution. Men fond of books were then contented with the plain name, if they had no crest or did not care to incur the tax for showing it. I have Dr. Parr's, for example: simply the name "Samuel Parr" enclosed by a printer's rule. Bishop Heber's, which of course is later, is simply a mitre, with the episcopal name "R. Calcutta." An heraldic one worth mentioning is that of the Rt. Hon. William Paston, Earl of Yarmouth, the last of the Paston family (?). The tinctures are here indicated in a way I never saw elsewhere, by letters indicating the colours, either on the parts or attached to them by lines—o for *or*, a for *argent*, and so on. One of the most interesting English book-plates I have of a former age is that of Matthew Prior, which is embellished by four small figures at the four corners of the shield, the two upper blowing trumpets, those below being Apollo and Mars. A writer in the *Antiquary* describes one by Thomas Bewick, of Newcastle, dated 1797. I possess three by Bewick, very pretty rustic vignettes. One of them is that of James Losh, of the ancient Cumberland family of Arlosh, who, however, does not show any heraldry, his name being inscribed on a stone at the foot of a gnarled oak stump which forms the picture. Another interesting one is that of Garrick. It consists of an irregular Louis XIV. panel bearing the name "David Garrick," surmounted by a bust of Shakespeare, and decorated with wreaths and a group of theatrical properties. Below is engraved a useful advice to his friends: "La première chose qu'on doit faire quand on a emprunté un livre, c'est de le lire afin de pouvoir le rendre plus tôt.—*Ménagiana*, vol. iv."

Is it allowable to speak of the book-plates of living people? There are many beautiful ones invented nowadays. But here is one I have just received, rather puzzling. It is that of M. Gambetta, and represents a blaze of light rising over a segment of the circular world, marked "France," in front of which the Gallic cock is crowing over creation, and a pair of strong hands are seen break-

ing a *bâton* in two. In the light above we read "Vouloir c'est pouvoir." This is M. Gambetta's invention etched by M. Alphonse Le Gros, our Slade Professor at the London University. Can any one explain it? W. B. S.

I have lately met with a book-plate on which are the following arms impaled:—Or, on a bend azure three horse-shoes argent (Ferrier). Or, within a bordure invested azure a falcon's head erased gules, in the beak a laurel branch slipped proper, a sinister hand gules for difference (Monro). Crest, A horse-shoe between two wings or. Motto, "Advance." This plate bears the name of "I. Ferrier, Esq., of Belleside." When did the alliance of these two ancient families take place? J. W.

St. Budeaux.

[Louis Henry Ferrier, of Belleside, born 1776, married, 1808, Charlotte, daughter of Alexander Monro, of Craighlockhart, M.D., Professor of Anatomy in the University of Edinburgh.]

In looking over my *Cornelius à Lapide* this morning, I found the following quotation from Thomas à Kempis: "In omnibus requiem quævisi, et non inveni, 'dan in een hoecken met een boecken,' id est, nisi in angulo cum libello." It strikes me that this would make a good motto for a book-plate. May I English it thus?—

Nowhere is rest,
And I've tried my best,
Except with a book
In a little nook.

A. HARRISON.

St. Leonards-on-Sea.

Having read with much interest G. W. D.'s notes on his collection of book-plates, may I call the attention of English collectors to a very interesting book on the subject, which has gone through two editions, called "Les Ex-Libris Français depuis leur Origine jusqu'à nos Jours. Par A. Poulet-Malassiss. Paris, nouvelle édition, 1875."

A. W. T.

[Other replies next week.]

PEDIGREES NOT IN MARSHALL'S "GENEALOGIST'S GUIDE" (6th S. i. 133).—The suggestion of VIGORN is one which would be a great help to me should a second edition of the *Genealogist's Guide* ever be called for. My only objection to its adoption by "N. & Q." is that if carried out in its entirety it might fill your pages weekly to half their extent with references to pedigrees which I have omitted to index. A week or two of such contributions would, I feel sure, satiate the most ardent readers of that portion of your paper devoted to genealogical subjects. Allow me, therefore, to move an amendment, viz., that persons having knowledge of pedigrees which I have omitted to index should send me direct the title

of the book in which they may be found, and tell me where a copy of it can be consulted.

Nobody knows, or indeed can know, the defects of the *Genealogist's Guide* better than I do. I am willing to admit that a large number of works which ought to have been referred to have escaped my notice, and I have no false pride which makes it unpleasant to me to be told of my omissions; on the contrary, I hail any criticism, correction, or addition with pleasure, well knowing that if I am fortunate enough to be called upon for a second edition it will enable me to make my book more generally useful. When I mention that I have just been adding to my interleaved copy of the *Guide* references to the pedigrees in Douglas's *Baronage of Scotland*, in number 146; Nisbet's *Heraldry*, 94; Fosbrooke's *History of Gloucestershire*, 123; and that to go through the last (sixth) edition (and revise my references to the other editions) of Burke's *Landed Gentry*, which appeared while my book was in the press, and too late for insertion, took me a month, VIGORN will, I fancy, be satisfied that "N. & Q." cannot fairly be asked to find room for lists of all the pedigrees which can be added to the *Guide*. My greatest difficulty is to know where to find copies of works containing pedigrees I ought to index, especially those which have been privately printed. I hope that at some future day you will allow me to ask in your pages where such books as I cannot find in the Library of the British Museum, or in other libraries to which I have access, may be seen, and that your correspondents will allow me the sight, or, if possible, loan, of them. In the latter event I can promise that they shall be honourably returned, unthumbed, and undog-eared. Your correspondent, at the end of his note, asks if my canon of admission—three generations in male line—be not too low. In certain cases it is so, in others not. I have used a very large discretion in this matter, including short pedigrees when I thought it desirable to do so, and excluding them when I thought the reference likely to send my reader on "a fool's errand." I may add that I hope in a second edition to include references to the principal genealogical articles in "N. & Q."

GEORGE W. MARSHALL.
60, Onslow Gardens, S.W.

The idea of VIGORN is a good one, but I fear that the editor of "N. & Q." could not afford the space requisite, even if pedigrees were only to comprise genealogies of six generations. I can supply a perfect pedigree of the very ancient Yorkshire house of Langdale, with all proofs, from temp. King John to 1830, and including all branches of this family. The MSS. were saved from loss or oblivion by a happy chance at a late sale.

C. G. H.

SIR EDWARD SEAWARD'S NARRATIVE OF SHIP-WRECK (1st S. v. 10, 185, 352; 2nd S. vi. 290; vii. 38; 6th S. i. 99).—The communication from

MR. GEORGE is both interesting and opportune. It is perhaps, however, too sanguine to hope that no future efforts will ever again be made to rob Dr. Porter of the honour of having written this admirable book. It is not only the correspondents of the *Times* who have been blundering about it, but many others, ever since its publication. So long ago as in 1858, I noted and put aside a statement in the *London Journal*, clearly explaining the truth about its authorship. The statement was anonymous, but authenticated by signature, and there can be no doubt that it was written, by the same Mr. G. H. Woods of Bristol who is referred to by MR. GEORGE, as it makes mention of the same circumstance, that the writer was in possession of the formal acknowledgment by Miss Jane Porter as to her brother's rightful claim to the authorship of the *Narrative*, and of an explanation of the manner in which the money received for the copyright was divided.

As Dr. Porter's papers have perished by fire, it may be desirable to supplement MR. GEORGE's communication by reproducing the note, which I have fortunately preserved, from the *London Journal* of 1858:—

"Amicus (who favours us with his name and address) obligingly supplies some interesting information relative to *Sir Edward Seward's Narrative*, which corrects a very common error into which we ourselves had fallen (see No. 714): This work, says our correspondent, was the production of Jane Porter's brother, Dr. William Ogilvie Porter, a physician of Bristol. When finished, he wished to give it to the world, but was afraid that a novel would be deemed a work not exactly in keeping with the character of a grave and learned physician; and therefore his sister Jane, being well known as a writer, undertook the publication. She sold it to Longman & Co., and I have a formal acknowledgment, written by Jane Porter, in which she declares that her brother was the sole author, and accounts for the sum of money received for the copyright. The doctor gave one-third to his mother, one-third to his sister, and one-third he retained for his own use. Some of 'Sir Edward's' adventures, he adds, had been realized in Dr. Porter's own experience, and Lady Seward was the portraiture of a young lady to whom the doctor was particularly attached. He had spent many years in early life at sea, as surgeon on board a man-of-war, and amongst other episodes, had been wrecked and lived some time on a desolate island. Most thoughtful men in their early days have some bright object of excellence to be attained, and he had dreamed of the high capabilities of woman under a different training and moral culture to that adopted at the present time. He had twice unsuccessfully attempted to carry out his views, but in the third instance succeeded. His pupil (and his ward) was an orphan girl of exquisite temper and capabilities, and he spared no pains in her mental and moral education. She became all he could desire; but when just of age, died of consumption—a severe blow, from which the doctor never recovered. This young lady, Eliza Clark, was his Lady Seward."

A letter written by Miss Jane Porter, the original of which is bound up with my copy of *Sir Edward Seward's Narrative*, formerly in the Earl of Munster's library, may also interest your readers,

as it contains so direct a statement that Miss Jane Porter was the editor, and no more, of that work :

"Essex, June 28, 1831.

"My Lord,—In doing myself the honour of presenting to your Lordship's acceptance the accompanying set of Books, of which I am the editor only, I obey one of the last wishes of my dearest mother, now I trust a blessed inhabitant of the Eternal World. During the progress of the illness which terminated a life so precious to her children, the work was published; and while her medical men flattered us with the idea of her recovery, she talked of having the pleasure of writing *herself* with a set of the 'Seaward Narrative' (which she had read in manuscript with great delight) to your Lordship; and to ask you, should the report be true that you were going to the East, to do her the honour of letting her see you before you went. But when her illness became too severe to allow us any hope of her ever being able to put pen to paper again, she then said to me, amongst some other directions, sacred to me to execute, 'Since I cannot do it, remember to write to Lord Munster yourself, with the books for me. For I love Lord Munster for his goodness to others, and his always kind recollection of me and mine—and, I say, *God bless him!*' I now obey this command, my Lord, and with accompanying feelings your heart will easily suppose.

"The disorder which terminated her earthly life was inflammation in the chest; but she retained her faculties to the latest moment, bright as in the days of her best health, and she expired at mid-day, on Saturday the 18th of this month, calmly and collectedly, blessing her children, and particularly praying for her eldest son, my dear brother Robert, now at the Caracas, who has ever deserved her most especial love. This sainted death of our revered parent is a sad source of lasting consolation to my sister and myself, in our now bereaved state; and that consolation has enabled me so soon after the event to thus manifest one of her latest and dearest feelings of esteem. With my sister's united sentiments of the same, I have the honour to remain your very sincere humble servant,

"JANE PORTER.

"The Earl of Munster."

I may add that the binding of the book (in three volumes) thus presented to Lord Munster is a model of good taste. The plain dark blue calf sides are stamped in gold, with a whale swimming on the surface of the sea, within a garter bearing the motto "*Mon Dieu et mon Roy.*" In each corner is the device of a flag and anchor crossed, with palm and laurel branches. On the back, above the lettering, are Lord Munster's crest, coronet, and motto, "*Nec temere nec timide,*" which were usually the only ornaments on the books in his library. With the lapse of half a century, it is perhaps not possible to discover whether the other ornaments I have described were of his or of Miss Jane Porter's designing. **FREDK. HENDRIKS.**
Linden Gardens, W.

In the Penzance Library is a large collection of letters and works in manuscript by the Porter family. Amongst the former is one which seems to be the original draft of the paper drawn up by Dr. Porter and his sister, Miss Jane Porter, in reference to the copyright, &c., of *Sir Edward Seaward's Narrative*. It is written on one sheet of note paper, and is all in the handwriting of Dr.

Porter, with the exception of the few lines beginning "*This I deem right,*" which are written by Miss Jane Porter. A copy of it may be interesting to the readers of "*N. & Q.*" :—

"My dearest Jane,—On the other side I write a few lines, which if you will copy and enclose to me, that will do, and I would rather have it than a formal paper.

"Your Aff^d Brother,

"W. OGLIVIE PORTER.

"July 22, 1847.

"Miss Jane Porter."

"29, Portland Square, Bristol, July 22, 1847.

"My Dear Brother,—The conversation we had the other evening puts it into my mind to write these few lines to state that I received Sir Edward Seaward's Narrative from you in Manuscript, copied by Mrs. Colonel Booth, from which the book was published by Messrs. Longman and Rees in 1831, who paid me 300*l.* for it, of which you gave me 100*l.* for Editing the Book, as it has appeared up to this time, and that it was your property, and that, therefore, any future right that may devolve by the law of Copyright is yours.

"This I deem right to thus testify under my own hand, that it is yours, I having no claim on it whatever—and I do it now because of the waning life of your ever-affect. sister,

"&c. &c. &c.

"To Dr. W. O. Porter, Bristol."

LOUISE COURTNEY.

Penzance.

"LONDON" v. "LONDRES" (6th S. i. 57, 117).—Allow me to add a few lines to the admirable notes by MR. BATES and MR. GAUSSERON on this topic. The ancient Welsh or British Llundlain or Llong-ddyn (city of ships?) is no doubt the origin of the Latin Londinum, whence come the A.-S. Lundenburg and the English and French, &c., names. May I also respectfully suggest to MR. GAUSSERON that the English Lyons and Marseilles, &c., are possibly the old (called Norman) French forms of Lyon and Marseille. So our *estate* and *esquire* are nearer old French than *état* and *écuyer*. Nay, in modern French the forms Tours, Bruxelles, Limoges, Gènes, &c., still exist. With regard to English names of men and places there is, and can be, no rule, except (as MR. BATES says) the *lex et norma loquendi*. We say Nice and Mentone, one French, the other Italian. Nizza and Menton are un-English and pedantic. Leghorn, again, is nearer the etymology than Livorno or Livourne. Thus much as an illustration.

The attempts of a few (chiefly foreign) pedants to make us write foreign names as they are spelt (or supposed to be spelt) by the *indigenes* of the different countries make confusion only worse confounded. To be consistent these "would-be wise-acres" must write *all* names in the native fashion. It is surely absurd to talk of Koeln and Aachen, and yet say Brunswick and Vienna, or to write Aischulos and Lakedaimon, and say Athens and Homer, or to write Marcus Antonius and Pompeius, and say Pilate and Herod, or to write Novaya Zemlaya and say Crimea and Siberia, and so on *ad infinitum*.

This learned clique (above mentioned) of *savants* would appear to have some affinity with those pundits who talk of the conquest of Britain by Angles, i.e., low Germans, as if it were the conquest of Great Britain by Englishmen (*Engländer*) in the fifth century, thereby ignoring the existence of all other tribes to make up our people or nation. "Tantæ molis erat Romanam condere gentem," as Macaulay justly says; "in the thirteenth or fourteenth century was formed the present English people." The last ingredient, the Norman, was by no means the least. To ignore them in the formation of the modern Englishman is like the chemist who pretends to make up a prescription and leaves the chief ingredient out.

BRITON.

The spelling and pronunciation of names of places by inhabitants of different countries follows the pretty uniform rule that names are dealt with according to the genius of the language in which they are written or spoken of. If the native name is one which can be adopted in the language of other countries without material alteration in pronunciation or spelling, it is retained. If it is uncongenial, its form or pronunciation is altered. The practice is not confined to names of foreign places. If in Latin we read of Livius, Ovidius, Virgilius, &c., we speak of them in English as Livy, Ovid, Virgil, &c., while the French, with equal propriety, call them Tite Live, Ovide, Virgile, &c. To give names their native form and sound when they are used in other languages would be a pedantic effort which would soon give way again to the existing usage.

R. M.

The English are much nearer the Flemish when they call the Flemish cities Ghent, Antwerp, Mechlin, and Brussels; in the native language these are Gent, Antwerpen, Mecheln, Brüssel. The Frenchified forms of Gand, Anvers, Malines, Bruxelles, just as Louvain for Löwen, Courtray for Kortrijk, Dunkerque for Dünekirchen—which means church upon the downs, whereas Dunkerque has no meaning—are not the real appellations, any more than Londres is that of London.

E. L. CHILDE.

It is doubtless very wrong of a Frenchman to translate the name of our capital into his language, but is that word the only instance of the transgression? What of Cracovie for Cracow, Anvers for Antwerp, and many more? Do not the Italians say Londra? And what right have we to say the Hague? Or why do we Anglicise Louis, and François, and Pio Nono?

C. B.

DR. SAMUEL PARR (6th S. i. 129).—The characteristic and literary letter from Dr. Samuel Parr to the Rev. Harry Drury, of Harrow, which you have given your readers, is to me interesting, as I knew most of the persons mentioned and am familiar with the subjects alluded to. But my

object in writing is chiefly to correct one of the annotator's notes, which assumes that the Lowndes referred to is the author of the *Bibliographer's Manual*, who did not come before the literary public till between 1820 and 1834, when his well-known serial work was in progress, and I can venture to say that Dr. Parr never had any communication with him. The person referred to is the Wm. Lowndes who wrote a treatise on the law of legacies in 1824, and is mentioned in my *Bibliotheca Parriana* as Dr. Parr's "learned and esteemed friend, a ward of Mr. Roscoe's, and a member of Brasenose College, Oxford." There are two of his letters in the eighth volume of Dr. Parr's *Works*, one dated April 7, 1821 (the date of Queen Caroline's death), the other Nov. 5, 1821. He took an active part, with the approval, I believe, of Dr. Parr, in preparing the addresses and advocating the cause of Queen Caroline when she was at Brandenburgh House. As nobody now living (it being seventy years since the date of the letter in question) is likely to have been so well acquainted with Dr. Parr as myself, I take leave to add to your annotator's notes. "Mr. Coke" is T. W. Coke, of Holkham, who became Lord Leicester in 1837. "Kydd" is the Rev. Thos. Kidd, of Trinity College, Oxford, the editor of *Ruhnkenii Opuscula* in 1807. "Bells" is in reference to a peal of bells which Dr. Parr was getting up for his church at Hatton. "Mr. Evans" was no doubt R. H. Evans, the celebrated auctioneer, who, like Dr. Parr, was an inveterate Foxite. I need hardly say that "a Mr. Walter Landor" is Walter Savage Landor, very properly named as far as my knowledge of him goes, but unquestionably learned, as is recorded more than once in my *Bibliotheca Parriana*.

HENRY G. BORN.

DOBSON'S "HOGARTH" (6th S. i. 47, 83, 101, 125, 162).—Being unwilling to return a merely negative answer to MR. DOBSON'S question as to the portrait in the National Gallery, said to be inscribed "Mary Hogarth, 1746," I have deferred replying until I had made some further inquiries on the subject, but, I am sorry to say, these have been without result. The director, Mr. F. W. Burton, has very kindly taken the trouble to have search made in the books of the National Gallery, but nothing more is to be found than a record of the acceptance of the picture in 1861 (under the description given in the catalogue) on the recommendation of the then director, Sir Charles Eastlake.

Mr. Burton concludes that the picture was recognized as a genuine work of Hogarth, and as such accepted, without reference to the inscription, of which the genuineness or the contrary would not necessarily be taken into consideration. This inscription is not visible on the face of the picture, and therefore I suppose it to be on the back. I see

no reason to question the genuineness of the painting as a work of Hogarth, of a date probably not earlier than that given. It represents a lady of fair complexion, with brown hair, bluish-grey eyes, "tip-tilted" nose, red lips, round and rather prominent chin, of an age not apparently exceeding thirty-five. Now, the eyes of Mary and Ann Hogarth are hazel, their chins rather receding than prominent, and their ages in 1746 were forty-seven and forty-five. Making every allowance for fraternal and artistic flattery, it is difficult to suppose that the original of the portrait can have been Mary Hogarth.

Whether Mary Hogarth was living in 1746 I have not been able to ascertain. She did not survive her brother, who died in 1764. But Ann lived till Aug. 13, 1771, as recorded on the tomb at Chiswick. I suppose the portraits I possess to have been some of the earliest oil paintings of Hogarth, and probably executed not many years after the well-known shop-card which he engraved for his sisters about 1725. This accords with the apparent ages of the persons represented.

While searching the *Gentleman's Magazine* for the death of Mary Hogarth I came upon the entry of that of "Mrs. Hogarth, mother of the celebrated Mr. Hogarth," on June 11, 1735, "of a fright caused by the fire," which took place on June 9 in Cecil Court, St. Martin's Lane, and burned fourteen houses.

J. Ireland says that on the leaf of an old memorandum book in his possession, after mentioning the time of his own birth and baptism (Nov. 10 and 28, 1697), Hogarth thus continues: "Mary Hogarth was born November 10th, 1699; Ann Hogarth, two years after in the same month. Taken from the register at Great St. Bartholomew's." It is remarkable that John Nichols, who did not know the precise date of Hogarth's birth, states that search had been made in the registers of both Great and Little St. Bartholomew's, but without result. Can Mr. Dobson say whether the above entries are to be found in the register?

R. C. NICHOLS.

5, Sussex Place, Hyde Park.

As I was indebted to Mr. Edward Draper for permission to inspect "Moll King" I naturally saw the pictures of Mrs. Sutton and Mrs. Chappell. They are not included in my short list, because my scheme and my space were limited.

Mrs. COLLINS's obliging addition suggests, however, the somewhat appalling prospect that other readers of "N. & Q." may, under misapprehension, call attention to what they regard as shortcomings in my list of pictures. May I therefore be permitted to refer them to the very explicit note prefixed to it? The list is simply selective, and does not by any means pretend to be exhaustive, still less to include all those works with

which I am acquainted. Most of Hogarth's "principal paintings" are, I believe, to be found in it; a few others concerning which I had accurate information are added, but I am not sure that it would not have been better to omit them. As regards those of Hogarth's works, real and *soi-disant*, which are scattered over the country, I for one should not be prepared to speak of them without personal inspection, or the best historical and technical evidence. The latter is not always procurable; the former was out of my power. Nevertheless, I hope in my second edition to add a few paintings of special interest and undoubted authenticity.

AUSTIN DOBSON.

HENRY ANDREWS, ALMANAC MAKER (5th S. ix. 328; x. 55, 76, 119; xi. 16, 57).—As a writer in the *Cambridge Independent Press*, not long since, has furnished some additional facts, I may perhaps be excused for again referring to the above subject. I give the following extracts from the article in question, which is entitled "A Cambridgeshire Worthy." Says the writer:—

"In years gone by the town of Royston had a fair share of local worthies, whose attainments gained for them more than a local fame. Foremost among these was the celebrated calculator, astronomer, and astrologer, Henry Andrews, who at the age of twenty-three opened a school in Royston, where he lived for half a century, and for this long period of time was the compiler of the far-famed *Moore's Almanack*."

Referring to Andrews's position as compiler of the *Almanack*, the writer says:—

"The sale of the work was, under Andrews' care, over 500,000 copies annually. This prodigious circulation of Chaldean mysteries was owing to the astrological predictions with which the worthy calculator was required to fill it, and with which it was allowed to be filled, though printed for a public company and revised and sanctioned at Lambeth Palace by the Archbishop of Canterbury. Andrews' profound knowledge of astronomy and mathematics was acknowledged by all the scientific men of the day, especially by the then Astronomer Royal (Dr. Maskelyne), who valued him much, and who, in relation to the *Nautical Ephemeris* was in constant correspondence with him for nearly half a century. His manuscripts, consisting of astronomical calculations, &c., with a mass of correspondence, have not yet been published; and Mr. Robert Cole, who obtained possession of them, in writing to *Notes and Queries* (1851), stated that 'the only materials left by Andrews for a memoir of his life, I believe I possess, and some day I may find leisure to put them into order for publication.' Henry Andrews is said to have been a direct lineal descendant of Lancelot Andrews, the famous bishop who lived in the time of Queen Elizabeth [James I.]. Having said so much of this remarkable Roystonian, a copy of the inscription on his tombstone in Royston churchyard may be interesting to the reader:—

"In memory of Henry Andrews, who by his own industry, from a limited education, made great progress in the liberal sciences, and was justly esteemed one of the best astronomers of the age. He was for many years engaged by the Commissioners of the Board of Longitude as a computer of the *Nautical Ephemeris*. He departed this life in full assurance of a better, January 26, 1820. Aged seventy-six years.

"Also near lies interred Ann, his wife, who died August 14, 1814. Aged sixty-seven years."

"One would like to know if the manuscripts referred to above are ever likely to be given to the world, as they would no doubt afford materials for a book of peculiar interest to the general public, to say nothing of its greater interest locally."

From an advertisement lately inserted in the *Daily News*, a reply was obtained from Mr. Cole, F.R.A.S. (Sutton, Surrey), who stated that his father's (Mr. Robert Cole) collection of MSS. was sold by his executors, in a three days' sale, by Puttick & Simpson, July 29 to 31, 1867. Andrews's MSS. were included in this collection.

J. H. W.

"LUBIN" AS A SURNAME (5th S. xi. 449).—This name occurs in an epigram written by Matthew Prior (1664-1721):—

"Poor Lubin.

"On his death-bed poor Lubin lies,
His spouse is in despair;
With frequent sobs and mutual cries
They both express their care.

'A different cause,' says Dr. Sly,
'The same effect may give;
Poor Lubin fears that he may die,
His wife that he may live.'

It is thus translated into Latin verse in the *Arun-
dines Cami* (editio quarta, p. 162):—

"Sub exitu Lubinus in toro jacet;
Desperat uxor interim
Suspisive, lacrymisque, mutuis
Ambo dolores expriment.

'Diversa causa gignit effectus pares,'
Mussat Sacerdos callidus;
Ne pereat ægro corde Lubinus gemit,
Ne vivat, uxor anxia est."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"MAIDEN" IN BRITISH PLACE NAMES (6th S. i. 14).—The following note is taken from a small octavo entitled *The Itinerary of Antoninus*, (R. & J. Dodsley, Pall Mall, 1756). The account seems to me pertinent to the subject under notice, and may interest Mr. BONE:—

"Mayden-Ways.—We have in England so many Mayden-castles and maiden-ways, that it were worth knowing whence the name came. In fact, by mayden-way is gen. reckon'd a Ro. way, and by mayden-castle, one that stands upon such a way. This may have been originally used to build a fort upon by the Romans, and later ages may have gone upon their foundation. Or it may be a modern fortress built to command the most considerable road. The name is without question Sax. If we allow it to have been Mowden-way, there is something of the Ro. agger expressed in it; Mowe sig. a heap. And as the way was frequently upon the ridge of a hill, particularly that mayden-way which leads thro' Westmoreland to Yorkshire, it may be the hill-causeway, or the high-way, since this last came from its rising crest."

F. D.

A piece of land to the north of Basingstoke, which formed part of the possessions of the Guild

of the Holy Ghost, and to the chapel of which it is contiguous, has been for many generations known by the name of Maiden Acre. This name has often puzzled me, though there is a long-standing tradition that the land was bequeathed to the Holy Ghost School by two maiden ladies as a playground for the boys; for this, however, there seems to be no foundation. The fact of its being on an eminence, and commanding a full view of the town in the valley below gives some probability to its having once been "the fort of the field or plain." Maiden Acre now forms part of the Basingstoke cemetery, and a short time since, whilst clearing a space for a grave, the sexton came upon the remains of several (five, I believe) human skeletons, jumbled together with a quantity of flints, but among which were found no implements. One skull has been preserved, almost perfect, which is stated by competent judges to be Celtic. The find was only a short depth below the surface. H. G. C.

Basingstoke.

HAMLET MARSHALL, D.D. (6th S. i. 131).—A person of this name was rector or vicar of Houghton le Spring in the bishopric of Durham (Walker's *Sufferings of the Clergy*, part ii. p. 307). A Hamlett Marshall promised three horses for the aid of the royal cause in Lincolnshire in 1642 (Society of Antiquaries' *Broadsides*, 423. There is another copy of this among the King's Pamphlets in the British Museum, 190. 9. 12/211).

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CHRISTMAS CUSTOM AT DEWSBURY (5th S. xii. 509).—The "devil's knell" did not escape the observant eye of the great ecclesiologist, the late Dr. Mule. In a collection of Christmas carols published by him and Mr. Hielmore in 1853 occurs the following:—

"Toll! toll! because there ends to-night
An empire old and vast;
An empire of unquestioned right
O'er present and o'er past.

Toll!

Stretching wide from East to West,
Ruling o'er every breast,
Each nation, tongue, and caste.

Toll! toll! because a monarch dies,
Whose tyrant statutes ran
From polar snows to tropic skies,
From Greenland to Japan:

Toll!

Crowded cities, lonely glens,
Oceans, mountains, shores, and fens,
All owned him lord of man.

Toll! toll! because that monarch fought
Right fiercely for his own;
And utmost craft and valour brought
Before he was o'erthrown:

Toll!

He the lord and man the slave,
His the kingdom of the grave,
And all its dim unknown.

Joy ! joy ! because a babe is born,
 Who after many a toil,
 The scorner's pride shall laugh to scorn,
 And work the toiler's foil :
 Joy !
 God as man the earth hath trod,
 Therefore man shall be as God,
 And reap the spoiler's spoil."

E. LEATON BLENKINSOPP.

"THE LAIRD O' COCKPEN" (6th S. i. 137).—See article on "Carolina Baroness Nairne" in *The Songtresses of Scotland*, vol. i. p. 123. F. G.

"FITZJOHN'S AVENUE" (6th S. i. 56) is named not after a person, but after an estate near Dunmow, Essex, belonging to the family of Sir Spencer Wilson, the Lord of the Manor of Hampstead. The old well, spring, or "conduit," which gave its name to these fields, and from which a large part of Hampstead drew its supply of drinking water little more than a quarter of a century ago, was nearly dried up by the boring of a railway tunnel through our hill, and was ultimately filled in and covered over with old bricks and gravel; it was on the right hand near the top as you walk up Fitz-John's Avenue from the Swiss Cottage towards Hampstead.

E. WALFORD, M.A.

Hampstead, N.W.

"DEATH'S PART" (5th S. xii. 467; 6th S. i. 102. 162).—To the literature of this subject should be added the following, from Dr. Tylor's presidential address in the Department of Anthropology at the Sheffield meeting of the British Association, 1879, which I take from the *Journal of the Anthropological Institute* for Nov., 1879, pp. 243-4 :—

"In the comparison of customs and inventions, the main difficulty still remains to be overcome how to decide certainly whether they have sprung up independently alike in different lands through likeness in the human mind, or whether they have travelled from a common source. To show how difficult this often is, I may mention the latest case I have happened to meet with. The Orang Dongo, a mountain people in the Malay region, have a custom of inheritance that when a man dies the relatives each take a share of the property, and the deceased inherits one share for himself, which is burnt or buried for his ghost's use or eaten at the funeral feast. This may strike many of my hearers as quaint enough, and unlikely to recur elsewhere; but Mr. Charles Elton, who has special knowledge of our ancient legal customs, has pointed out to me that it was actually old Kentish law, thus laid down in Law French: 'Ensemble seient les chateaus de gavelkendes parties en treis apres le exequies e les dettes rendues si il y est issue mulier en vye, issi que la mort eyt la une partie, e les fitz e les filles muliere lautre partie e la femme la tierce partie' ('In like sort let the chattels of gavelkind persons be divided into three after the funeral and payment of debts if there be lawful issue living, so that the deceased have one part and the lawful sons and daughters the other part, and the wife the third part'). The Church," continues Dr. Tylor, "had indeed taken possession, for pious uses, of the dead man's share of his own property, but there is good Scandinavian evidence that the original custom before Christian times was for it to be put in his burial

mound. Thus the rite of the rude Malay tribe corresponds with that of ancient Europe, and the question which the evidence does not yet enable us to answer is whether the custom was twice invented, or whether it spread east and west from a common source, perhaps in the Aryan district of Asia."

Two points seem to me not quite clear in Dr. Tylor's interesting account of this custom, which he shows to be common to the Malay in the far east and the Jute in the far west, viz., what is the ethnic character which he would assign to the Malay, and where precisely do the Orang Dongo live? The expression "Malay region" is somewhat vague, but I believe Borneo to be meant in this instance. Waitz, De Quatrefages, and other authors coincide in considering the Malays a mixed race, which adds to the interest of the facts cited.

C. H. E. CARMICHAEL.

"THE CITY OF DREADFUL NIGHT" (6th S. i. 36).—Mr. W. M. Rossetti, in a note to the Life of Blake, prefixed to the Aldine edition of Blake's *Poems*, styles *The City of Dreadful Night* an extremely remarkable poem, of philosophical meaning and symbolic or visionary form. He also bestows equal praise upon another poem by the same author, entitled *Weddah and Om-el-Bonain*, "an Oriental story of passion and adverse fate." Mr. Thomson is also the author of numerous other poems, some of which are of considerable length. One of these, called *Vane's Story*, is, in my humble opinion equal to anything in modern poetry, and contains passages which any author might be proud of. Other poems which may be mentioned are *Sunday at Hampstead*, and *Sunday up the River*. None of these (except the last mentioned, which appeared in Fraser's *Magazine* for October, 1869) can now be procured, as the numbers of the periodical in which they were published have long been out of print. Notwithstanding their merit, no publisher has yet been found with sufficient enterprise to undertake their publication in a separate form. I think this is much to be regretted, and if any of your readers are disposed to co-operate with me in procuring their publication, I shall be glad to hear from them.

B. DOBELL.

62, Queen's Crescent, N.W.

ST. THOMAS, SURNAMED "DIDYMUS" (6th S. xii. 510).—There is a Scotch version of this, or something like it, under the name of "Thomas de Tite-mus."

E. LEATON BLENKINSOPP.

MILES AND MILESTONES (6th S. i. 17).—Until the Act 35 Elizabeth, which prohibited building within three miles of London, and fixed the mile at eight furlongs, it seems probable that the mile in England was not a uniform measure of distance. The subject is very fully and ably discussed in the article "Mile" in the *Penny Cyclopædia*. Milestones are mentioned in the Act 13 Geo. III. c. 78

s. 52, which imposes a penalty upon persons injuring them. Stones or posts to mark the boundaries of parishes are ordered to be set up by the 5 & 6 Will. IV. c. 50 s. 24.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

Your correspondent mentions that the computation of miles seems to have been different in Tudor times from the present calculation. Has it any connexion with this theory that Irish miles are considerably longer than English ones? Could the measurements have been introduced by the Elizabethan and Jacobean settlers?

W. HARDMAN, LL.D.

Reference may be made to the articles "Mile" and "League" in the *Penny Cyclopædia*, which give much useful information; though the suggestion, in the former article, that the distance according to the "vulgar computation" was the distance measured on a map in a straight line between the two places, is, perhaps, scarcely satisfactory. In some parts of Lancashire there was, within a period not remote, a customary measure of land, according to which 49 square yards, instead of 30½ went to the square pole, or perch, so that a customary acre consisted of 7,840 square yards, instead of 4,840, and 30½ customary acres represented 49 statute acres.

R. R. DEES.

Wallsend.

W. J. LINTON (6th S. i. 45, 79, 145).—The article entitled "Art in Engraving on Wood," in the *Atlantic Monthly* for June, 1879, was left out of the list because it would have been out of the question to give a full list of articles by Linton. MR. BATES's mention of this one, however, reminds me of something I omitted through oversight—a pamphlet issued by Linton, immediately after the appearance of the article, on editorial tamperings with the same. The pamphlet is entitled *Editorial Right: a Question of Honesty and Plain Speech*. I might also have added to the list an interesting and trenchant little pamphlet, entitled *Slanders*, issued in January, 1879, à propos of an attack made on General Cluseret in the *Nineteenth Century*.

H. BUXTON FORMAN.

WELSH MOTTO (5th S. xii. 429, 453).—See Pennant's *Tours in Wales*, where, if I remember rightly, there is also some account of the family. There is a tablet on the south wall (outside) of Llanyeil Church, near Bala, where beneath some arms or achievements in the lower half of the shield occurs, HWY . PERY . CLOD . NA . HOEDL, the meaning of which is said to be, "Reputation is more lasting than life," and below, "I. V., 1671." I know nothing of heraldry, but the following description of the arms of Rhiryd (Vlaidd), middle of the eleventh century, seems to apply to the arms

in question, "Vert, a chevron between three wolves' heads erased argent." In answer to an inquiry I made in "Bye-gones" I received the following:—

"The inscription is in memory of John Vaughan, Esq., of Cefn Bodig, for Merionethshire in 1654, who, like the Vaughans of Llwydiarth, bore the arms of Ririd Vlaidd. He was buried on April 26, 1671. The words, 'Hwy pery na Hoedl,' mean 'A good name lasts longer than a lifetime.'"

This motto is not exactly like that given by A., which a Welsh scholar tells me is not translatable.

BOILEAU.

On a monument in Llanyeil churchyard, Bala, Merionethshire, to John Vaughan, Esq., M.P. for the county in 1654, the motto, "Hwy pery clod na Hoedl," appears on the shield of arms. This is the same motto as the one you have given, merely substituting "Hoedl"—life, for "golud"—wealth.

A. R.

Croesawlan, Oswestry.

VISITATION BOOKS, &c. (5th S. xii. 347, 475; 6th S. i. 25).—MR. WADE must have meant *Queen's* College, which possesses a rich store of heraldic MSS. There is no "King's College" at Oxford.

E. WALFORD, M.A.

Hampstead, N.W.

BULL-BAITING IN ENGLAND (5th S. xii. 323, 455, 518; 6th S. i. 25, 86, 105).—Bull-baiting was formerly a sport indulged in in this town, under the special patronage of the Corporation, and there yet remains in our market-place a large stone, in which was fixed the ring to which the bull was tethered when baited. Bear-baiting was indulged in in our market-place long after bull-baiting ceased to be under municipal patronage. I have spoken to many persons who have seen bears baited there, but none whose memory extended to the public baiting of bulls there, although baiting was not quite out of fashion in this district forty years ago.

W. DOBSON.

Preston.

I am surprised that your correspondents have not noticed the fact that bull-baiting was carried on in Stamford as lately as the first quarter of the present century. I passed the early part of my life a few miles from Stamford, and well recollect hearing of the custom, but cannot call to mind the exact date of the discontinuance of the practice.

J. T. M.

1, Onslow Crescent, S.W.

I well remember as a boy seeing several bulls baited at different times at the Wakes. Probably, the last in this town would be 1838-40.

J. W. HALL.

Wirksworth.

"WEEK-END" (5th S. xii. 428; 6th S. i. 42).—Not only is "week-end" common in Northumberland and Durham, but equally so is "back-eend

of the year," or simply "back-end"; as, "I paid him last back-end," &c. I am not sure, but believe, if I remember right, that any time after Michaelmas is meant.

H. F. WOOLRYCH.

"DANMONII" (6th S. I. 19).—*Damnonii* is the correct orthography, the letter *m* standing for *v* or *f*.

R. S. CHARNOCK.

Blidah, Algeria.

AUTHORS OF BOOKS WANTED (6th S. I. 77, 127).

The Five Nights of St. Albans.—At the former reference MR. PAGE asks for the name of the author of the above novel, and at the latter one Mr. How professes to give the information, stating that the author is a Mr. Battier, &c. Allow me to inform Mr. How that he is mistaken, and also to inform MR. PAGE that the author was my father, the late William Mudford. I may add that the novel has been recently republished at a cheap price.

W. H. MUDFORD.

Miscellaneous.

NOTES ON BOOKS, &c.

The Great Artists.—*Rubens*. By C. W. Kett, M.A. (Sampson Low & Co.)

The Rubens Centenary and the Antwerp Art Congress. By C. H. E. Carmichael, M.A. (*Transactions of the Royal Society of Literature*, vol. xii. pt. i.)

MR. KETT has added a pleasant volume to the useful series of biographical *vade mecums* on the "Great Artists" which Messrs. Sampson Low have so happily placed within the reach of all who love art. We could wish, indeed, that the author of the volume on Rubens had been content with a less frequent iteration of the formula "Peter Paul," which he is far too fond of applying to the "gentilhomme de la peinture"; and we think it would have been well if Mr. Kett had obtained more information than he appears to have gathered concerning the Rubens Festival of 1877. For that information we would refer him, as well as our readers, to the last part of the *Transactions of the Royal Society of Literature*, to which the society's delegate at the Antwerp Congress contributes an account of the centenary. The art treasures exhibited at Antwerp during the festival, and the discussions of Rubens, from almost every conceivable point of view, which marked the meeting of 1877, deserved a more appreciative notice at the hands of Mr. Kett than the few lines which he allots them at the close of his work. The judgments passed on the works of Rubens, by the many great names in art criticism represented at the cosmopolitan gathering in his honour, could not have failed to light up the story of so renowned a citizen of the world, who was yet so tenaciously a citizen of Antwerp. It may be enough to cite some of the powerful words of Charles Blanc: "Had Rubens never quitted his own country," said M. Blanc, "he would perhaps have been but another Jordaens. His travels gave breadth and loftiness to his genius. His journeyings in Italy and France, to Madrid and Windsor, his youth passed among the wits of the court of Mantua, his diplomatic relations with the grandees of Spain, with Marie de Médicis and with Charles I., made him pre-eminently the gentleman artist (*le gentilhomme de la peinture*). . . . It is because Rubens never became simply local in his art conceptions that he has given strangers a right to come and take part in a festival to which his spirit of universality seemed to invite them." In a future edition perhaps Mr. Kett will

take note of these and other features of the singularly interesting Rubens Centenary of 1877.

English Men of Letters. Edited by John Morley.—*Southey*. By Edward Dowden. (Macmillan and Co.) It is by *After Blenheim*, "My days among the dead are past," and one or two lyrics that Southey is now remembered as a poet. *Madoc*, fondly dreamed by its author to be his masterpiece, had few readers, even in his lifetime; in our day its chances of a public audience are still more slender. With his other great poems it fares no better. "In the combat between Time and *Thalaba*" wrote Thackeray, "I suspect the former destroyer has conquered. *Kekama's* curse frightens very few readers now." Prof. Dowden's verdict is substantially the same, but, being a kindly biographer, and a singer too, he disguises it in a graceful figure. Quoting the great Elizabethan who was said to stand

"Up to the chin in the Pierian flood,"

he continues,—"Southey did not wade so far; he stepped down calmly until the smooth waters touched his waist; dipped seven times, and returned to the bank; it was a beautiful and an elevating rite; but the waves sing with lyric lips only in the midmost stream, and he who sings with them, and as swift as they, need not wonder if he sink after a time, faint, breathless, delighted." In other words, Southey's rank among the poets is only respectable and secondary. As a biographer and historian his rank is higher; as a man of letters living by his pen his position is almost unique. To the portrayal of him in this latter capacity the present writer has chiefly addressed himself, and with signal success. It may be that something of this kind has been done before, but it could not possibly have been done better. Prof. Dowden has given us Southey "in his habit as he lived," from his enthusiastic boyhood, through his reputable, honourable, decorous manhood, to his pathetic and sorrow-clouded old age. It would be difficult to find any chapters of literary biography more various and attractive, more pleasantly woven with anecdote and illustration, than those here entitled "Ways of Life at Keswick, 1803—1839"; and if we were asked to present any notice, about to attempt that Slough of Despond called Literature in search of that will-o'-the-wisp called Fame, with a counsellor likely to enable him to pursue his hopeless enterprise with dignity and self-respect, we could not do better than place in his hands this brief memoir of the man of letters, Robert Southey.

Early Chroniclers of Europe—England. By James Gairdner. (Society for Promoting Christian Knowledge.)

THE chronicles of England have never received that attention which their importance demands. The scholar has very tardily come forward to edit them and tell the story of their compilers, and the public has never yet recognized their value and interest. Now, however, that, by the aid of the Master of the Rolls and one or two private undertakings, such as the old English Historical Society, we possess critical editions of most of the English chronicles, there was certainly wanted a medium by which these treasures and their authors might be made popularly known. The S.P.C.K. has, therefore, done good service in entrusting to Mr. Gairdner the compilation of this book. That he has done his work well may be taken as matter of course. The narrative brings vividly before the reader representative, not exhaustive, sketches of the men who carried the torch of historical knowledge from barbarian to civilized times. There are, however, two additions which, it appears to us, would have rendered the book thoroughly complete, and these are a chronological chart showing the periods of history with which each chronicle deals, and some

few notes on the whereabouts and number of the original MSS. One word more on an interesting subject. Has Mr. Gairdner noticed an important passage in the *Hist. MSS. Commission Reports* on Geoffrey of Monmouth? In Mr. Wynne's collection at Peniarth is a curious volume of *Miscellanea* (temp. James I.), containing notes and memoranda, one entry of which, says the commissioner, may raise a hope as to the truth of Geoffrey's statement about Walter the Archdeacon. The entry is as follows: "Hugh Turbeville, the book of Walter, Archdeacon"; and it seems as though the writer of this memorandum had noted down persons to whom he had lent, or from whom he had borrowed, or who possessed, or perhaps only to whom he had intended to speak about, manuscripts.

Some Practical Points in the Preparation of a General Catalogue of English Literature. By Cornelius Walford, F.S.S., F.R.H.S. (Chiswick Press, Printed for the Author.)

THIS is a paper read by the author before the members of the Library Association, at Oxford, and is reprinted from the official report of the meeting, already noticed in our columns. Since it is mainly due to Mr. Walford that a committee of the Library Association has undertaken the thorough consideration of the subject, his remarks deserve special attention; but the reader is startled to find that although books "in Latin, ... Norman French, and perhaps occasionally in other languages," and such *biblia a-biblia* as prospectuses of public companies, are to be regarded as English literature, Mr. Walford does not propose to include in his catalogue English books printed in America, India, or the British colonies. He calculates that one half of the necessary titles would be furnished by the British Museum's manuscript catalogue, made available by means of one of the four existing sets of slips, and the remainder would be supplied by the co-operation of librarians and bibliographers throughout the country. Titles of books not in the British Museum are to be drawn up on a slip devised by Mr. Walford, and providing for information under no less than sixteen heads. There would thus be two distinct systems of cataloguing, one for books in the British Museum and the other for titles added from other sources. How provincial contributors are to know what titles are wanting to supplement those supplied by the National Library is not pointed out, but this is the radical defect in all schemes which have not as their main condition the prior publication of a catalogue of all the English books in the British Museum. Mr. Walford forcibly points out the advantages to be derived from a General Catalogue of English Literature, and he deserves credit for his exertions on behalf of so great an undertaking.

The Registers of the Parish of St. Columb Major, Cornwall. Edited by Arthur J. Jewers, F.S.A. (Mitchell & Hughes.)

THE good work of rescuing from the risk of destruction such important parochial records still goes on, and there appears to be a chance that we shall be inundated with this sort of literature. Happily we cannot have too much of it. The registers of St. Columb are to be issued in about a dozen monthly parts, at the price of one shilling each, post free, covering the period from 1539 to 1780. The first part, before us, gives ample assurance that the transcript is a faithful one, and that the editor's annotations will be useful and interesting.

Our Own Country. Vol. I. (Cassell & Co.)

A book which treats pleasantly and retrospectively, but not too learnedly, about the choice and favourite spots of English scenery will always be attractive to a large circle of readers in this home-loving nation. This attractive-

ness certainly belongs to the first volume of *Our Own Country*, which carries us to Stonehenge and to Liverpool, to Woburn Abbey and to Scarborough, to the banks of Clyde and of Dee, to the weald of Kent and to royal Dunfermline, to say nothing of other places of interest. No name, we observe, is given to either author or artist; this we venture to think a mistake: whoever wrote the chapter on Crowland Abbey, and that on the river Plym, had a refined taste, and an eye for the picturesque, as well as no small power of description. The artists have illustrated the text by most exquisite bits of English scenery and mediæval architecture.

THE LATE MR. HENRY CROSSLKY.—"The late Mr. Henry Crossley, who died at Leytonstone on the 20th, in the eighty-second year of his age, was a native of Halifax, and the elder brother of Mr. James Crossley, F.S.A., president of the Chetham Society. Mr. Henry Crossley was a pupil of Mr. Preston, the eminent conveyancer, and was the author of a treatise on wills, of which the first part only has yet been published. In middle age he retired from the profession, and thenceforth, not caring for society—for *amicus sunt fures temporis*—devoted himself entirely to study. He obtained an intimate acquaintance with most of the Oriental languages, and a thorough knowledge of the habits, annals, and traditions of the Eastern people. With the land of Palestine he was so familiar that it might almost be said that he knew every square yard of its territory and all its antecedents. In that wide range of history and its kindred topics which Gibbon's *Decline and Fall* embraces in its compass there were few greater living proficient. His learning was not merely varied and extensive, but also in no common degree exact and profound. It is to be regretted that he has left no published work which might afford a fair representation of his acquirements and powers. Many, however, of his communications will be found in the literary journals of the last forty years, which well deserve collecting and reprinting. No one had at command a style of more pungent severity when some shallow charlatan or pretending ignoramus or genealogical impostor was its subject, and few knew better how to relieve the dulness of his theme by the sparkling and yet unaffected manner of its treatment. His last years were saddened by the calamity of total blindness, which is often the melancholy conclusion of a long life of study."—*Manchester Guardian*.

MR. J. HODGES has now passing through the press *Chronological Notes of the English Congregation of the Order of Saint Benedict*, edited from a MS. in the library of St. Gregory's Priory, Downside.

• Notices to Correspondents.

We must call special attention to the following notice:

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G. H. J.—See "N. & Q.," 5th S. xii. 509.

E. M.—Thanks. Proof shall be sent.

E. WALFORD.—See *ante*, p. 176 ("Harveys," &c.).

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LONDON, SATURDAY, MARCH 6, 1880.

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Notes.

OLD ENGLISH POTTERY AT BRIGHTON.

A brief description of the large and admirable collection of old English (cottage) pottery and porcelain lent by Mr. H. Willett to the Brighton Museum may be of some interest to the readers of "N. & Q." more especially as, to quote Mr. Willett's preface to the catalogue, "the collection has been made to illustrate the principle, or rather in development of the notion, that the history of a country may be traced in its homely pottery."

The collection seems to be at present in a totally unarranged, and, to a great extent, in an uncatalogued, condition, the small and superficial catalogue mentioned above being quite inadequate to its purpose. The pottery, consisting of several hundreds of specimens, illustrates historical events and domestic life during the last three centuries, and is entirely of English manufacture. Mr. Willett has commenced its classification under the heads of Loyalty, Hero Worship, Politics, Literature and Religion, Characters and Murders, Sports and Agriculture, Clubs and Guilds, and Domestic and Convivial Incidents. It will thus be seen how large a number of subjects may be contained even in a small ceramic gallery. Space, however, will not permit of more than a very few of

the most curious objects being mentioned or described.

Amongst noteworthy specimens of Loyalty is a plate illustrative (in a very clumsy manner) of the "Royal Oak." It represents a tree, from the centre of which looks out King Charles's face between two angels, above the whole a royal crown, and underneath the letters C. R. In the same case are exhibited two unintelligible objects, having much the appearance of tipstaff's truncheons done in brown earthenware. They are cylindrical, about eighteen inches long, and decorated with the royal arms on the side, and with a crown at one end. Another singular object is the representation, on the side of a fine old brown jug, of a bishop, apparently in lawn sleeves and wearing a mitre, with a sheep on each side of him, and another hung, golden-fleece-wise, above his head. The bishop also carries in one hand what appears to be a hammer, in the other some indistinct object. Other curious specimens are commemorative plates of the Stuarts, Queen Anne, the King of Prussia, &c., and some have been used as memorials, such as a plate dedicated to "Ye Pious Memory of Queen Caroline."

Classed under Hero Worship the memorials of the great war time are especially numerous. Amongst them is a mug decorated with a representation of two cliffs; on one stands a cock having Napoleon's face, on the other a human-faced bull with a jackdaw on its back. This latter seems an unusual combination.

Politics are well represented in plates bearing records of local elections, such as "Richard Biggs, Bayford, G(!)uly 23, 1790, Baker and le B(!)erty." On another, "Culvert and Martin for Tukesbury. Sold by Well."

English Religion, as might be expected, has often afforded the potter ideas. By the side of the "Virgin and Child," and the saints, appear representations of Wesley, Whitefield, the "Reformation martyrs," the "Parson led home drunk," the "Vicar and Moses," the ceremony of marriage and baptism performed in top boots, and the story of the "tythe pig." It is perhaps worth notice that St. Peter is, as is usual in England, represented attended by his cock, and without the customary Continental symbol of the keys. Biblical scenes are numerous, the sacrifice of Isaac seeming to have been a favourite, the representation being further supplemented with an inscription below, "Abram, stop." A teapot, decorated with a portrait of John Wesley, is further noticeable through being ornamented with a large crucifix and the ten commandments. Another teapot is inscribed, "Let your conversation be upon the Gospel of Christ," and a third has a representation of the prodigal son—his father, in a three-cornered hat, giving him an embrace.

It is curious to find china ministering to that

degrading appetite for details of murders, crimes, and accidents which in modern times has given rise to a literature *sui generis*. Portraits of the "Red Barn Murderers," Thurtell, Bellingham, and a group of "Lieut. Munro eaten by a Bengal tiger," are instances.

The English have always had sporting tastes, and the potters have therefore produced groups of prize-fighting, bull-baiting, dog-fighting, horse-racing, and all those out-door amusements which form some of our national peculiarities. The collection is not particularly rich in the characteristic punchbowls of our "three bottle" forefathers' times. The few exhibited are, however, of interest; such as that of the "Parish Clerks of London"; the cup of the old Beef Steak Club, having the motto "Beef and Liberty"; and a bowl decorated apparently with the arms of the Carpenters' Company of London. These notes, made in a hurried visit to the collection some weeks back, will give a general idea of what it consists, and will serve to draw the attention to it of readers of "N. & Q." who may be visiting Brighton. In addition to the historical and illustrative pieces, which are of various manufactures, there are also quantities of toft, slyp, tortoiseshell, salt-glaze, delft, and other English wares, and also a Worcester vase made by Chamberlain in 1805, and valued at over 5,000*l*. It might perhaps be suggested that to render the collection thoroughly representative of English cottagers' ideas of home decoration in former times, many of those curious objects still to be found on the mantel-shelves in out-of-the-way districts might with advantage be included. For instance, the groups of the nativity and crucifixion rudely executed in waxwork, or the plaster of Paris cats and parrots which, besides being oddly painted, are sometimes made to nod their heads, and numerous other objects of the same character. The hour-glass was also in olden times a common object on cottage mantel-pieces, and a collection of the more ornamental specimens which are still to be met with would prove interesting.

G. H. J.

ROLLS OF ARMS PRINTED.

Upon perusal of the annexed list of rolls of arms already printed, your correspondent MR. CHESTER WATERS will find that since beginning to publish them in "N. & Q." I have continued the printing of them in it, and kindred publications, as rapidly as my health and engagements would permit. Those more recently printed by me were of necessity, by reason of their length, unsuited to "N. & Q."

The catalogue which I now give of the best editions of the rolls, and where they are to be found, will, I trust, be of some little service to the uninitiated:—

1. "Walford's," in 1707,* by Leland, in his *Collectanea*, ii. 610.
2. "Parliamentary," in 1749,† by Rowe Mores, Oxford, 4*to*.
3. "First Calais," in 1749, by Rowe Mores, Oxford, 4*to*.
4. "Carlawerock," in 1779,‡ Anon. in Grose's *Antiquarian Repertory*, first edit., 1779, ii. 107; second edit., 1807, i. 81.
5. "Cotgrave's," in 1829, by Sir Harris Nicolas, London, 8*vo*.
6. "Glover's," in 1829, by Sir Harris Nicolas, London, 8*vo*.
7. "Second Parliament," in 1829, by Willement, London, fol.
8. "Boroughbridge," in 1830, by Sir Francis Palgrave, *Parliamentary Writs*, ii. pt. ii. 198.
9. "Willement's," in 1834, by Willement, London, 4*to*.
10. "Grimaldi's," in 1834, by Anon. ("S. G."), *Collectanea Topographica et Genealogica*, ii. 320.
11. "First Dunstable," in 1837, by Anon. ("C. E. L."), *Ibid.*, iv. 61.
12. "Second Dunstable," in 1837, by Anon. ("C. E. L."), *Ibid.*, iv. 389.
13. "Charles," in 1863, by Chas. Spencer Percival, *Archæologia*, xxxix.
14. "St. George," in 1863, by Chas. Spencer Percival, *Ibid.*
15. "Falkirk," in 1875, by me. *Reliquary*, xv. 27, 63.
16. "Nativity," in 1875, by me. *Ibid.*, xv. 238.
17. "Kent," in 1875, by me. "N. & Q." May 1, 1875, 5th S. iii. 344.
18. "Second Calais," in 1875, by me. *Ibid.*, Oct. 23 and Nov. 13, 1875, 5th S. iv. 324.
19. "Atkinson's," in 1876, by me. *Genealogist*, i. 224.
20. "Dering," in 1876 8, by myself and Chas. Russell, *Reliquary*, xvi. 135, 237; xvii. 11, 269; xviii. 23, 89, 171.
21. "First Nobility," in 1876, by me. "N. & Q." Feb. 5, 1876, 5th S. v. 103.
22. "Second Nobility," in 1876, by me. *Ibid.*, May 13, 1876, 5th S. v. 383.
23. "Third Nobility," in 1876, by me. *Ibid.*, Sept. 16, 1876, 5th S. vi. 222.
24. "Fourth Nobility," in 1877, by me. *Ibid.*, April 14, 1877, 5th S. vii. 284.
25. "Fifth Nobility," in 1877, by me. *Ibid.*, Sept. 15, 1877, 5th S. viii. 203.
26. "Guillim's," in 1877, by me. *Genealogist*, i. 323, 355.
27. "Camden," in 1879, by me. *Ibid.*, iii. 216, 250.
28. "Segar," in 1880, by me. *Ibid.*, iv. 50 (in progress).

JAMES GREENSTREET.

CHESTER FAMILY OF CHICHELEY.—When an antiquary has spent some of the best years of his life in tracking the connexions of his ancestors, and the parts which they played in the history of their

* The best edition of this Roll is that printed in 1863 by Mr. Walford, *Archæologia*, xxxix.

† The best editions of this Roll are those printed in 1827 by Sir Francis Palgrave (*Parliamentary Writs*, i. 410), and in 1828 by Sir Harris Nicolas (London, 8*vo*), of which the last named is perhaps the better of the two.

‡ The best editions of this Roll are those printed in 1828 by Sir Harris Nicolas (London, 4*to*), and in 1864 by Mr. Thos. Wright (London, 4*to*). The latter gives a more accurate translation of the text, but the former is enriched by voluminous biographical notices of the persons mentioned in the Roll.

country, it is the duty of every one who may light upon some further information, however slight, which bears on their history, to present it to the family historian. One little fact, which is apparently unknown to Mr. R. E. Chester Waters, I gladly bring before the notice of that enthusiastic chronicler of the extinct family of Chester of Chicheley. In the first of his volumes on the Chesters and their relatives, Anne, the third daughter of William Chester of East Haddon, is said to have married William Guavas, of the Middle Temple and Huntingfield in Suffolk. The proper name of this gentleman is William Gwavas, a name which is now unrepresented among the families of West Cornwall, though it will long live in the designation of Gwavas Lake, which is still applied to the part of Mount's Bay between Street-an-Nowan and Penlee Point. William Gwavas was the eldest son of a gentleman of both his names, who suffered for his adherence to the cause of Charles I. Miss Chester's portion on her marriage to William Gwavas was twelve hundred pounds. Some interesting particulars relating to Gwavas and his forefathers are printed in the *Journal of the Royal Institution of Cornwall* for last November. They are contained in a paper by Mr. W. C. Borlase, F.S.A., which is mainly derived from a Common Place Book of Gwavas. It may also interest Mr. Chester Waters to know that the death of Sir Charles Chester is described in the *Correspondence of the Fourth Duke of Bedford*, vol. ii. p. 164.

W. P. COURTNEY.

15, Queen Anne's Gate.

A DOUBTFUL LINE OF MARLOWE'S.—In Wagner's edition of Marlowe's *Doctor Faustus*, published by Longmans in the "London Series of English Classics," ll. 15-22 of the opening speech of the Chorus are printed thus :—

"So soon he profits in divinity,
The fruitful plot of scholarship grac'd,
That shortly he was grac'd with Doctor's name,
Excelling all, whose sweet delight disputes
In heavenly matters of theology:
Till swoln with cunning of a self-conceit,
His waxen wings did mount above his reach,
And melting heavens conspir'd his overthrow."

On l. 16 he has the following note :—

"We have given the line such as it stands in the earliest editions, though we can neither explain nor emend it. What is 'the fruitful plot of scholarship'? Plot would seem to mean here the same as ground; we might say, 'the garden of scholarship.' Is there such a word as 'scholarism'? Observe, moreover, the awkward repetition of the word 'to grace.' We do not think that Marlowe is the author of this line, at least in its present shape."

Again, in Prof. A. W. Ward's edition (Clar. Press Series) of the same play, the line is paraphrased thus : "The fruitful garden of scholarship being adorned by him." The line is omitted in Lieut.-Col. Cunningham's edition.

Now, I have a shrewd suspicion that both the learned professors to whom I have referred have overlooked the true meaning of the phrase, "the fruitful plot of scholarship." It seems to me that, whether the line be Marlowe's or not, the allusion must be to the scholastic philosophy. It will be recollected that Bacon speaks of the method of the schoolmen, "that rests not so much upon evidence of truth proved by arguments, authorities, similitudes, examples, as upon particular confutations and solutions of every scruple, cavillation, and objection; breeding for the most part one question as fast as it solveth another" (*Adv. of Learning*, l. iv. 6). The idea here is, of course, the same, although the metaphor is slightly different. It is possible, however, that this interpretation may have suggested itself to the authorities I have named above and been rejected by them for better reasons than I have to give in its support.

ARTHUR E. QUEKETT.

"JOINED PATTEN": AN EXPLANATION.—In Ben Jonson's *Every Man in his Humour*, III. v., there occurs the following :—

"Wellbred. Was't possible thou shouldst not know him?"

"Kno'well. 'Fore God, not I, and I might have been joined patten, with one of the seven wise masters for knowing him."

The general meaning is plain. Brainworm had disguised himself so cleverly that to have detected him a man must have rivalled the seven sages in wisdom. But it seems there is a difficulty in the words italicized, although in reading them I was not conscious of any. However, on looking over the notes in Mr. H. B. Wheatley's excellent edition, I was surprised to read, "This passage is a difficult one to explain. It is probably intended for 'joined pattern,' and means that Kno'well might have wisdom like the seven sages." Now there is a country simile here familiar to my ears, "As like as two pattens." "Pattens," be it observed, are wooden soles, which our ancient dames occasionally fasten to their boots in dirty weather, and being not rights and lefts, but adapted to either foot indifferently, they are in appearance indistinguishable. "As like as two pattens" is, therefore, equivalent to saying, "As like as two peas"; and to be "joined (or joint) patten" with the seven sages would be to match them exactly. At any rate, this appears to me the simple and obvious explanation, and as such I humbly submit it to the judgment of the readers of "N. & Q."

W. THOMPSON.

Sedburgh.

P. S.—Since writing the above, it occurs to me to observe that Kno'well's reference is not, as Mr. Wheatley states, to the seven sages of Greece, but to the once familiar story of *The Seven Wise Masters*, of which a full account may be found in Ellis's *Early English Metrical Romances*.

MISS THOMPSON (MRS. BUTLER) AND THE 28TH REGIMENT AT QUATRE BRAS.—Have I had the hap to detect a spot upon the sun? I am very reluctant indeed to intrude upon your readers any hypercritical remarks on the powerful productions of the talented lady whose name I have placed at the head of this communication. But in the case of an artist to whom minute accuracy of detail and chronological correctness even in a shoe-tie or a regulation button or sword-hilt seem laudably indispensable, it is perhaps pardonable to call attention to an apparent departure from her usual faithful practice, even when the slip (if slip it be) is only trivial.

What is the fair artist's authority for depicting the 28th Regiment of the line in square at Quatre Bras as wearing trousers? Breeches and gaiters or pantaloons and long or short leggings or "spats" were surely the regulation "continuations" in the British line regiments down to June 18, 1823 (see Chambers's *Book of Days*, vol. i. p. 794), whereas Quatre Bras was fought eight years before, on June 16, 1815. I am very diffident about asking this question, because it is very likely that Mrs. Butler is right and I am in ignorance. If so, that lady or some of her friends would, I am sure, be glad of the opportunity of instructing a puzzled inquirer. My feeling that there is some mistake somewhere that requires rectification is strongly inclined to the lady's side, from recalling the extraordinary pains taken in her marvellous work, "The Roll Call," where close attention to detail is carried so far that it is almost possible to tell from the uniforms and accoutrements the date, within a fortnight, of the supposititious muster. Remembering that the picture is supposed to represent a period just before or just about the time of the great change that was made in the uniform of the Household Brigade, when epaulettes were abolished, tunics substituted for coatees, cross belts and breast badges discontinued, your military readers (and you have many) will know what I mean. At all events, in the face of this and numerous other instances of the distinguished painter's marvellous fidelity it is difficult to imagine that she has lapsed into error in even so small a matter as the unmentionables of the 28th in 1815. S. P.

Temple.

MEDICAL FOLK-LORE.—Some of us are in the habit of collecting scraps of folk-lore in obscure villages and remote counties, and frequently we preface our record, with a cautious uncertainty as to date, "Some fifty years ago it was believed." The following specimen of credulity was brought to my notice lately as existing in a large parish not ten miles from London. One of my family, who is a district visitor, was applied to by a woman in her district for as much lion's hair as would cover the circumference of a shilling. The hair was to be

chopped up and mixed in two spoonfuls of milk, and to be administered as a certain cure for epilepsy. The applicant quoted a case (I think within her knowledge) in which a patient, who had swallowed this concoction by the recommendation of a doctor (?), received instant relief. The said patient had suffered from epileptic attacks for twenty years, but never had an attack after taking the remedy, and lived to the age of eighty-three. Is this extraordinary superstition prevalent in other parts of England? FREDERICK MANT.

SCOTTISH FUNERAL FOLK-LORE.—I apprehend that all superstitions have the germ of truth in them, if only we could find it. Can any of your readers help me in this instance? At a funeral (nearly fifty years ago), among many other ceremonies, was one for which I never could find a reason satisfactory to my own mind. About an hour before the body was carried out of the house all the animals about the place were shut up. As the hearse with the body moved from the door, every animal was released. I asked my great friend, the grieve's (bailiff's) wife, why this was done. The only answer I could get was, very hurriedly, and in a low voice, "Whisht 'e! whisht 'e! it be to be done." Were animals, in heathen times, ever sacrificed over graves in Scotland, and might the custom be a relic of those days? J. C. G.

FUNERAL CUSTOM AT BROUGHTON-IN-FURNESS.—In an address just issued to his parishioners, the Vicar of Broughton refers to and deprecates a very singular custom, which prevails, to a limited extent, in that neighbourhood, of the principal mourners at a funeral keeping their hats on in church and at the grave side; and, what is more extraordinary still, staying seated in church with their heads covered next Sunday during the whole of the service. The vicar assures those who practise it that the custom is utterly unknown ten miles or less from Broughton, and expresses a hope that his protest will aid its extinction.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

THE MARRIAGE SERVICE.—The original of the address in the marriage service will be found in *Dives and Pauper*. It has long been a subject of inquiry, and I am glad to have been able to trace it back to 1493 and an English source.

"Matrymonye was ordeyned of God for two causes, fyrst pryncypally in to offyce to brynge forth children to Goddes service, also in to remedye to flee fornyfacyon and lecherye.

"For the fyrst cause it was ordeyned in Paradysse byfore Adam's synne; for the seconde cause it was ordeyned out of Paradysse after Adam's synne. The good thynges be pryncypally in Matrymonye. The fyrst is sayth that ech of theym kepe truly his body to other and medle flesshely with none other. The seconde is bryngyth forth and nourysshynge of children to the worship of God and to Goddes service. The thyrde

is the sacrament whiche may not be undo but only by dethe. And therefore the ordre of wedloke is full worshipfull for it representeth the grete sacrament of unitye and of endles loue bytwene Cryste and holy chirohe. And the faythfull loue that ought to be bytwene husbande and wyfe betokeneth the loue that ought to be bytwene Cryste and holy Chirche."—6 Comm. c. 1.

MACKENZIE E. C. WALCOTT.

LORD BYRON AND JAMES GREENTREE.—An octogenarian, who was at Harrow shortly after the poet Byron left, tells me that he remembers having seen, on a wooden frame in the churchyard, under the name of one James Greentree, the following lines, in Byron's hand :—

"There 'll be a time when these green trees shall fall,
And James Greentree will rise above them all !"

I have caused diligent search to be made in the churchyard, but, of course, in vain. The record, with the lines, has long since been swept away ; and nothing but the fresh memory of an old Harrovian and the green old elms,—

"beneath whose boughs I lay,

And frequent mused the twilight hours away,"
are left to hallow the incident. Thinking that perhaps some readers of "N. & Q." might be interested, I venture to offer the above as a note.

RICHARD EDGUMBE.

Stone Hall, Plymouth.

"LES TROIS MERVEILLES DE L'ANGLETERRE."—

I think the following highly complimentary remark, by the French writer, Francis Wey, in *Les Anglais chez eux* is worthy of preservation in "N. & Q." :
"Qu'une jeune fille arrête son cheval sous un grand arbre, et vous contemplez, groupées dans un seul tableau, les trois merveilles de l'Angleterre."

CHARLES STEWART, M.A.

50, Colebrooke Row, N.

A SPANISH "NOTES AND QUERIES."—I do not remember having seen in your columns any notice of your Spanish *confrère*, who has for some time been in existence at Madrid, and considers himself to be in a prosperous condition :—

"El Averiguador Universal. Correspondencia entre curiosos, literatos, anticuarios, &c. Revista de documentos y noticias interesantes. Director Don José María Sbarbi Pbro. Direccion, Redaccion y Administracion, San Juan 46 a. Izquierda. Año Segundo. Madrid.

I am sure that readers of "N. & Q." will be glad to learn that the hidalgos of New Castile appreciate the advantages of a similar publication.

H. L. L. G.

[In 1866 there existed a Spanish periodical entitled *El Consultor Universal: Notes and Queries Español*, published at Barcelona.]

"TOTHER-UM."—One slang term, in constant use in my day at the Charterhouse School, and unnoticed in the *Slang Dictionary*, &c., is worth recording, for its expressiveness, before it becomes obsolete. When a new boy came, the first question

put to him was as to his name, parentage, home, and relations ; the second was, "What's your t'otherum ?" meaning your former school. The combination of the Latin neuter termination with the English word "other" always seemed to me a peculiarly happy mode of expressing the contempt which public school boys then entertained, and probably still entertain, for private academies.

E. WALFORD, M.A.

Hampstead, N.W.

THE BELLS AT BURY ST. EDMUNDS.—The following should find a place in "N. & Q." The authority in each case is the Ancient Miscellanea in the Record Office, Ministers' Acc. :—

Weights of the bells in Bury St. Edmund's, 1538.—Bury Hospital : First bell in the steeple, 3½ cwt. ; second bell, 4½ cwt. ; third bell, 6 cwt. ; fourth bell, 8 cwt. ; fifth bell, 10 cwt. ; great bell, 14 cwt. The weight of the bells in the clocher : First bell, 23 cwt. ; second bell, 50 cwt. ; third bell, 140 cwt. ; great bell, 180 cwt.

JAMES E. THOROLD ROGERS.

Oxford.

A FOURTEENTH CENTURY PROPHECY.—

"Prophecia antiqua.

Qwen fayth fayleys In prestes sauus,
And lardis wyllis makis ye lauus,
And lycheri ys kallid commus solays,
And Robbery ys kallid god purchays,
-pan shal be land of Albyoun
Turne al to confusoun."

Digby B. N. 10, leaf 78, b (Bodleian).

This is a provincial version of the old saw often wrongly attributed to Chaucer. G. PARKER.

A FRIBOURG LEGEND.—There is a legend of Fribourg that a son had by his disobedience incurred the anger of his father, who prayed that Heaven would not allow the wicked youth to move from the spot on which he stood. The son accordingly became rooted to the pavement until he died of the plague, and the print of his footsteps long remained as a warning to disobedient children. I have lost the reference to the authority for this bit of folk-lore, and should be glad to be reminded of it.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

SCIENTIFIC BAPTISMAL NOMENCLATURE.—Prof. Ernst Haeckel told us that Prof. Grube, Breslau, whose speciality in comparative anatomy is the natural order Vermes, has named his nine daughters after genera of the Annelida—Syllis, Euphrosine, Alciopie, &c., which seems as bad as being what Elia called "Nicodemused into nothing."

NELLIE MACLAGAN.

HEAVY PASTRY.—At dinner the other day I was informed, not as a joke, but as a fact, that unless pastry was rolled out an uneven number of times it was sure to be heavy and tough, and that this fact was well known to all cooks. "But," said I, "sometimes I see the cook rolling away as hard as

she can at the dough." "Yes, but you don't see that she is keeping count all the time, and that she will give it an odd number of rolls out."

J. R. H.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

REINDEER.—Can any one help me to the etymology of this word? It is certainly from the Norse word which appears as Icel. *hreinn*, O. Swed. *ren*, a rein-deer; with the addition of E. *deer*. But what is *hreinn*? It is said to be Finnish or Lapp. Diez says it is the Lapp and Finnish word *raingo*, meaning "an animal." I take it that this is copied from Ihre's *O. Swed. Dictionary*; he says that a certain Peter Gran, in a dissertation on reindeer in 1685, says that *raingo* is a Lapp word for "animal." But is it so? Ihre himself wrote a Lapp Dictionary, and there is no such word in it. He gives Lapp *randiur*, *randur*, but this is nothing but the Swedish *rendyr* borrowed. He gives no *raingo*, nor anything at all like it; and I believe *raingo* to be a mere misspelling of the Swedish *renko*, lit. "rein-cow," the female of the reindeer. The true Lapp word for reindeer is *paotso* (where *ao* means a with *o* above). There is also a form *raodno*, also contracted to *raono*, *raonno*, which means a young female reindeer, or (as Ihre explains it in Swedish) *en ung renko*. This does not satisfy me; for it is parallel to the Finnish *ruuno*, a barren female reindeer, which is merely the feminine of *ruuna*, a gelding, and has no real relation to reindeer, but only expresses sterility. Is it possible that *reindeer* arose from a misunderstanding of the Lapp *reino*, meaning pasturage or herding of cattle, whence *reinoheje*, a shepherd; *reinohet*, to pasture; and *reinohem piädnak*, a dog used for collecting reindeer together? It looks as if *reindeer* means domestic deer, the word being caught up from this *reino*. I should like to know what *authority* there is for saying that there is any such word as *raingo* in Lapp or Finnish. In the latter language I can find, in Renvall's *Dictionary*, nothing at all like it. Of course the German *rennthier* is a mere accommodation; there is no connexion with *rennen*, to run, except in a false popular etymology.

WALTER W. SKEAT.

ANONYMOUS PAMPHLETS.—The following pamphlets were reviewed in the *Quarterly*, as the quotations show:—

A Letter to the Right Hon. Sir Charles Long on the Improvements proposed and now carrying on in the western part of London. London, 1825, 8vo. pp. 37. "Reported to be the offspring of a female pen" (*Quarterly Review*, 1826, p. 186).

Observations on the building; improvements and

extension of the Metropolis of late years. London, 1825, 8vo. pp. 150. "We are inclined to believe a veteran diplomatist who much frequents the Alford to be the author of the lively and sensible *Observations*" (*Ibid.*, p. 185).

Considerations on the expediency of building a Metropolitan palace: by a member of parliament. London, 1826, pp. 63. "The pamphlet dedicated to the King by a 'Member of Parliament' offers a magnificent design for a Palace in Hyde Park, near Stanhope Street Gate. We have seen another plan, not published, which proposes the Regent's Park as a preferable site. The authors, who are brethren in taste as well as blood, have abundantly proved that an intimate acquaintance with the details of architecture is not incompatible with the more dignified acquirements proper to persons of high rank and station" (*Ibid.*, p. 185-6).

The first pamphlet is the only one I can find in the British Museum.

OLPHAR HAMST.

STEPHEN WESTON.—A very full memoir of this illustrious scholar, which appeared in the *Gentleman's Magazine* for April, 1830, pp. 370-3, contains the following sentence: "His frequent trips to the Continent and constant intercourse with the higher classes of society, as well the learned as the gay, enabled him to form a valuable collection of *Reminiscences*, contained in more than fifty volumes of various sizes, from which an excellent *Westoniana* might be selected." Where are these MSS. now preserved? W. P. COURTNEY.

THE ORIGINAL PRICES OF FAMOUS BOOKS.—The First Folio Shakspeare was published at 1*l*, the first editions of Walton's *Angler* and Milton's *Paradise Lost* at 1*s*. 6*d*. and 3*s*. respectively. It would be interesting to know what some other precious volumes of our earlier literature originally sold for; e.g., Spenser's *Fairy Queen*, Lyly's *Euphues*, Hakluyt's *Voyages*, Holinshead's *History*, Burton's *Anatomy*, the *Emblems* of Whitney, Peacham, Withier, and Quarles, or Bunyan's masterpiece. Many more, of course, suggest themselves, equally dear; and how often, alas! so much too dear to be acquired by many. Can any of your readers give more reliable prices of such? CH. ELKIN MATHEWS.

7, Hamilton Road, N.

"DRURYED"=BEGUILED.—Bishop Hall, in his sermon *Pharisaisme and Christianitie*, preached "at Paules," May 1, 1608, uses the curious expression of, "Devout young gentlemen whose faire patrimonies have been *druryed* by the Jesuits," and adds, "Pardon the word, it is their owne.... usual amongst them to signify Beguiled and wip't of their inheritance; from the example of M. Henry Drury of Lawshull in Suffolk so defeated by the Jesuites." Who was this Henry Drury? Was he one of the Thurston family? EDWARD SOLLY.

MAJOR-GENERAL RALPH DARLING.—In 1823 he was appointed colonel of the 90th Foot, and in 1825 Governor and Commander-in-Chief of New

South Wales and Van Diemen's Land. I wish to learn something of his parentage.

THOMAS COLEMAN, of ST. PETER'S, CORNHILL, 1643.—Biographical particulars are desired concerning him.

LEONARD AND JOHN CHAPPELOW, 1717-27.—Where were they born? The former edited Spencer, *De leg. Hebr.*

SAMUEL BAKER, M.A., RECTOR OF ST. MICHAEL'S, CORNHILL, 1705.—Biographical particulars are desired concerning him.

WILLIAM BEW, BISHOP OF LLANDAFF, died in 1707. He was the son of Rev. William Bew, of Newbury, Berks. Information is wanted about any brothers or uncles of either. W. C. B.

"BELOIKE" or "BELIKE."—This word is pronounced both ways in this neighbourhood. It is expressive of doubt or surprise, e.g., "It is never so *belike*!" means "Surely it is not so!" What does it come from? A—Z.

Farnworth, Lanc.

THE HYMN, "PRAISE YE JEHOVAH!"—This hymn is said to have been written by a Lady M. C. Campbell, not now alive, who sent it to a magazine; but there is nothing certainly known, and the text is very uncertain. (1) Was this hymn by Lady M. C. Campbell, or by whom? (2) When written? (3) Contributed to what magazine? (4) Where can the true, accurate text be found? (5) Any information about author gladly received. J. B.

LUCIAN AND THE INDEX.—When were the two treatises of Lucian, entitled *Philopatris* and *De Morte Peregrini*, put into the Index Expurgatorius? It is not quite clear from the article in Smith's *Dictionary of Greek and Roman Biography* whether it was before or after the publication of the first Aldine edition in 1503. Further, does the fact of their having been put into the Index imply any doubt as to their genuineness? It is not quite reasonable to prohibit the acknowledged works of a pagan author on account of their misrepresentations of Christianity, but it would be very reasonable to prohibit such works were they suspected of being contemporary productions fictitiously assigned to the author whose name they bear. Are these two treatises found in the *editio princeps* of 1496? And is it known what manuscripts were used by the early editors?

JOHN CYPRIAN RUST.

The Vicarage, Soham.

CHRISTIAN NAMES, THEIR DERIVATION AND MEANING.—Will any of your readers who have studied the subject favour me with their ideas respecting the derivation and meaning of the Christian names given below? I am dissatisfied with the solution popularly accepted (where I know one to exist), and I have my own notion on

the question; but I should be glad to hear, if I may, the impressions of others: Berenger, Ferdinand, Raymond, Beatrice, Bridget, Egeline, Idonia. HERMENTRUDE.

THE STOVIN MSS.—In whose possession are these manuscripts now? Hunter made free use of the materials in his *Deanery of Doncaster*, and acknowledges the obligation. The historian of South Yorkshire says:—

"Mr. Stovin left in manuscript many notes of Roman roads and stations in the counties of York and Lincoln, the result of personal observation. But the most important of topographical collections is a quarto volume of 411 closely written pages, consisting of transcripts of all documents he could obtain which in any way related to the drainage [of Hatfield Chase]. This valuable volume is now [1828] in the possession of the Rev. Dr. Stovin, of Rossington, grandson of the writer."

JOHN TOMLINSON.

"Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive."—Can this pulpit form of 1 Cor. ii. 9 be traced to any author? J. T. F.

Bp. Hatfield's Hall, Durham.

THE PARISH OF FROME ST. QUINTIN, DORSETSHIRE.—I should be most grateful if any of your readers would give me any information whatever with regard to this parish. I cannot even tell to whom the church is dedicated. There seem to be vague traditions about the church and place which are interesting, but I can get no real information.

F. DOUGLAS HOW,

Rector of Frome St. Quintin cum Evershot.

[See *Eyton's Dorset Domesday*.]

FRANCIS WILLOUGHBY, DEPUTY GOVERNOR OF MASSACHUSETTS.—He was son of Colonel William Willoughby, a Commissioner of the Navy, temp. Commonwealth, and first went to Boston, in New England, in 1658. Returning to England, he succeeded his father in the office of Commissioner of the Navy, Sept. 28, 1652, sat as M.P. for Portsmouth in the Parliament summoned by Richard Cromwell, January, 1658-9, but shortly afterwards returned to America, where he received high honours and died Deputy Governor of Massachusetts. His father, William Willoughby, is said to have been a native of Kent, and is first spoken of as "Colonel of the City" in London, prior to his appointment as Commissioner of the King's Navy at Portsmouth. He died March 30, 1651, aged sixty-three years, and was buried at Portsmouth. I shall be glad to learn from which of the numerous branches of the Willoughby family he derived. Identity of Christian names would seem to infer a connexion with the Willoughbys of Nottinghamshire. W. D. PINK.

ACTON, MIDDLESEX.—Whose property was this about thirty years ago, or what was the name of the tenant at that time? DUNELM.

THE WOODBINE.—

"So doth the woodbine the sweet honeysuckle
Gently entwist; the female ivy so
Enrings the barked fingers of the elm."

Midsummer Night's Dream, IV. i.

Some commentators regard "woodbine" in these lines as synonymous with bindweed, and Knight, in his edition of Shakespeare, states, "In many of our counties," says Gifford, "the woodbine is still the name of the great convolvulus." Will any correspondent kindly point out these counties, or any one of them? M. D.

"PREMISES."—When did this word acquire its wider meaning? In the *Memoirs of the Society of Grub Street*, 1730, No. 40, vol. i. p. 197, ed. 1737, I find this note:—

"Saturday, Oct. 3. In the Gazette of this day, there is this advertisement: The committee for letting the city-lands in the account of the chamberlain of the city of London give notice, that they intend to let, by several leases, the Premises hereafter mentioned, &c. Upon which, a shrewd correspondent tells me, that several of our friends would be glad to know, whether this committee is to sit in the Irish chamber."

In the *Gentleman's Magazine* for January, 1795, p. 12, there is a letter to the editor (quoted from in "N. & Q.," 1st S. iv. 483), in which the writer complains of having "noted in different publications, and frequently in your Magazine, that the word *premises* is used to signify house and land with their appendages." W. G. STONE.

Walditch, Bridport.

ELIAS ASHMOLE, WINDSOR HERALD.—Will some correspondent kindly give me a list of the engraved portraits of him? D. Q. V. S.

JESUIT MISSIONARIES IN INDIA.—Wanted a list of works written by the Jesuit Missionaries in India, previous to, or early in, the eighteenth century, or concerning their work. Works of the nature of the *Lettres Edifiantes* are needed, which throw light on the then social condition of the country. R. S. W.

HYPPON FAMILY.—Can you give me any information respecting this family, which resided at the Manor House, Featherstone, near Pontefract, in the sixteenth century? Are there any Hyppons (Hippons) still living, and what is the origin and meaning of the name? Is there a Hyppon pedigree, and where is it to be found? S. WADDINGTON.

47, Connaught Street, Hyde Park, W.

THE MARLBOROUGH PEDIGREES.—MR. BINGHAM states ("N. & Q.," 4th S. vii. 524), "My friend adds—and I know of nobody more experienced in such matters—that the pedigrees of the duke are the most mendacious he has ever met with," &c. May I ask which are the misstate-ments? GEO. ESDAILE.

Rivington View, Stretford, Manchester.

TULCHAN BISHOPS.—The *Times*, Feb. 13, 1880, p. 4, referring to a book recently published, says, "We have sought in vain in it for an explanation of *Tulchan bishops*." Who were these prelates, and for what were they notorious? I cannot make out where, or what, *Tulchan* is.

E. COBHAM BREWER.

LAVANT.

SEATON, RUTLAND.—How came this place to be so called? ST. SWITHIN.

CHARLES BUCHE.—When did this gentleman, the author of *The Beauties, Harmonies, and Sublimities of Nature*, die? A reference to any biographical notice giving an account of his various works will oblige an INQUIRER.

AUTHORS OF BOOKS WANTED.—

Tavern Anecdotes and Reminiscences, by One of the Old School, published in 1625. B.

The ballad, "Will you come back to me, Douglas, Douglas?" Was it written by Mrs. Craik? RUS IN URBE.

The Death of Croud Squire.—This poem used to be a favourite recitation of the late W. M. Thackeray. S. R.

AUTHORS OF QUOTATIONS WANTED.—

"Solitude of vast extent, untouched
By hand of art, where Nature saved herself
And reaped her crops, whose garments were the clouds," &c. M. B.

"But some his royal service (fools!) disdain;
So down were flung: (oft bliss is double pain)
In heaven they scorned to serve, so now in hell they reign."

"She knew a man, who knew another,
Who knew the very party's brother."

MARS DESIQUE.

"Stare, that on your wondrous way
Travel through the evening sky,
Is there nothing you can say
To such a little child as I?"

HOPE WEDGWOOD.

Replies.

DOBSON'S "HOGARTH."

(6th S. i. 47, 83, 101, 125, 162, 182.)

I regret that I am not able to say *de visu* that the record of Hogarth's baptism is to be found in the register of Great St. Bartholomew's, as, when I visited that church, the ways were not open for consulting it. But I have little doubt that the record is there, for I was informed by an obliging lady who holds the (to me novel) office of "sextoness," that she had seen it scores of times. Moreover Mr. Peter Cunningham, who consulted many of the parish registers when compiling his *Handbook of London*, says specifically (p. 35, ed. 1850), "The parish register records the baptism (Nov. 28, 1697) of William Hogarth, the painter,

and the burial, in 1627, of Sir John Hayward, the historian," which looks as if he had personally referred to it. As to John Nichols's statement, repeated in three editions of the *Anecdotes*, and as late as 1808, I can only explain it by assuming that the persons who searched for the entry "with fruitless solicitude" either performed their task in a perfunctory manner, or confined their exertions to the register of 1698, where it was not to be found. With respect to the entry in the "old memorandum book," once possessed by John Ireland, Mr. NICHOLS will perhaps be interested to hear that that relic of the painter is still in existence, and belongs to Mr. Frederick Locker. It is now before me. It is a small oblong book of thirty-two pages, 4½ in. by 2½ in., in a blue marble-paper cover. It contains rough sketches of a bear in bands (the "Bruiser"), the giants in Guildhall, an outline of St. Paul's, and some roughly scrawled pictorial notes. The entry as to the painter's birth runs as follows, *verbatim et literatim*:—

"W^m Hogarth was Born Nov^r 10 1697 and Baptized the 28th of the same month.

"Mary Hogarth was born November the 10th 1699.

"Ann Hogarth two year after in y^e same month.

"Taken from the Register at Great St Bartholomew."

Another entry has not hitherto been printed, to the best of my knowledge:—

"Jan^y 1 1763. Paid Mr Howel one years rent for his stable and coach house £11: 0 and took Possession my new stables &c. in nags head yard in orange street. Rent £10 0 0."

Besides these there are rough drafts of passages probably intended to be worked into the autobiography he was about this time preparing. Here is one such passage:—

"This print no sooner [appeared?] but I became the butt of the whole party I suffered with my lottery (!) scriblers attacked not only my work but my moral Character the dirt stuck not only on me [but?] on Sigismunda [the rest is illegible]."

The print here referred to is, perhaps, "The Times," pl. i., published in 1762. At John Ireland's death, in Nov., 1803, this little blue memorandum book was sold. It afterwards belonged (J. Nichols, *Genuine Works*, iii. 163) to Mr. George Baker, whose collection was dispersed by Sotheby in June, 1825. It then probably became the property of Mr. H. P. Standly, of Paxton Place, St. Neots, Hunts, after whose death it was again sold at Christie's in 1845. Fac-similes, by Isaac Mills, of the sketches of "The Bruiser," and "The Giants in Guildhall," are given at p. 163 of Nichols's *Genuine Works*, vol. iii. I possess a copy of the auctioneer's catalogue of Mr. Standly's collection, perhaps one of the richest, as regards Hogarth, ever accumulated. Many of the articles scattered in April, 1845, are of the highest interest, and it would be satisfactory to the artist's admirers to know that they are still in existence. Where,

for example, is Hogarth's Bible of 1615, "with the births and deaths of the family, commencing with the family of the Gibbons, one of whom married Richard Hogarth in 1690"? Where the MSS., "in Hogarth's handwriting," from which John Ireland compiled his *Anecdotes of an Artist* in 1798, in, as I am inclined to suspect, a most arbitrary and inaccurate fashion? And where, most attractive of all—one might almost write pathetic—is the copy of the *North Briton*, No. 17, with Ireland's superscription, "This paper was given to me by Mrs. Hogarth, Aug. 1782, and is the identical *North Briton* purchased by Hogarth, and carried in his pocket many days to show his friends" (the italics are mine)? With this "lot" was also sold a copy of the *Jacobite's Journal*, and another of the *Farthing Post*, which the ragged street-boy is reading in pl. iv. of the "Bake's Progress." I should be most grateful to any reader of "N. & Q." who would give me any information as to the present whereabouts of these relics of William Hogarth. AUSTIN DOBSON.

The Hogarth entries in the Registers of Great St. Bartholomew are as follows: "William Hogarth was born in Barth^m Closte, next doore to Mr. Downings the Printer's, November y^e 10th 1697, and was baptized y^e 28th Nov^r 1697." "Mary Hogarth was borne in Bartholomew closte, November y^e 23rd 1699." (These two entries are not in the regular volume of baptisms, but in one recording births, which is bound with the volume of burials. In the regular volume of baptisms is the following: "Mary, y^e daughter of Richard and Anne Hogarth, was baptized y^e 10th of December, 1699.") "Richard Hogarth, from Long Lane, was buried May 11th 1718." Ann Hogarth was not baptized at Great St. Bartholomew, but at St. Sepulchre, November 6, 1701, then eighteen days old, and her father's residence is given as St. John Street. Hogarth's memorandum, as quoted by Ireland, erred in giving the dates of baptism of his two sisters as those of their birth, and in quoting the baptism of Ann from the register of Great St. Bartholomew; and Mr. John Nichols failed to find the entry of the painter's baptism, probably because he consulted the register of baptisms only, in which it does not occur.

JOSEPH LEMUEL CHESTER.

BOOK-PLATES (6th S. i. 2, 178).—After reading G. W. D.'s interesting notes on book-plates I venture to offer a few remarks on some curious ones in my collection. In the first place, I have only lately begun collecting, but have been tolerably successful in quantity as well as quality. Secondly, I fear I must plead guilty to having taken out hundreds from books with my own hands, of course with the owners' permission. That being the case, I do not see that I am to be

blamed. The first I ever possessed I obtained some twenty-five years ago or more, when, in making a collection of Spanish engravings, I came across a beautiful book-plate of the "Duca di Cassano"; the motto, "Il aerra." It is engraved by R. Morghen. It is small, about 2 in. by 1½ in. I am unfortunately ignorant of heraldic terms, therefore cannot describe it. This practically formed the nucleus of my present collection, with the addition at rare intervals of one or two good old ones. My next start occurred after the death of my old and valued friend the late Sir William Stirling-Maxwell, Bart., who had given me from time to time most of his large collection of private book-plates; and in recollection of him I determined to get together all those of his I did not possess (which I have since done), adding my own book-plate monograms, with those of others of my family, and nearly all drawn by Sir William Stirling-Maxwell. These formed a goodly number to begin upon. Then I received several valuable ones from the Hon. Gerald Ponsonby, whose collection is certainly the largest, whether the best and most curious I am unable to say, having seen no other but a small part of that belonging to Sir Albert Woods, Garter, which, though not very large, has some specimens both rare and curious. Of our own royal family I have from the Cambridge University Library one of George I., dated "1715, J. B. sc.", an artistic work, well engraved; next, that of her most gracious Majesty from Windsor; also that of H.R.H. Prince Leopold. Next in order of rank is one belonging to the Bessborough family, a very beautiful oval within a square, drawn by G. B. Cipriani, engraved by F. Bartolozzi, Dec. 30, 1796. The oval represents a room with door open on left, showing part of a balustrade descending to a garden; a female, seated in an antique arm-chair, holds in each hand a flaming heart, behind on right a vase of flowers; two winged cherubs support a scroll above, on which is inscribed, H. F. BESSBOROUGH. Next I have two of Sir John Crispe, Bart., that I got at Dresden last autumn, date from 1665 to 1740, when the baronetcy became extinct. The earlier one shows the shield plain, with the exception of the bloody hand and the chevron charged with five horse-shoes; the second contains his own arms impaled with his wife's; crest, a spotted deer; motto, "Dum tempus habemus peremur (sic) bonum." Yet another English one is that of "Cary Coke, wife of Edward Coke, of Norfolk, Esq., 1701," her arms being impaled with his—a very good specimen of ornamental engraving.

I now come to the foreign ones. The first is a French cardinal's, inscribed on a plinth below the shield, "Joan. Bapt. l'Ecu abbatis Præmonstratensis." The following are all German, the first being that of an archbishop of Prague, an old woodcut, but which prelate I have not yet been able to discover; I took it from "*Breviarium horarum*

Pragæ, 10 October, 1517, Venetiis, ex officina litteraria Petri Liechtenstein"; another woodcut, about same date, is inscribed, "Ad Bibliothecam Episcopalis Spirensis." Next are two beautiful oval portrait line engravings of "Otto Menckenius, b. 22 March, 1644, d. 29 Jan., 1707," and also of "Jo. Burchardus Menckenius, b. 8 April, 1674"; the former was theological lecturer, the latter "J. V. D. Reg. Pol. Consil. et Historiographus, Hist. P. P. et Societ. Reg. Britan. Socius." Next comes that of Polycarpus G. Mueller, who in 1742 wrote a book on the Moravian Church; the plate consists of a pedestal, the centre containing his monogram, "P. G. M."; above, "His modo presidii"; below, "Nomen famamque tremur (sic)." The pedestal is supported by two allegorical figures, "on the left a male with helmet on and spear in his right hand, an owl by his right foot; his left treads on a book, his left hand grasps a laurel wreath (above the monogram), which is grasped by the right hand of the veiled female opposite, on her breast a sun surrounded with rays; her left hand holds a book, on the ground a vessel with burning wood" (a line engraving): "J. D. de Montalegro fecit." Next come three beautifully engraved interiors of the owners' libraries; in one Minerva is seated, a spear in her left hand, her right hand resting on a pedestal, which, arms and crest below, is inscribed, "Bibliotheca Gottschediana." Next is a beautiful perspective of a library opening out through arches and descending by broad steps to a long broad walk with fountain in middle, flanked on either side with trees, and ending in the distance with a building; on a scroll above is inscribed, "Aut prodesse volunt, aut delectare"; above the books on the shelves, right, is, "Historici: Humaniora"; left, IVRIS; CONSVLTI; FOLIT; beneath, "Ex Bibliotheca J. D. Olenschlager, C. A. R. P." The third and last, the most beautiful engraving of all, shows the perspective of a large library in an oval frame, the far end of which is partly concealed by a large cabinet, on the top of which stand three globes; beneath the centre one is MTRI; on the right, over three divisions of books on shelves, are, "Literariæ Res et Miscelan.," "Historici," "Philosophi"; at the end of this division hang a "Sextant," "pair of Compasses," a "Compass," and a "Rule"; at the end of the left division hang a "Clock" and a "Violin witt Bon"; above the shelves are "Theologi," "Juridici," "Medici"; on the tessellated floor stands in front, on either side, a table with books, pens, ink, &c.; between, a cabinet of small drawers, on which stand three busts; beneath the centre one is "Numo Phylacium"; the broad oval frame consists of flowers; at the top a tablet is supported by two cornucopias of flowers, joined above by roses entwined into three wreaths, beneath which is NON OMNIBUS IDEM EST QUOD PLACET. PETRON. FRAGM.; on the extreme right of the oval is

a medallion with a crown and monogram ; on the left a corresponding medallion with crest and arms ; beneath, "Ex Libris Bibliothecæ D. Zach. Conr. A. B. Uffenbach. M. F." Last of all is one framed as a picture, in which is seen at back on the left a mausoleum, on the right a funeral urn, in front a "Coffin," on which sits a skeleton with a scythe in his left hand ; his right holds a pair of scales, one contains a scroll, on which is inscribed, "Dan. v. 25. Mene Teckel." ; above the frame is "E Bibliotheca Woogiana" ; below,

"Nominor à libra : libratus ne levis unquam
Inveniar, præsta pondere, Christie, tuo."

C. I. M. Z.

Oxford and Cambridge Club.

P.S.—I should be very glad if G. W. D. would allow me to send him my name, as I should much like both to see his collection and to show him mine, if he cares to see what I have with me in England, which, by the way, is the greater and more valuable part of it, and perhaps we might make an exchange with each other, as I have a good many duplicates of one sort or another.

Would it not be better to English Thomas à Kempis,—

"Nowhere could I rest obtain,
Search I might, but search was vain,
Till I hid me with a book
In a sheltered ingle-nook" ?

C. A. WARD.

PAINTINGS ON TEA-TRAYS (6th S. i. 96, 125, 159).—A few days ago, on going into an inner part of the shop of Mr. Goundrey, an ironmonger in the High, I saw an old tea-tray fastened up against the door, and was struck by the picture on it. On examination I found it was an oil painting, very well done, of "Old Folly Bridge," with "Friar Bacon's" study on it. Bacon's study was taken down by March 13, 1779. In the *Oxford Journal* of that day (a Saturday) there is an advertisement of the sale of the materials, to take place on the following Monday, March 15. The painting on the tea-tray is a copy (and a very exact one) of the engraving on the Oxford Almanac for 1780. I have not been able to find who painted the original picture, but it was engraved by Skelton, and is plate No. 80 in his *Oxonia Restaurata*. It is possible that the painting on the tea-tray was done by an artist named Roberts, who painted here for a good many years, at the beginning of this century. According to Peshall, the old "Folly Bridge," or more correctly "Grand Pont," was built by Robert D'Oyley about 1085. Bacon's study he considers was a watch-tower, and its date about King Stephen's time, or the period of the Barons' wars. Its demolition was commenced in April, 1779. The present new and substantial bridge was erected within my memory, 1825-27. The architect was Ebenezer Perry.

GIBBES RIGAUD.

18, Long Wall, Oxford.

I doubt whether I am in order in claiming a place under this heading for "Pen Machno Mill, North Wales," by the late Charles J. Mathews, and exhibited by him, I believe, at Manchester, in 1857 ; although I do not find it included in the list of works by modern artists in the catalogue in my possession ; nor am I able to trace any evidence to this effect from the remnant of white paper still adhering to its face. The painting, 13 in. by 18 in., was executed on what certainly was a tea-tray, but it may not now be considered to be one, because the rim is cut off, and it glories in a large gilt frame, made by "Grundy, Manchester." The painter himself told me, in answer to my question, that he appropriated the tea-tray because he could not get anything else ; and I think he also told me that the picture was at the Manchester Exhibition.

M. D.

The query of PEKIN should lead to something interesting. I possess an "heirloom" tea-tray, said to be painted by Morland, and the subject, equally with the merit of the painting, will bear out the supposition. It is a time of exhibitions, and big things obtain attention ; could we not have an exhibition of little things, such as these tea-trays, for example, to clear up old questions and start new ones for such as are not above the consideration of trifles ?

SHIRLEY HIBBERD.

Accidentally I came across an old tea-tray in a broker's shop a few weeks since ; in the centre of it is a painted female figure, beautifully drawn, and highly coloured, with a basket of fruit, and a small dog. The picture instantly struck me as being so much like G. Morland's work that I secured it, though ignorant at that time that he painted on tea-trays.

AMICUS.

At the "Sir John Falstaff" inn, on Gad's Hill, between Rochester and Gravesend, is to be seen an antique tea-tray, on which is represented a scene from Shakspeare, where the jovial knight figures.

J. R. S. C.

[G. W. (S. K. M.) next week.]

"REYNARD THE FOX" (5th S. xii. 88).—The story of Reynard, as a separate and complete work, was undoubtedly first made known to English readers by Caxton, although it is likely enough that copies of the French *Roman du Renart*, or at all events some parts of it, may have been imported long before. It must, however, be borne in mind that the *Roman du Renart* is a very different work from the Flemish poem *Van den vos Reinaerd*, or the Dutch prose version from which Caxton made his translation. The fable of the wolf and the mare, alluded to in the *Reve's Tale* (vv. 134-5), was so common in the middle ages that it is impossible to say whether Chaucer learned it from the *Cento Nouvelle Antiche*, or from the *Renart le Contrefait* (from which the late

Thomas Wright erroneously supposed that it had been taken into the English *Reynard*, whereas Caxton has simply translated it, almost word for word, from the Dutch), or from some other source. But no one, I think, can compare the fifth "branch" of the *Roman du Renart* (v. 1267-1720) with the *Nonne Prestes Tale* without coming to the conclusion that Chaucer has borrowed largely from it. The little fable of Marie de France, which was printed for the first time by Tyrwhitt, and supposed by him to have given Chaucer the idea of the *Nonne Prestes Tale*, contains only a small part of the whole story. It begins with the fox asking the cock to sing with his eyes shut, as his father used to do, and ends with the cock outwitting the fox, the whole being comprised in no more than thirty-eight lines, giving, in fact, the substance of the more prolix version of the same story in the Latin *Reinardus Vulpes* (iii. 891-1054, ed. Mone). But there is not a word about the widow (in the *Roman* it is a farmer, *un vilain*), and her poultry-yard, nor about chanticleer's dream and his long conversation with dame Pertilote, which are so essential a part of Chaucer's tale. Tyrwhitt, it seems, had never seen, or even heard of, the *Roman du Renart*, and therefore naturally concluded that Chaucer had founded his tale on the slender material afforded by Marie's fable.

F. NORGATE.

7, King Street, Covent Garden.

THE "CHICKEN HOUSE ESTATE, HAMPSTEAD" (6th S. I. 137).—Writing in 1810, Lysons, in his *Enviroms of London*, says (vol. iii. p. 353):—

"On the side of the hill (Rosslyn) is an ancient building, called the 'Chicken-house,' in the window of which were, until very lately, small portraits of painted glass of King James I. and his favourite the Duke of Buckingham. By an inscription* it appears that the king had honoured the house with a visit, and slept there, but I have not been able to discover to whom it then belonged."

It had an ample garden, and overlooked the country, and with its extensive grounds formed the entrance of Hampstead (Howitt's *Northern Heights*). The Lord Chief Justice Mansfield, in his younger days, before he purchased Ken Wood, had lodgings at the house, to which his legal friends occasionally resorted for relaxation from the fatigues of their profession. Soon after that period (1766) it became the common rendezvous of thieves and vagabonds.

A remnant only was left in 1825 of that pretty relique, with its picturesque old gable buttressed up by chimneys, that had once smoked to furnish forth a social feast for good King James (Pyne's *Wine and Walnuts*, vol. ii. pp. 199-200). Local tradition assigned it as an appanage to royalty. The side which abutted upon the roadway is now

hidden by houses and small shops, and a view of the remains of the ancient building can only be obtained by passing up a narrow passage from the street.

WILLIAM PLATT.

115, Piccadilly.

The old house of sixteenth century type known by the name of the "Chicken House" is, or was until a year or two ago, standing on the east side of Rosslyn Street, or Hill, formerly Red Lion Hill, behind some low-built, shabby shops, nearly opposite the Soldiers' Daughters' Home. A short, narrow blind alley leads to it from the street,—a miserable mansion of many tenements, as miserably inhabited.

W. PHILLIPS.

ROYALIST OR CROMWELLITE (6th S. I. 17).—In reply to MR. GURNEY, the calling 1647 the twenty-third year of King Charles would of course be the usual legal form, and would certainly not prove that the person using it was of Royalist sympathies. Your correspondent seems to forget that the Commonwealth form of government did not begin until after the king's death. It was only in Feb., 1648, 9 (the year then being called 1648 up to March 25), that the Commons voted the abolishment of the kingly office and the establishment of a commonwealth, with a council of state as executive. A seal was then made, bearing the legend, THE SEAL OF THE PARLIAMENT OF THE COMMONWEALTH OF ENGLAND. I have a copy of it. The new Great Seal bore the inscriptions, THE GREAT SEAL OF ENGLAND, AND IN THE FIRST YEARE OF FREEDOME BY GODS BLESSING RESTORED, 1648 (said to have been the idea of Henry Martyn). The writs, &c., began "Custodes Libertatis Angliæ, Autoritate Parliamenti," and the coins of 1649 are the first that bear the title of THE COMMONWEALTH OF ENGLAND.

H. W. HENFREY.

Probably legal phraseology. A conveyance deed (in my own possession) of an estate within the present borough of Leeds, from John Thwaites, who was Mayor, then styled Alderman, of Leeds in 1653, runs thus:—

"This Indenture made the third day of July in the three and twentieth year of the reigns of our Sovereigne Lord Charles by the grace of God of England, Scotland, France and Ireland Kinge, Defender of the Faith," &c.

Charles I. still lived, but in the previous February he had been brought to Leeds a prisoner by the Parliament's commissioners, to whom the Scots had given him up.

A. H. D.

JOSEPH HUME (6th S. I. 15).—It is noteworthy that an interesting letter of Joseph Hume to the late Dawson Turner, giving "an outline of many of the leading events of his public life, at once showing how much the country owes him," &c., was purchased at Turner's sale in 1859 by Bell. At the same time two MSS. by the same writer were sold, one of which was the report of

* "Icy dans cette chambre coucha nostre Roy Jacques premier de Nom, le 25^{me} Aoust 1619."

a parliamentary committee, with this letter attached. As sixty copies only of the catalogue of these MSS. were printed, I call attention to these biographical materials.

WILLIAM JOHN POTTS.

Camden, New Jersey.

ZULU PILLOWS (6th S. i. 37).—In a description of a house at Nukulofa in Tongatabu Mr. H. N. Moseley says,—

"The only furniture to be seen within is the kaava bowl and the pillows, wooden rods supported on four legs, on which the neck is rested in sleep, in order that the elaborately dressed hair may not be disarranged. Most Polynesians use similar pillows, and very various other races, such as the ancient Egyptians and the modern Japanese. Long practice is required to allow of their use. I have tried a Japanese pillow, but found it far too painful to be endured for even half an hour."—*Notes by a Naturalist on the Challenger*, by H. N. Moseley, 1879, p. 286.

MERVARID.

In Mr. Blyth's interesting little book, *Notes on Beds and Bedding, Historical and Anecdotal*, HIC ET UBIQUE will find :—

"Egyptian pillows were made of wood, or even something less pliant, as ivory. True there was a cavity in which to lay—we cannot say rest—the head and back of the neck; but how this rendered it in any way more endurable is not very obvious. As if to render it as sleep-dispelling as possible, the top was raised on a pedestal, and was much broader than the base, so that it seemed as if the slightest motion would cause it to topple over."

C. DRYDEN.

20, Grosvenor Road, Canonbury.

The Japanese use small wooden pillows, similar to those HIC ET UBIQUE speaks of. These are about the same size, but have no legs. The top is made to fit the head or neck, with a small cushion on it, and the bottom is on a curve, which gives ease with movement of the body.

J. KEITH ANGUS.

A PSYCHOLOGICAL MYSTERY (6th S. i. 57).—Is it not that when "we dwell upon a word we know," its many meanings, its many applications come upon our minds with such force that it becomes a wonder? Think of *never*, or *for ever*, words "we know so well," but they lead us to infinity; often repeating them, we almost wonder what they mean.

C. B.

In the "Guild Clerk's Tale," Dickens's *Household Words*, Feb. 1, 1851, Mr. BOURCHIER will find Tennyson's thought expressed in language which bears a curious resemblance to the lines from the *Idylls of the King*, which were not published, I think, till some years later, and therefore could not have been in the mind of the *Household Words* contributor. The passage is as follows: "As the simple words of our daily language, which issue from our lips simultaneously with the thought, become vague and indistinct if we muse upon their

origin and repeat them several times to ourselves, so by dwelling long," &c. The story is from the pen of Mr. Moy Thomas, and is reprinted in that gentleman's collection of tales entitled *When the Snow Falls* (1859, 1862, &c.). This answers Mr. BOURCHIER's question whether "any other writer has alluded to this curious psychological fact." The explanation I must leave to more competent authorities.

F. T.

LIKENESS OF KING ALFRED (6th S. i. 37).—There is an engraving of one of this king's coins in Speed's *History*, p. 356, ed. 1611, and a very good print by Vertue in Rapin, i. 90, ed. 1743. In the "description of the antiquities which have been followed, and the pictures copied for engraving," the heads in Rapin's *History*, your correspondent will find (vol. i. p. 1) the following: "Alfred the Great. From an ancient picture preserved in University College at Oxford. At the bottom is an ancient stone bust of Alfred. A view of the Danish camp, where Alfred, disguised like a common minstrel, is playing on the harp before his enemy's tents. This Prince defeated the Danes, took from them their standard of the Raven, restored the Muses to Oxford, appointed a fleet to guard the coasts, and established excellent laws, alluded to in the ornaments of this plate."

H. W. COOKES.

In Sir John Spelman's *Life of Alfred*, Oxford, 1678, folio, in Latin, there are two plates containing portraits of the king, with explanatory notes, the first of which, on p. C 1 is, "Parva illa capita lapidibus opere antiquo et admodum rudi exculpta, reperta dicuntur cum eruderantur fundamenta Aula Regia (quam Ælfredus olim fundaverat) ut ibidem nova Collegii Ænei-Naensis ponerentur. . . . Primum illorum capitum fuisse Ælfredi nulli dubium est." There are seven plates of coins of Alfred in the "Jubilee" Edition of his works, 1852, vol. i. p. 137, many with busts, but of so rude a type as to be in no way portraits of any one—"some being close imitations of those on the coins of the Roman Emperors." Spelman, p. 165, intimates that Alfred was "tall, handsome, of bright look and complexion, and of a bilious temperament." Some of his coins are engraved in Spelman's work, and in Hickeys's *Thesaurus*, vol. ii.

W. E. BUCKLEY.

SINGING CAROLS IN CHURCHES (6th S. i. 18).—I am reminded by Mr. BOASE's query of a singular and grotesque form of carol-singing in churches which was prevalent in the old Manx parish churches till within a few years ago. On Christmas Eve, or Oiel Verry (Mary's Eve) as it is called in the Manx, a number of persons used to assemble in each parish church and proceed to chant carols or "carvals." There was no unison or concert about the chanting, but a single person

would stand up with a lighted candle in his or her hand, and chant in a dismal monotone verse after verse of some old Manx "carval" until the candle was burnt out, when another person would start up and go through a similar performance. No fresh candle might be lighted after the clock had chimed midnight. An elaborate "service of song," with trained choirs and all decorous musical and religious accessories, has now taken the place of the quaint old "carval-singing."

WILLMOTT DIXON.

Godolphin Road, Shepherd's Bush.

"ÆSOP AT THE BEAR GARDEN" (6th S. i. 157).—This work was described in "N. & Q.," 5th S. xii. 90. It would be difficult to ascertain any detailed information about the author, Mr. Preston. Perhaps PROF. MAYOR or MR. SOLLY would tell us something about him. It appears to me, however, not improbable that he was a relation of Mr. Preston, the husband of "the unfortunate lady," or perhaps the gentleman himself.

Mr. Dilke proved beyond a doubt that the heroine of the *Elegy to the Memory of an Unfortunate Lady* was Elizabeth, eldest daughter of Joseph Gage, and wife of John Weston, of Sutton (vide *Papers of a Critic*, vol. i. pp. 128-40). Mrs. Weston's married life was an unhappy one, and the pair were soon separated. Pope warmly supported the lady, and the interest which he took in the case gave rise to a good deal of scandal. Mr. Weston would naturally be indignant, and may perhaps have relieved his feelings by the composition and publication of the satire. F. G.

"CHILDREN OF C. B. CALMADY, Esq." (6th S. i. 156).—This picture was exhibited at the British Institution in 1830 by C. B. Calmady, Esq., and at the International Exhibition, 1862, and Royal Academy, Old Masters, 1872, by Vincent B. Calmady, Esq. The size is 30 in. by 29½ in.

ALGERNON GRAVES.

6, Pall Mall.

TWO VERSIONS OF A STORY (6th S. i. 177).—As far as my memory serves me, the proud distich of the great house of Coucy, runs thus:—

"Je suis ni roy ni prince aussy,
Je suis le seigneur de Coucy."

I never remember seeing the name spelt with an r, like the Irish house of Kingsale. The absence of rhyme or any jingle would be almost conclusive as to G. W. G.'s rendering of the old distich being incorrect.

WILLIAM WICKHAM.

Athenæum Club.

"PRESTIDIGITATEUR" (6th S. i. 19).—I do not find this word in any French dictionary earlier than the *Complément du Dictionnaire de l'Académie Française* (1844). Cotgrave has *prestigiateur*, from the Latin *prestigiator*. Larousse and Littré

have *prestidigitateur*, but say nothing as to its origin.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

ITINERARY OF ROADS, 1644 (5th S. xii. 309).—The only itinerary about the above date showing the roads that I am acquainted with is

"The Kingdome of England and Principality of Wales, exactly described, &c., in six Mappes. Portable for every mans pocket. The small prikes boundeth every Shire, and the dubell lines sheweth the Rodes from place to place, &c. Printed and sold by John Garrett at the south entrance of the Exchange. W. Hollar fecit."

Some copies, I think, have the name of Thomas Jenner. No date, but circa 1645. There was a copy in one of Messrs. Ellis & White's late catalogues, "in an oblong 8vo. vellum case with clasps." My copy is in "Format Agenda," in the original sheep with clasps. "These maps are known as the Quarter Masters' Maps, having been originally engraved for use in the Parliamentary Army in the Civil War" (Note by Mr. Ellis). Besides the main roads indicated by double lines, there are other roads marked by a single line. If your querist will communicate with me, I shall be much pleased to give any information the map may contain.

W. E. BUCKLEY.

Middleton Cheney, Banbury.

"TREACLE" BIBLES (6th S. i. 140).—There are several different "Treacle" Bibles. I have three, perfect, with all the various titles, &c., the dates of which are 1541, 1549, and 1572. R. R. Boston.

"THE ART OF LIVING IN LONDON" (6th S. i. 153).—In Charles Lamb's copy of this work there was a MS. note in his writing, stating that the greater part of the poem was written by Oliver Goldsmith (vide Hazlitt's *Charles and Mary Lamb*). F. G.

TO HOLD UP OIL=TO ASSENT (6th S. i. 75, 118).—Cannot the instances of this phrase collected by PROF. SKEAT be reconciled with an old and still familiar one, "to pour oil on the fire," or, as we now say, "to add fuel to the flame," the "hoc est, oleum adde camino" of Horace, *Sat. II. iii. 321*?

David of Hereford, in his *Scourge of Folly*, 1611, has an epigram (No. 27) upon the proverb, "To pour out oil into the fire is not the way to quench it"; and in the *Disobedient Child* of Thos. Ingelend c. 1560 (Dodsley's *Old Plays*, ed. Hazlitt, ii. 280), the father, lamenting the results of home education in his son, says that with other children he would adopt a different system to that of foolish acquiescence:—

"They should not be kept thus under my wing,
And have all that they desire;
For why? it is but their only undoing,
And, after the proverb, we put oil to the fire.
Wherefore we parents must have a regard
Our children in time for to subdue."

But Shakspeare, in *K. Lear* II. ii. seems to describe the very class of parasites in question and their mode of action :—

"Such smiling rogues as these,
Like rats, oft bite the holy cords a-twain
Which are too intrinse t' unloose; smooth every passion
That in the natures of their lords rebel;
Bring oil to fire, snow to their colder moods;
Renege, affirm, and turn their halcyon beaks
With every gale and vary of their masters,
Knowing nought, like dogs, but following."

If oil, the O. French *ouï*, had been current in this country as an affirmative we might suppose that to be the word made use of in the earlier examples; for to uphold a person by echoing his assertions was formerly expressed thus, as afterwards more forcibly by "what he says you'll swear to."

Cf. Udall, *Roister Doister*, I. i., where Merrygreek the parasite sketches his office as a go-between to his patron's lady-love, thus :—

"What if I for marriage to such an one seek?
Then must I sooth it whatever it is,
For what he saith and doth cannot be amiss;
Hold by his yea and nay, be his own white son;
Praise and rouse him well, and ye have his heart won."

VINCENT S. LEAN.

Windham Club.

I am sorry I cannot give PROF. SKERTON another instance of this phrase, but I can furnish an illustration of it which may be interesting to him. In the *Catholicon Anglicum*, 1483, occurs the following:—"Fagyng: blandicia, blandicella... delinicio, delimentum, oleum, vt in Psalmo: oleum autem peccatoris non impinguet." I have been unable to identify the reference; perhaps it is to Psalm liv. 22, Vulg. Here, however, we have *oleum* used as equivalent to flattery.

S. J. H.

There is a corresponding phrase in an Epigram of Martial (lib. v. ep. lxxviii.):—

"*Ad Marullum assentatorem.*

"Narratur belle quidam dixisse, Marulle,
Qui te ferre oleum dixit in auriculam."

The note in the Delphin edition is :—

"*Qui te ferre*] Assentatores enim dum potentioribus blandiuntur, in eorum aures oleum infundere videntur. Alii aliter explicant hoc adagium," &c.

Psalm cxli. 5, has in the Vulgate, with which the Septuagint corresponds, "*Oleum autem peccatoris non impinguet caput meum*"; upon which Bellarmine remarks, "*Significat blandiloquentiam adulatoris*" (*Comment. in Psalmos, ad loc.*). "*Oleum ore ferre*" is noticed as a proverb in *Adagia*, p. 28, fol., Typ. Wechel, 1629.

ED. MARSHALL.

Sandford St. Martin.

BISHOP LAUD AND DR. SIETHORPE'S SERMON, 1627 (6th S. i. 70, 98).—One other book may be cited containing the error pointed out by MR. DREDGE. George W. Johnson, in his edition of

The Fairfax Correspondence, 1848, vol. i. pp. 65-7, says: "Dr. Abbot, Archbishop of Canterbury, refused to license the printing of this sermon, and for such refusal was suspended." In a note he adds what MR. DREDGE quotes from the text of the book on Selden, and he continues, "It was finally published, bearing Dr. Laud's *imprimatur*." It would be curious to ascertain in what book the error was first made.

JOHN E. BAILEY.

THE FATHER OF ROBERT FITZ HARDING (5th S. xii. 362, 437, 477; 6th S. i. 20, 58, 101).—So far from knowing nothing of Nicholas fitz Harding, Smyth gives nearly all the particulars about him which are mentioned by MR. ELLIS. Smyth's account of the younger sons of Harding is too long to be quoted here *in extenso*, but the following notes from it may perhaps throw a little light on some of the issues of this very interesting discussion.

1. Nicholas, usually styled Nicholaus filius Hardingi, "had an estate in lands little inferior to his elder brother," before the latter obtained Berkeley. The greater part of it lay in Somerset, where he paid escuage in 7 & 8 Hen. II., then assessed at two marks for a knight's fee, towards the king's wars in the siege of Tholouse; and he also paid, in 13 Hen. II., aid towards the marriage of Maud, the king's daughter, to the Duke of Saxony (Red Book in Exch., Rot. Pip. 14 Hen. II.). He also held one knight's fee in the county of Gloucester, of William, Earl of Gloucester, and was the owner of lands in Devon and other counties (Rot. Pip. 5 Hen. II.). Smyth quotes the words of his certificate in 13 Hen. II., stating the sub-infeoffments made by his father, and he adds an English translation of them "because it [the original] is honoured with his coat of arms in the margin." What were these arms?

2. Elias, the third son of Harding, was one of his eldest brother's eight pledges for the performance of the agreement at Bristow, in King Stephen's time. He was enfeoffed by his eldest brother Robert of one hide of land in Combe by Wotton-under-Edge, and one other hide of land in Huntingford near Berkeley. He had issue William, who inherited his father's land in Combe, and Harding, who succeeded to that in Huntingford, also a daughter Margaret. Harding's daughter Matilda carried Huntingford by marriage to the Veels, whose pedigree Smyth gives down to his own day (1620).

3. Jurdain, or Jordan, the fourth son of Harding, was one of the eight pledges to the agreement at Bristow, and a witness to the first charter from King Henry II. to his brother Robert. He died without issue.

4. Of Maurice, the fifth son of Harding, Smyth "can say nothing." Of the three daughters of Harding, Agnes, Maud, and Cicely, Smyth can

only give their anniversary days as observed at St. Augustine's. J. H. COOKE.
Berkeley.

"HOUSEN" (5th S. x. 328, 437, 527; xi. 297; xii. 177, 257).—One of the first of English antiquaries, the Master of Caius, pointed out to me with pleasure some time since that a part of his estate in this place was called "the three housen." He also noticed how, here in Oxfordshire, "to empt" was commonly used for "to empty."

ED. MARSHALL.

Sandford St. Martin.

F. VANDER MYN (6th S. i. 57, 82, 141).—Frank Vander Myn was the son of Herman. He painted portraits in London, and in 1763 became a Fellow of the Free Society of Artists. His habit of smoking whilst painting lost him many sitters, and there is an engraving of him entitled "The Smoker." He exhibited forty works (mostly portraits) at the Free Society of Artists, from 1761-72, but never at the Royal Academy. He lived successively in King Street, Soho, Broad Street, Soho, and Spur Street, and died in 1783, aged sixty-eight. None of his works has been exhibited at the principal loan exhibitions, although there were seven by Herman at Leeds in 1868. There was an Agatha Vander Myn, sister of Herman, who exhibited three fruit pieces from 1764-68. Robert Vander Myn, born 1724, was probably brother to Frank, and exhibited eight pictures from 1762-64. There was a Mrs. Vander Myn, who exhibited sixteen works (fruit and portraits) from 1764-72. She is mentioned by Redgrave as the wife of Frank, but, as she lived in Great St. Andrews Street when he lived in King Street, this does not seem probable. The name of this family is spelt in the catalogues thus—Vander Mijn. ALGERNON GRAVES.
6, Pall Mall.

See Kramm, *Levens en werken der Hollandsche en Vlaamsche Schilders enz.*, 1857-64.

A. W. T.

BISHOP JEWELL'S "APOLOGY" (6th S. i. 76, 144).—According to Lowndes the edition of 1685, 8vo. with portrait, was translated by Degory Wheare. Lowndes further adds, "The life prefixed to this edition is reprinted entire in Wordsworth's *Ecclesiastical Biography*."

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

AMERICAN SPELLING (6th S. i. 16, 161).—HERMENTRUDE complains of the American way of spelling the word *wagon* with only one *g*. If she will read the letter of Thomas Penn to Governor Morris, of Pennsylvania, written in England on July 2, 1755, she will find the word thus spelled. Therefore, *wagon* is no recent Americanism, or any Americanism. It would be well to expunge the second *g* in the word *baggage*. If *toujours* has

superseded *tous les jours*, why may not *forever* take the place of *for ever*? As to the word *traveler*, the addition of a second *l*, according to our ideas, would require the word to be accented on the second syllable—*tra-vel-ler*. As this country has furnished the world with the best dictionaries of the English language, is it very presumptuous in us to have our own ideas on the subject of spelling? O HERMENTRUDE, "Be sure you're right, then go ahead," as Davy Crockett said. UNEDA.
Philadelphia.

WILLIAM PENN (6th S. i. 117, 143, 157).—The Penn family "had their home" at Ruscombe, in Berkshire, where William died. The last decline, and death and burial of this venerable man, are thus pathetically described in *Short Sketches of some Notable Lives*, by H. Colquhoun, a modern writer, who has shown a greater desire than some others to do justice to his memory:—

"Gently did the Master whom he had served guide his sinking servant through five years of decay, so gently, that the children who loved, and the friends who tended him, watched with chastened sorrow, not unmixed with pleasure, the moral radiance, which, in life's sunset, lingered round the mental ruin. In 1718 came release. At Jordans, in a quiet hamlet of Buckinghamshire, by the side of his first and much loved wife, and of the son whom he had lost, the great philanthropist was laid to rest; among a concourse, not of Quakers only and neighbours, but of men from all parts of England, drawn together by the fame of so many virtues, and the wish to do them homage. A few words were spoken, by those who knew him, to the throng who had heard of his merits, and they laid him in the grave, which closed over great services and an illustrious name. No stone was set to mark the spot, but the name and services of Penn are written in the durable monument of religious toleration which he secured, in the unwearied integrity which he practised, and in the institutions of one of those great states in the western world, which now exercise so wide an influence over the destiny of mankind."

WM. FREELOVE.

Bury St. Edmunds.

LOUIS XIV. (5th S. xii. 487; 6th S. i. 24).—In the addenda to the *Memoirs of Mademoiselle de Montpensier* there are two "Portraits du Roi," one by the Countess de Brégy, the other by the king's cousin, Mademoiselle herself. The first says, "Il est grand, et d'une taille si parfaite, qu'il n'auroit pas besoin que vingt ans [his age at the time] le laissassent en liberté de croître davantage." Mademoiselle remarks, "La taille de ce Monarque est autant par-dessus celle des autres, que sa naissance aussi bien que sa mine." Of course this may be supposed to be exaggeration from flattery; but had the king been pointedly shorter than most men, would it not have been more natural to pass over the item in silence? HERMENTRUDE.

QUASSIA (6th S. i. 57, 104, 141, 166).—If PROF. SKEAT, having identified his "particular Quassi," cares to have a correct version of the lines quoted

from Waterton's *Wanderings*, I can give them. Waterton was so given to "wandering" that no quotation by him is to be depended upon. The lines are very silly, but are made still more ridiculous by the substitution of "Quashi" for "Love":—

"Come let us dance and sing,
While all Barbadoes bells do ring;
Love scrapes the fiddlestring,
And Venus plays the lute.

Hymen gay foots away,
Happy on our wedding day,
Cocks his chin, and figures in,
With tabor, pipe, and flute.
Come let us," &c.

JAYDEE.

WHISTLING (5th S. xi. 186, 275, 336; xii. 92, 377).—A gentleman once well known within sound of Bow Bells, but now deceased, not only discoursed most eloquent music in this primitive way, but was actually a public performer, and would come forward in a large room well filled with people, and go through an entertainment of whistling with the utmost gravity. I distinctly remember the programme, which was headed

"Songs without words,
Like sweet singing birds."

It included several pieces, some of them of a highly ambitious character with elaborate variations. Many City men will remember this gentleman, whose name was as mellifluous as his whistling.

W. WHISTON.

"SMURRING" (5th S. xi. 68, 271; xii. 136, 398).—Your correspondent C. has stated that the word *smoor* is quite common in Scotland, and has given a proverb as an example, but if the subject is not exhausted the following illustration from Scotland's greatest poet may not be inapt. Speaking

"Of coming Winter's biting, frosty breath,"
he says,

"The bees, rejoicing in their Summer toils,
Unnumber'd buds an' flow'rs' delicious spoils,
Seal'd up with frugal care, in massive waxen piles,
Are doom'd by man, that tryant o'er the weak,
The death o' devils *smoor'd* wi' brimstone reek."

Burns's *Brigs of Ayr*, Edinburgh ed., 1798.

MEDWEIG.

"That his hie honour should not smure." Lyndsay.

"Chrysts silly sheip and sobir Flock to smair."
A *New Year Gift to Queen Mary*, 1562.

"By this time he was cross the ford,
Whare in the snaw the Chapman *smoor'd*."
Burns's *Tam O'Shanter*.

If not away from the subject, it is somewhat evident that the Lowland Scotch and English during Lyndsay's time were the same, as in the *Golden Terge* the following will be found:—

"O reverend Chawser, Rose of rethouris all,
As in our tounge the Flower imperiell,
That evir raise in Brittain quha reids richt," &c.

Thus we see the father of English poetry was well known and much appreciated by the Scotch at this early period.

ALFRED CHARLES JONAS.

Kilm-rnock.

OBsolete WORDS: "FERRET" (5th S. xi. 247; xii. 291).—Having been able to refer to Gascoigne, I send a more exact note: Gascoigne's *Steele Glas*, 1576, Arber's reprint, 1868, p. 80:—

"When shal our prayers end?

When perchmentiers put in no *ferret* Silke."

The word also occurs in Z. Grey's note on *Hudibras*, part ii. canto i. ll. 857-8, where the madams of the French gallants are said to "wear a piece of *ferret* ribbon."

W. C. B.

MERCHANT TAYLORS' SCHOOL (5th S. vii. 347, 457; xii. 297).—Nicolas Fayting, M.A., 1757, Rector of Hawkswell, Essex, which he held till his death, Feb. 22, 1789.—*Gent. Mag.*, lix. 278, where it is called "Hackwell, Essex"; but the error is corrected, and the proper name of the parish, Hawkeswell, given in *Gent. Mag.*, 1795, lxx. 1009, 1079-80. See Morant's *Essex*, i. 290. I have also a reference to *History of Romford Hundred, co. Essex*, T. Benton (1870, 8vo.), p. 268-71, but I have not my copy of this work down here to refer to.

L. L. H.

Hastings.

"Hawksworth," "Hackwell," Essex. Is not Hawkwell, near Rochford, meant here?

W. PHILLIPS.

"WHITTILING" (5th S. xii. 248, 412).—Young men and boys whittle sticks in England as well as in America, more especially in the country villages of Middlesex, Berks, and Bucks. After work during the summer months they may be seen in clusters, and often one or two are whittling ash sticks, that is, carving the bark off in parts in various designs, as fancy guides them. Sometimes these carvings are quite elaborate. I have seen some that have reminded me of Hindoo carvings; others are carved (or whittled) with endeared names and dates, and then varnished equal to a Burlington Arcadian. Success in whittling does not always attend the young hand; the knife slips, and off comes a strip of bark which spoils the stick just at the finish. When a stick is cut to shreds in mere idleness it is still termed whittling. Shepherds are much given to it.

G. W. SEPTIMUS PIESSE.

To *whittle*, to cut with a knife, is in use in some parts of Lancashire. The word is an ancient one, Chaucer speaking of a "*Sheffield thwyttel*."

WM. DOBSON.

Preston.

When I was a boy my mother daily used this word to express fidgetiness or uneasiness. "What are you *whittling* about?" seems to ring in my ears

at this moment. In this sense is the word known elsewhere?

F. D.

Nottingham.

HEMLOCK (5th S. xii. 308, 437).—From a residence of several years in the backwoods of Canada I may perhaps speak with authority. The *Abies Canadensis* is found upwards of eighty feet high, a very large tree "of little commercial value." If cut into boards it is very difficult to work, as it splinters and is very hard. The young leaves and shoots have no medicinal qualities of which I am aware; they are used instead of tea by the poorer settlers. I tasted the decoction frequently, but cannot recommend it. Like the spruce beer of Canada East, the taste for it has to be acquired.

BOILEAU.

EARLY BOOK AUCTIONS (5th S. xii. 28, 95, 103, 171, 211, 411, 436).—Thoresby, in his *Diary*, under date Dec. 29, 1692, thus notices the first book auction ever held at Leeds: "Afternoon, with many others at the auction (the first that ever was at this town), by Mr. Simmons, which took up rest of day and evening."

F. W. J.

Bolton Percy, Tadcaster.

"DON QUIXOTE" (5th S. xii. 428; 6th S. i. 43).—W. P. W. should have given the date of his edition. Because a copy of Shelton's translation with engravings was sold at Laing's sale for 55*l.*, it by no means follows that W. P. W.'s copy is worth that sum. Since Laing's sale, Pickering & Co. offered me a copy of Shelton's first translation, with engravings inserted, for 3*l.*; and I bought a copy of "Shelton's translation, with engravings" (1725) a few days ago, of Alfred Russell Smith, in Soho Square, for 13*s.* 6*d.*

R. R.

Boston.

JEWISH PHYSIOGNOMY (5th S. iv. 248; v. 275; xi. 497).—My query having failed to elicit an answer, may I invite attention to the subject again? Canon Farrar, in his *Life and Work of St. Paul*, vol. ii. p. 40, supposes that the Ephesian mob "recognized the well-known traits of Jewish physiognomy." What evidence is there that any peculiar type of features was known at so early a date as belonging specially to the Jews? I am disposed to think that peculiarities of physiognomy are determined not only by race and climate, but also by social and moral circumstances. If they have any connexion at all with character, we may not unreasonably suppose that the centuries of exile and hatred and oppression, which must have modified the Jewish character, may also have influenced the Jewish physiognomy and given it some distinctive traits. Let me again refer to the passage in Sir J. G. Wilkinson's *Popular Account of the Ancient Egyptians* (Murray, 1854), vol. ii. p. 198.

JOHN CYPRIAN RUST.

GRIMM'S "MÉMOIRES INÉDITS" (5th S. xii. 429; 6th S. i. 44).—I have a copy of this book in 2 vols. royal 8vo., published by Colburn in 1813, entitled "*Mémoires Historiques, Littéraires, et Anecdotes*, par le Baron de Grimm et par Diderot." In the preface to this work it is stated that the memoirs, together with his correspondence with the Duke of Saxe Gotha, were published in five volumes in Paris, in 1812, and that "C'est de ces cinq volumes que nous avons tiré les *Mémoires historiques littéraires et anecdotes* que nous offrons aujourd'hui au public." It would appear from this that the edition alluded to by Mr. ROBERTSON and Mr. MARSHALL was most likely, as stated, apocryphal, as Grimm died in December, 1807, the first edition of his memoirs appearing, as I have stated, in 1812.

EDWARD T. DUNN.

OBADIAH (6th S. i. 176) is the coachman or groom in *Tristram Shandy*, and the malediction invoked upon him is by Dr. Slop.

J. PICKFORD.

[The other query referred to by you was not printed, as the editorial note gave the correct answer.]

LINCOLNSHIRE VISITATIONS (5th S. xii. 468).—The Lincolnshire visitations, according to Mr. Sims, are distributed as under:—

S.D., at College of Arms.

1562. Harvey, by Cooke, College of Arms, MS. 9 D. N. 10.

1562. Harvey, College of Arms, MS. D. 8.

1562. Harvey, Caius College, Cambridge, MS. 1545.

1562. Harvey, Queen's College, Oxford, MS. xcii.

1564. Harvey, British Museum, Harl. MS. 1190.

1564. Harvey, British Museum, Harl. MS. 1550.

1564. Harvey, British Museum, with additions, 1431, fo. 3.

1592. Cooke, by Lee, British Museum, Harl. MS. 1550.

1592. Cooke, British Museum, Add. MS. 16940.

1592. Cooke, College of Arms MSS., G. 4. H. 11.

1634. St. George, by Chitting, College of Arms, MS. C. 23.

JULES C. H. PETIT.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 77).—

"Oh Leolyn, be obstinately just," &c., are by Aaron Hill, and will be found at the end of his tragedy of *Athelwold*.

MARS DESIQUE.

(6th S. i. 157.)

"A merciful man," &c.

Neither of the versions given by JAELOIS is correct. If he will turn to Prov. xii. 10, he will see that "A righteous man regardeth the life of his beast"—the real original of all the various forms of this statement. The word rendered "life," moreover, is *nephesh*, much more commonly translated "soul," and meaning the animæ of any animate thing. A righteous man regardeth the feelings and inclinations, not the actual life only, of his beast.

HERKENTRUCK.

A form of Prov. xii. 10, "A righteous man regardeth the life of his beast." The Vulgate, a little more literally from the Hebrew, has "Novit justus jumentorum suorum animas," but in Hebrew to know is to regard, as in Ps. i. 6; xxxvii. 18. The Septuagint has

Οἰκτιρεῖ δίκαιος ψυχὰς κτηνῶν αὐτοῦ. "a righteous man has pity on the lives of his cattle" (or souls).

J. T. F.

"No cross, no crown."

William Penn wrote a pamphlet with the above title when he was a prisoner in the Tower. It became very celebrated.

BENJAMIN FERREY, F.S.A.

"Death takes us by surprise," &c.

Longfellow, poem on Charles Sumner (*Aftermath, and Recent Poems*).

T. L. A.

(6th S. i. 77, 166.)

"Oh, why should the spirit of mortal be proud," &c.,

are the opening lines of a poem written by William Knox, an American author residing in the western part of the States. This is the only piece of his which ever attained eminence, as it was the favourite poem of the beloved President Lincoln.

CHARLES E. BANKS, M.D.

(6th S. i. 178.)

"With shadowy forests," &c.

See *King Lear*, I. i.

C. F. S. WARREN, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

A History of the Reign of Queen Anne. By John Hill Burton, D.C.L. 3 vols. (Blackwood & Sons.)

To the admirers of Thackeray it must always be matter for regret that he did not live to give us his long-projected history of this reign. Now we can but turn regretfully to those chapters of his famous novel which relate how Colonel Esmond made the campaigns of 1704-8; and conjecture with what a completeness of realism his biographer would, in a larger field, have bodied forth for us those majestic shades of Marlborough and Peterborough, of Harley and Godolphin. That one should come to the consideration of the theme so strongly preoccupied with what Thackeray, to whom our present quasi-Augustan revival is partly due, would have made of it, is no doubt to the disadvantage of any historian, even though he be so faithful a chronicler as Dr. Burton, who now essays the story. And we frankly admit that our first feeling in the present case was one of profound disappointment. Dr. Burton's *History of Queen Anne* is not at all what we had anticipated. It is even-toned, impartial, judicious; but it is more political than popular, more topographical than pictorial. Thackeray would have realized the battles, with all their sordid accompaniments of plunder and misery; Dr. Burton has measured the roads and seen the battle fields. In a word, the new narrator of Queen Anne's reign has conceived his task in a fashion wholly different from our shadowy and unsubstantial programme. He has spared no labour. He has been occupied for twelve years on his work; he has had access to much new material in the British Museum and elsewhere, and he has frequently visited the scene of Marlborough's campaigns. The result is that we get a contribution to historical literature of a more solid value than could be attained by mere charm of narrative or skilful character painting. And it is probable that, after all, we carry away from Dr. Burton's pages juster ideas of Marlborough and Godolphin, as one of the greatest of England's generals and one of the greatest of English financiers, than have ever yet been put on paper, while the account of the fiery and fitful Peterborough and the hitherto obscure Methuens are in the nature of revelations. The long chapters on the "Sacheverell Commotions" are full of interest. So is that on the "Refugees." Where we are most inclined to quarrel amiably with Dr. Burton is in the two chapters entitled respectively

"London" and "Intellectual Progress." We scarcely gain from the former any adequate idea of the metropolis in the first quarter of the eighteenth century, and without a map much of it is barely intelligible. The latter does not pretend to deal with more than a limited aspect of the subject, upon the plea that the major authors of the period are "the living literature of the present age,"—a reason which, we would submit, seems scarcely grave enough to justify the absence of some sufficient account of them from a history of their time. Moreover, most of the great men of the Augustan age have their apologists and defenders. The late Mr. Forster's essay upon Steele was undertaken to vindicate that writer against Macaulay's account of him in his essay on Addison. And, though we should gather Dr. Burton to generally support Thackeray's view of Swift, it is well known that many accomplished writers do not approve it. The case is the same with Thackeray's Sterne. A history like Dr. Burton's would seem to be the exact place for discussing and adjusting these diverse views, and the author of the *Book-Hunter*, by the very qualities which he exhibits, would, we should have thought, have been excellently suited for such a judicial examination. Unfortunately he has judged otherwise. If, however, he has neglected the Addisons and Swifts, he has rehabilitated some of the lesser men. Tom Brown, "of facetious memory," will have a higher rank henceforth; and the works of Rapin de Thoyras and his continuator, Tindal, have prompted some pages, especially grateful as coming from a brother historian. We note that, by what is no doubt a transcriber's error, Evelyn's *Silva* is printed twice as *Silvia*, and *Laracor* appears more than once as *Larocar*. The references to the *Journal to Stella* will also require some revision. These, with other inaccuracies, will doubtless be corrected by the author in a future edition.

English Men of Letters.—Burke. By John Morley. (Macmillan & Co.)

MR. MORLEY has here a subject worthy of a high literary artist, and one to which he does full justice. It is often difficult, when the storms of passion that a great orator has aroused have died away, to realize to oneself how great his power in truth was. Burke was certainly a man of commanding genius, and the esteem in which political opponents held him is not the least of the marks of that genius. With many of his most splendid invectives we cannot now sympathize. Some of his greatest rhetorical triumphs of the moment excite our amazement, if not our ridicule. Yet in all, and through all, Burke was one of the few really great men of his day, and we are glad that the story of his life has been told by a biographer at once so sympathetic and so discriminating. It adds not a little to the dramatic interest of Burke's life that what was in one sense his greatest triumph, the impeachment of Warren Hastings, was in another sense his greatest defeat. It was certainly one of those victories which may be said to be worse than a defeat. A few more such, and he had been undone. The end of it all is that Gregories and Daylesford are both full of touching memories for us, and we can say now that we could ill spare either. It seems a pity that Mr. Morley did not take into fuller consideration the points raised in the *Papers of a Critic*. If the line of argument there developed is somewhat sceptical, we should have been all the more glad to see how it could have been met by Mr. Morley.

Notes on the Churches of Derbyshire. By J. Charles Cox. Vol. IV. (London, Bemrose & Son; Chesterfield, W. Edmunds.)

We ought to have long since noticed the completion of this most excellent book, the like of which can be found

for no other county in England. The present volume deals with the churches of the hundred of Morleston and Litchurch, and there is an appendix of *addenda* to the previous volumes, a list of churches which no longer exist, and a good index to the whole work. In a book so full of matter it is impossible to select passages for special notice. It strikes us that throughout Mr. Cox is a little too gentle in his strictures on the barbarous treatment to which so many of the churches he describes have been subjected, but he does cry out at the want of "care and respect" exhibited by the officials of the Ecclesiastical Commission for the buildings which have had the misfortune to be "restored" by them. This is but too just a complaint. The Commissioners treat the churches in their hands much as the steward of an estate would stables and farm buildings; they put them into substantial repair and make them decent after a fashion; but historical interest and æsthetic beauty are matters which they do not find in their inventory. Mr. Cox records the shameful treatment which has befallen the noble church of All Saints, Derby. Of all the barbarisms which have been perpetrated of late years we believe this stands almost alone, in that it was the outcome not of ignorance or bad taste, but of downright fanaticism. Mr. Cox announces a special work on this church and parish. We hope he will give a copy of a highly remarkable notice which appeared on the door about the time of the mutilation of the building.

Some Particulars of Seth Ward, Lord Bishop of Sarum, 1667-88. (Salisbury, Bennett Bros.)

DR. SETH WARD owed his promotion to his sanguine loyalty during the Commonwealth, for he accepted from the ejected Bishop of Exeter the precentorship of his cathedral, and undertook all the expenses of collation at a period when the restoration of Church and king was generally considered hopeless. His best title to fame is that he was the Bishop of Salisbury who recovered for his see the Chancellorship of the Order of the Garter, which had been held by laymen above a hundred years. The chapel of St. George's, Windsor, was then within the diocese of Salisbury, and when the office of Chancellor of the Garter was created by Edward IV., it was granted by letters patent to Richard Beauchamp, then Bishop of Sarum, and his successors for ever. The bishops accordingly were Chancellors of the Order until Bishop Jewell made petition "to be spared from the burden on account of his weakness of body." From this time laymen were appointed until Nov. 19, 1669, when the office was, on the petition of Bishop Ward, ordered by Charles II. to be restored on the next vacancy to the Bishop of Salisbury. The chancellors had then for more than a century worn a golden rose within the garter, suspended by a blue ribbon from the neck, and in 1672 the bishop received permission to encompass his arms with the garter. These distinctions, however, were, on the death of Bishop Burgess, in 1837, transferred to the see of Oxford, when the county of Berks was severed from the diocese of Salisbury, although St. George's Chapel has always, from its foundation, been exempt from episcopal jurisdiction. Bishop Ward is also honourably remembered for the College of Matrons which he founded and endowed at Salisbury, and the almshouses which he built at his native village of Buntingford, in Hertfordshire.

THE numerous tales in prose and verse which were published by the late Mr. J. T. Tregellas in the dialect of West Cornwall have made his name and his talents familiar to a very large section of our readers. Messrs. Netherton & Worth, of Truro, have now reproduced in a handsome form his *Peeps into the Haunts and Homes of the Rural Population of West Cornwall*. The full charm

of these stories can only have been realized by those who listened to their author narrating them in the language which he knew so well, but the dialect-lovers who had not the advantage of hearing from his own lips these peculiarities of local life in his own county must not lose the chance which they now have of reading them in print. Mr. Tregellas was endowed with a dry humour which is often provocative of mirth. The value of the volume has been heightened by many admirable illustrations of the loveliest and most striking spots west of Truro. The tales and the illustrations will inspire many minds with the determination to become acquainted with the scenery and natives of West Cornwall.

"PERSONAL RECOLLECTIONS OF OXFORD," by the late Canon Oakeley, in this month's *Time*, will have a special attraction for old Oxford men. It was the last article written by the author, and he had revised the proofs only a fortnight before his death.—In *Macmillan*, those who do not object to visiting "old-established stories in history with a shade of doubt" will be interested by Mr. J. T. Bent's paper entitled, "Where did Edward the Second die?"

Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

JAYDEE remarks that "Goldsmith's well-known epigraph on Edward Purdon (*ante*, pp. 146, 166) is a mere modification of one by Swift:—

"Well, then, poor G. lies under ground;
So there's an end of honest Jack;
So little justice here he found,
'Tis ten to one he'll ne'er come back."

CHAINED BOOKS IN CHURCHES (*ante*, p. 161).—"Milton," which occurs twice, should be *Milton*.

QUEKETT FAMILY (*ante*, p. 156).—"For 'Kickwick' read *Kickwick* throughout.

THE REV. FREDERICK MANT (Fulwell Villa, Upper Teddington) writes: "Would any of your readers kindly lend me *Fugitive Poems*, by the late E. G. B. Daubeny, M.D.? I have been trying to get it, and have not succeeded."

G. B. S.—Bishop Staley, Croxall, Tamworth, might possibly be willing to advise you on the subject.

A CORRESPONDENT (*ante*, p. 48) will find on p. 1053 of the *Gentleman's Magazine* for 1792, a notice of the death of one "Catherine Farr" at Cork.

J. T. DENNY ("Jove").—The question you put belongs either to Theology or Jurisprudence, and in either case travels beyond our limits.

E. H. A.—"Boer"—German *bauer*, i.e. peasant cultivator, or countryman.

W. H.—Outside our province.

FAMA.—Forwarded with pleasure.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Notes.

THE ETYMOLOGY OF "RICKETS."

Most etymological dictionaries tell us that this word is derived from the Gr. *rachitis*, spinal disease, which is unlikely on the face of it, and demonstrably wrong. The converse is the case; the pseudo-Greek *rachitis*, never heard of till 1650, was derived by the inventor of it from the English *rickets*. The story is so well summed up in Rees's *Encyclopædia*, 1819, vol. xxx. that the simplest way is to reproduce that summary:—

"The origin and etymology of this word are equally unknown. It has occurred in this, as in other instances, that the vulgar had recognised and given a name to the disease, before medical men had discriminated its nature. . . . The first account of the disease is that of Dr. Glisson, published in the year 1650. In this treatise we are informed that the *rickets* had been first noticed in the counties of Dorset and Somerset about thirty years before, where it was vulgarly known by this name. . . . Its first appearance, as a cause of death, in the bills of mortality in London, was in the year 1634, when the total number of deaths under this head was only 19; but an extraordinary increase soon took place. For, in 1649, the deaths from *rickets* amounted to 190, in 1650, to 280, &c. . . . With a view of accommodating a classical name both to the vulgar appellation and to the symptoms of the disease, Glisson invented the term *rachitis*, i.e. spinal disease, since the curvature of the spine which ensues is one of the most prominent symptoms. This appellation was

adopted by the nosologists, and all subsequent writers, who have used a Latin nomenclature.—See Glisson, *De Rachitide*, cap. i."

I cannot see Glisson, *de Rachitide*, because I cannot find a copy of it; but there cannot be the least doubt as to the correctness of the above statement, thus made, at first hand, by the inventor of the word. Nor can I see the London bills of mortality for 1634, or 1649, or 1650, so as to be quite sure that *rickets* appeared in print before *rachitis* did. Still, in 1662, we find fine old Thomas Fuller writing as follows:—"Cavil 7. Hospitals generally have the *rickets*, &c. Answer. Surely there is some other cure for a *rickety* body than to kill it" (*Worthies of England*, cap. 11; reprinted 1840, vol. i. p. 47). We frequently speak of a *rickety* table, showing that *rickety* is a purely English word, well known to country folks ignorant of Greek; and I therefore contend that to give the etymology of *rickets* from the Greek is quite a mistake. The etymology has been unknown till now, but it presents no difficulty. *Rickety* means unsteady, vacillating, tottery, twisting about. It is derived from the verb *rick*, properly *wrick*, to twist, well known to any one who has ever "*wricked* his ankle." The nasalised form of *wrick* is *wring*, as in "to *wring* (twist) its head off." The frequentative of *wrick* is *wriggle*, weakened form of *wrickle*. Nor is *wrick* unknown to literature; for in the celebrated story about St. Dunstan and his inquisitive friend, we are told that, when the saint fairly seized the intruder's nose with the red hot tongs, the victim, as was natural, "*wricked* here and there [twisted from side to side] and yelled, and hopped, and drew aback, and made a grisly noise" (*Specimens of English*, ed. Morris and Skeat, "Life of St. Dunstan"). Compare Swedish *wricka foten*, to wrick one's foot, formerly also *wridka foten*; *wrida*, to wring, to twist, wrest; *wrist*, the instep, corresponding to E. *wrist*; and so on; for the word is capable of much further illustration. Thus the country people who applied the name of *rickets* to a disease characterized by twisting of the limbs and general *ricketiness* of the body really did far better than the learned man who went to the Greek for a term which only applies to exaggerated instances of the disease, and denotes only one less usual phase of it. Had the doctor known Grimm's law, he would have known that the Greek *rachis* answers to the English *ridge*, and *rachitis* could only be equivalent to *ridgets*, which gives no sense at all. But it was extremely honest of him to tell us all about it.

WALTER W. SKEAT.

Cambridge.

SHAKSPEARIANA.

"MACBETH," V. iii. 55 (6th S. i. 151).—The suggestions of DR. NICHOLSON are marked by a combination of common sense and poetic instinct

not often found in these days of would-be emendators. It is therefore with much diffidence that I submit an alternative reading in explanation of the "purgative drug" *Cyme*. Of all cathartics known to apothecaries of old, scammony was one of the most popular. "John French, Dr. in Physick," in a treatise published in 1664, thus extols a tincture of which scammony, dissolved in spirit of wine, is the base:—

"This tincture is so pleasant, so gentle, so noble, a purgative, that there is scarce the like in the world, for it purgeth without any offence, is taken without any nauseating, and purgeth all manner of humours, especially choler, and melancholy, and is very cordial."

Now the French scammony is prepared from the juice of *Cynanchum Monspeliacum*, a plant of the natural order Asclepiadaceæ, and is not so mild in its action as the much-vaunted preparation described above, being a violent purgative, almost drastic enough "to scour these English hence." Granted the various transmutations, such as Dr. NICHOLSON thinks reasonable, in the progress from *Canina Brassica* to *Cyme*, there may be something to be said for a corrupted abbreviation of *Cynanchum*, particularly if it can be shown that this form of scammony was used in Elizabethan times.

W. WHISTON.

THE PLAY UPON "YOU" AND "HEWS" IN THE SONNETS, AND ITS RELATION TO THE HERBERTS.—It is surely permissible to believe that Shakespeare may have intended some punning allusion to "Hugh" or "Hughes" in the well-known passages of the Sonnets, without also accepting the perfectly gratuitous assumption that some forgotten Hughes was the subject of the mysterious dedication. I do not remember to have seen it pointed out that the favourite W. H. (William Herbert) was, by right of his grandmother, Lord FitzHugh. Although usually merged in the higher dignity, the title frequently occurs in contemporary notices, as in Gervase Markham's *Book of Honour*, Lond., 1625, where he is styled "Lord Herbert of Cardiffe, FitzHugh, Marmion, and Saint Quintaine." It might be urged, with some show of plausibility, that the kind of semi-incognito which the use of this name would imply was not unlikely to have characterized the intercourse disclosed in these poems. But the name in both forms was so common in Wales that we might fairly expect to find it amongst the Pembroke *clientèle*. Any way, there was Hugh Sanford, one of the best-known literary Hughes of the day, who was Herbert's tutor, and domiciled for the greatest portion of his life at Wilton. The adoption, therefore, of a name derived from a second title seems not unlikely.

C. ELLIOT BROWNE.

FUNERAL ECCENTRICITIES.

Allied to "curious epitaphs" are the whimsical directions which eccentric individuals have given

regarding the observance of their funeral obsequies, and among these one of the most curious is the following account—taken from a contemporary periodical—of the funeral of an English gentleman, in 1733, an ardent admirer of Horace, "the genial pagan," as Mr. Theodore Martin fondly terms him, "whose warm heart and urbane nature are instinctively felt by his readers, and draw them to him as a friend":—

"Whitlsea, May 7, 1733.—Last night was buried here Mr. John Underwood, of Nassington. He was brought to the grave at five, and as soon as the burial service was over an arch was turned over the coffin, in which was placed over his breast a small piece of white marble with this inscription:—

'Non omnis moriar. J. Underwood, 1733.'

"When the grave was filled up, and the turf laid down, the six gentlemen who followed him to the grave sang the last stanza of the 20th Ode of the Second Book of Horace. Everything was done according to his desire: no bell was tolled; no one was invited but the six gentlemen; and no relation followed his corpse. The coffin was painted green, according to his direction; and he was laid in it with his clothes on. Under his head was placed a Sanadon's Horace; at his feet Bentley's Milton; in his right hand a small Greek Testament, with this inscription in gold letters:—

'Ἐὶ μὴ ἐν τῷ Σταυρῷ. J. U.'

In his left hand a little edition of Horace, with this inscription:—

'Musis Amicus. J. U.'

And Bentley's Horace was placed under his back.

"After the ceremony was over, they went back to his house, where his sister had provided a very handsome supper. The cloth being taken away, the gentlemen sang the 31st Ode of the First Book of Horace, drank a cheerful glass, and went home about eight.

"He left near six thousand pounds to his sister, upon condition of observing this his will. He ordered her to give each of the gentlemen ten guineas, and desired that they should not come in black clothe. Then followed a direction for his burial, as above; and the will ends thus: 'I would have them take a cheerful glass, and think no more of John Underwood.'

Probably the genial Mr. Underwood is quite "unknown to fame," and thus escaped honourable mention by Mr. Theodore Martin among the celebrated moderns who were admirers of Horace (see the charming introduction to his volume on Horace, in Messrs. Blackwood's "Ancient Classics for English Readers"); but the same reason does not apply to Sir William Jones, whom he also omits to notice in this connexion. It is related of that illustrious Orientalist that "he always carried a copy of Horace in his pocket; and even ordered by his will that it should be buried with him in his coffin, which order was punctually obeyed."

I take the following account of another "cheerful" funeral from an old commonplace book:—

"Ludovick Cortusius, an eminent lawyer, who died at Padua on the 15th of July, 1618, when upon his death-bed forbade his relations to shed tears at his funeral, and even put his heir under a heavy penalty if he neglected to perform his orders. On the other hand, he

ordered musicians, singers, pipers, fiddlers, of all kinds, to supply the place of mourners, and directed that fifty of them should walk before his corpse with the clergymen, playing upon their several instruments. For this service he ordered each of them half a ducat. He likewise appointed twelve maids in green habits to carry his corpse to the church of St. Sophia, where he was buried, and that they too, as they went along, should sing aloud; having each of them, as a recompense, a handsome sum of money allotted for a marriage portion. All the clergy of Padua marched before in long procession, together with all the monks of the convent, except those wearing black habits, whom he expressly excluded by his will, lest the blackness of their hoods should throw a gloom upon the cheerfulness of the procession."

Perhaps other correspondents of "N. & Q." will furnish equally curious instances of "cheerful funerals." W. A. CLOUSTON.

THE LEGEND OF ZARQA.

Some months ago* I made a reference to the story of the Arabian heroine Zarqa (Glaucoipis), and it has since occurred to me that there are some points in connexion with the legend which may render it interesting to English readers. I have, therefore, abridged the following narrative from two inedited MSS. in my possession, the *Tījān fi-Mulūk* of Ibn Hishām, and the commentaries to the *Kasidat el-Himyariyyah* of Neshwān ibn Sa'īd. The original authority for the story as detailed in these histories is 'Obaid ibn Shariyyah, who was born before the death of the Prophet.

In very early times the two tribes of Tasm and Jadis were united under the chieftainship of King 'Amlāq, or 'Imliq, who owed feudal allegiance himself to the great King of Himyar, Hassān, the son of As'ad Tobba' El-Kāmil. 'Amlāq, who was a member of the Tasm tribe, was accustomed to exercise the *droit de seigneur* on all the newly wedded virgins of Jadis. At length the turn arrived of a high-born damsel of the tribe named 'Ofairah, daughter of 'Affār and sister of El-Aswad. As soon as the sacrifice was completed, she rushed forth from the king's presence, and, with garments rent and hair dishevelled, adjured her tribesmen to take vengeance. The tribe, moved by her eloquent appeal, determined to submit to 'Amlāq's tyranny no longer, but as they were not powerful enough to effect the destruction of Tasm by open means, they were compelled to compass it by stratagem, and left El-Aswad, the brother of 'Ofairah, to take the necessary steps to secure the end they had in view. El-Aswad thereupon presented himself before 'Amlāq, and begged the chief to honour with his presence and that of his tribe a great feast which he was about to give in the valley of El-Yemāneh. The king demurred at first, but presently consented. El-Aswad hastened back to his tribe, and gave orders that every man should conceal his sword in the

sand of the *wādy*, and, when the men of Tasm were fully employed in eating, should draw the weapons from their hiding-places and slaughter their foes. The plot was completely successful, and only one man of the doomed tribe, Riyāh, the son of Marrah, managed to escape. He fled to his overlord, Hassān, the son of As'ad Tobba', and besought him to take vengeance for the treachery of Jadis. The king grew wroth on hearing the tale, and at once consented to lead his army, which was in readiness for an expedition to el-'Irāq, against the tribe. Riyāh then told him that amongst the women of Jadis there was one named Zarqa, whose sight was so powerful that she could see at a distance of three days' journey, and he advised the king to take precautions to conceal the march of his army, lest the enemy should take to flight. Hassān thereupon ordered that every soldier should take the branch of a tree and should conceal his person with it. But, as they marched on, the sharp eyes of Zarqa detected a man who had stepped aside from the rest, in order to mend his shoe, and she cried with a loud voice. Her tribe said, "What seest thou?" and she answered, "I see a tree, and behind it a human being"; and they laughed and said, "What else seest thou?" and she answered, "I see the tree advancing upon us, and it is Himyar." And they kept on deriding her, and telling her she was bewildered in her wits, until the troops attacked them, and they were all slain. Then Hassān ordered Zarqa to be brought before him, and on her arrival he questioned her as to the secret of her sight. She replied that it was due to the ore of antimony, which she reduced to powder and applied to her eyes as a collyrium every night. The king ordered her eyes to be examined, and there were found beneath the pupils ducts or arteries, which had become black through the excessive use of *kohl*.

I do not know if the legend of Birnam Wood and Dunsinane has ever been traced to its origin, but it is clear that the foregoing story furnishes a link in the chain of descent which is at least as old as the time of the prophet Mohammed.

W. F. PRIDEAUX.

Shore, Central India.

FOLK-LORE.—

"Some men had leuer for to mete with a froude or a frogge in the waye than to meet with a knyght or a squire, or with any man of relygion or of holy churche for than they saye and byleue that they shall haue golde." — *Dives et Pauper*, 1 Comm., ch. xlii.

"Some bileue that yf the kyte or the puttoke fly ower the waye afore them that they sholde fare well that daye." — *Ibid*.

"Some wyll haue no men of holy chirche and namely men of relygion with them on huntynge for theyr beleue is also that they sholde spede the worse bycause of theyr companie." — *Ibid*.

"Huntynge with horne and with boundes and with

* See "N. & Q.," 5th S. xi. 498.

grete noyse is forbidden to men of holy chirohe. Some whan they go on huntynge or passe by the waye yf they mete with a man of holy chirohe or of relygion and namely with a frere they wyl leue hym on theyr lyfte honde for by that they wene to speede the better and the worse yf they leue hym on theyr ryght honde."—Ch. l.

"Fallynge of soote in houses is token of rayne soone comynge

Sweetynge of water on the stoones is a token of rayne
Smoke in houses when it passeth not redely out is token of rayne

The blew glowynge of the fyre is a token of the froste
The brouche or cercle about the candell lyght is token of rayne."—Ch. xxvii.

"Comonly Wonders falle more ayenst wo than ayenst welthe as cometes and sterres brennyng castelles in the ayre, colyppes of the sonne and mone ayenst kynde men in the ayre armed or fyghtynge the raynebowe tounred up so downe.....that wonderfull sterre and comete whiche appered upon this lande the yere of our Lorde mccccii from the feste of the Epyphanye tyll two wekes after Bester that was in the myddell of Aprelle."—Ch. xxix.

"To hele mannes woundes whyle they be fresh and cleue blacke wulle and oyle ben full medycynable without any charm."—Ch. xxxix.

"Moche people hadde leuer to dreme of the fende than of God or of His moder Marye for as they saye when they dreme of the fende they fare well in the day followynge but whan they dreme of God or of Our Lady they fare euyl afterwarde."—Ch. xlv.

"All that take hede of dysmale dayes or use nyce obseruaunces in the newe mone or in the newe yere as settinge of mete or of drynke by nyght on the benche for to fede Allholde or gobelyn, Ledyng of the ploughe aboute the fyre as for good begynnynge of the yere; dyvynacyons by chyteryng of byrdes or by fleyng of fowles or to dyuine a mannes life or dethe by nombres and by the spere of Pictagoras or by songuary or sompnarye the booke of dremes or by the booke that is called the apoteles lottes or use any charges in gaderyng of herbes or in hangynge of scrowes about man or woman or chyldre or beeste for any sekenesse with any scrypture or figures and carates."—Ch. xxxiii.

MACKENZIE E. C. WALCOTT.

FOLK-LORE: BLACK-EDGED NOTE PAPER (6th S. i. 55, 94).—I should have mentioned (*ante*, p. 55) that this was told me by an Irish lady. I do not know of any similar belief in Scotland. The feeling here has rather been that everything should be kept ready for a death. To make her shroud and that of her husband was the first work of a young Scotch bride in the beginning of this century. "I can well remember," says Mr. Napier, "the time when in my father's house these things were spread out to air before the fire. This was done periodically, and these were days when mirth was banished from the household and everything was done in a solemn mood. The day was kept as a Sabbath" (*West of Scotland Folk-lore*, p. 55).

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

Though Mr. Henderson does not strengthen the impression by anything he says in *Folk-lore in the Northern Counties*, I seem to remember having been told by a Yorkshire woman that it is unlucky

to keep mourning garments after the term for wearing them is over. A Cambridgeshire servant informs me that her mother enjoined her not to lay by some crape she was inclined to treasure, as if she did she would "never have no more luck." The same deponent says an Irish lady, with whom she lived, burnt a quantity of black-edged paper which remained after some time of mourning had elapsed, rather than incur the risk of hoarding it. Such stationery being part of the "pomp and circumstance" of modern grief-showing, is, no doubt, to be sacrificed on the same principle as the clothes; that being, I suppose, that a house must be purged of every symbol of sorrow, lest like should attract like.

"Queen's weather" has become almost a synonym for halcyon days, and the people are probably beginning to cherish a new superstition. So I judge from reading in the letter of the London correspondent of a country newspaper that when his charwoman does have a holiday she likes to take it on a day when the Queen is going somewhere, because then the elements are most likely to be favourable to "an outing." ST. SWITHIN.

"THE HEARSE AT FUNERALS."—The following extract from the *Illustrated London News* of Feb. 7, 1880, may be worth preserving in the columns of "N. & Q."—

"We are indebted to a correspondent for a reference to Wedgwood's *Etymological Dictionary*, which solves the perplexity expressed by us in our issue of last week, in the article on this will [*id est*, the will of Sir Nicholas Alwyn, 1505], as to the word 'herse' in connexion with the business of a wax-chandler. We are told that the origin is the French 'herce,' a harrow, an implement which in that country is made in a triangular form, not square, as with us. Hence the name 'herce,' or 'herche,' was given to a triangular framework of iron, used for holding a number of candles at funerals and church ceremonies. The quantity of candles being the great distinction of the funeral, the name of the frame which bore them came to be used for the whole funeral obsequies, or for the cenotaph at whose head the candles were placed, and finally for the funeral carriage."

Sir Nicholas Alwyn appears to have been Lord Mayor of London in the fifteenth year of Henry VII. He is chiefly memorable on account of his will, which is replete with instructions as to the nature of his funeral, and the particular sums of money which are to be spent on the several items. That portion of the will which relates to the "herse," runs as follows:—"I will that John Asshe, Wexchaundeler, shall make an honest herse for me, and to fynde thereto, at his cost, all the wex and werkmanship thereto belonging for the same charge, 10 marks." This point seems to be worth notice, for though the etymology of "hearse" may be known to a number of your readers, there are possibly many persons to whom this notice may be interesting. Although I have hinted that Sir Nicholas was chiefly memorable on account of his

will, I must not omit to mention that he was a worthy citizen, and filled the posts of alderman and sheriff with distinction. Lord Lytton introduces him, in *The Last of the Barons*, both as the lover of Sybil and the sturdy fighting man who killed with his shaft "no less a person than the Duke of Exeter."

RICHARD EDGCUMBE.

Stone Hall, Plymouth.

JADE.—Prof. Max Müller, in his letter on "Jade Tools," published in *The Times* of Jan. 15, says:—

"In Chinese we find from the most ancient to the most recent times the recognized name for jade—viz., *yu* or *chih*. It is mentioned as an article of tribute in Prof. Legge's translation of the *Ssh-king* (*Sacred Books of the East*, vol. iii. p. 72), and it is curious to find in that, as we are told, most ancient among ancient books, articles such as "gold, iron, silver, steel, copper, and flint stones to make arrow-heads, all mentioned together as belonging to the same period, and all equally acceptable as tribute to the imperial court."

The following quotations from Mr. Giles's translation of the *Liao-chai-chih-i* (finished in 1679), of P'u Sung-ling, will illustrate the value set upon jade in the Celestial Empire:—

"When the dinner was taken away, a course of rare fruits was put on the table, the names of all of which it would be impossible to mention. They were arranged in dishes of crystal and jade, the brilliancy of which lighted up the surrounding furniture."—*Strange Stories from a Chinese Studio* (1880), vol. i. p. 249.

"Now Prince Wu had a favourite concubine, who was a skilful player on the guitar; and the nuts of the instrument she used were of warm jade, so that when played upon there was a general feeling of warmth throughout the room."—*Ibid.*, p. 347.

"The astrologer made some very complimentary remarks to Tseng, at which he fanned himself and smiled, saying, 'Have I any chance of ever wearing the dragon robes, and the jade girdle?' [that is, of rising to the highest offices of state]."—*Ibid.*, p. 387.

"In a few minutes she came back, and said the Queen requested him to walk in; and in he went, through a number of doors, trembling all the time with fear, until he reached a hall, the screen before which was ornamented with green jade and silver."—*Ibid.*, vol. ii. p. 50.

"Suddenly a girl's head appeared through the opening with very pretty features and nicely dressed hair; and the next moment an arm, as white as polished jade."—*Ibid.*, p. 135.

"While crossing the hills, he became very thirsty, and went into a village to ask for a drink of water: but water there was worth its weight in jade, and no one would give him any."—*Ibid.*, p. 291.

"When the wine was nearly finished, he went to a box and took from it some wine-cups, and a large and beautiful jade tankard, into the latter of which he poured a single cup of wine, and lo! it was filled to the brim. They then proceeded to help themselves from the tankard; but however much they took out, the contents never seemed to diminish."—*Ibid.*, pp. 313-14.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

SIMON STURTEVANT, of Chr. Coll., Cambridge, M.A., 1593 (B.A. not recorded), seems to have been a teacher of varied acquirements. Watt

gives his *Hebrew Dictionaris* (Lond., 1602, 8vo.), and *Treatise of New Metallic Inventions* (Lond., 1612, 4to.), and the Historical Society of Science (one of Mr. Halliwell's creations), promised as No. 14 of its publications an account of his mechanical instrument "the Merva," with other papers relating to him. I have—

"The | etymologist | of aescops fables, | containing the | construing of his Latine | fables into English: | also | The Etymologist of Phædrus | fables, containing the construing of Phædrus (a new found yet | aunciant Author) into | English verbatim. | Both very necessarie helps for young schollers. | Compiled by Simon Sturtevant. | [Emblem, a hand pointing upward to a star, with motto, "Deus imperat aspie."] London. | Printed by Richard Field for Robert Dexter, dwelling | at the Signe of the brazen Serpent in | Paules Church-yard. 1602. | cum privilegio."

Very small 8vo. pp. 8 (unpaged) and 162. There is an interesting address "To the industrious and discreet Schoolemaister," running title "To the reader," which might well be reprinted in some library of schoolmasters. JOHN K. B. MAYOR. Cambridge.

DEGENERATION OF TYPE.—Lately reading a prospectus of "Macmillan's Copy-books" (I think it was), I noticed it stated as a recommendation that the copy slips are movable, so that the pupil can shift them each line, and so go on copying the original instead of his own copy of it, whereas, in ordinary copy books, he copies his own lines one after the other, making his defects worse each time, so that the bottom line is furthest from the original type. Now this is exactly what Mr. Evans has shown to have happened in the case of the ancient British coinage, in the latest examples of which the Greek prototype can scarcely be recognized at all. We see the same in those sham Hebrew coins which are made for sale.

J. T. F.

Bp. Hatfield's Hall, Durham.

PINCHBECK.—The following note will be found at p. 201 of Dr. Percy's newly published volume on the *Metallurgy of Silver and Gold*. The name is embalmed in the *Dictionary of Phrase and Fable*, but not the little glimpses of personal history:—

"Mr. Christopher Pinchbeck was for some years a member of the Smeatonian Society of Civil Engineers, and for more than a year before his death, which occurred in March, 1873, he was president of the society. He kept a toy-shop in Cookspur Street. The alloy which bears his name consists of about 75 per cent of copper and 25 per cent of zinc, and was used for watch cases and other articles."—See Evans's *Catalogue of Engraved Portraits*.

J.

Glasgow.

HUNTING WITH LOUIS XV.—The reference to Allan Ramsay (*ante*, p. 152) reminds me that there are some scraps of curious information in his

letters. He describes a royal hunt at Fontainebleau, in 1739, as follows :—

"Amongst the diversions at Fontainebleau, I was at one that is ushered in with a great deal of magnificence, viz., a hunting match, which the King very seldom misses a day. The rendezvous is at a fixed hour, in a large forest; where it is surprising to see what a number of fine English hunting horses come bounding in. As soon as his Majesty, &c., arrive, the stag is unharboured; the King, who is the best of horsemen, is always foremost in the chase. There is something very noble and delightful in the sight of two or three hundred horsemen streaming after him along the plain: no body is permitted to ride before him; and if it happens to be a wet day, he takes delight in riding slow, and in having every body soaked about him. His dogs are almost as sacred as his own person: for great precaution is taken, that no one ride amongst them; and they are all marked with the sign of the Cross; an incitement, they imagine, to swiftness, as well as a defence from the head of a stag, or the tusk of a boar."

RALPH N. JAMES.

Ashford, Kent.

PARALLEL PASSAGES.—(1.) Spenser, *Colin Clouts come Home Again*:—

"Her name in every tree I will endosse,
That as the trees do grow her name may grow."

Ovid, *Heroides*, v. 21-24 :—

"Incisse servant a te mea nomina fagi,
Et legor Enone, falce notata, tua:
Et quantum trunci, tantum mea nomina crescut:
Crescite, et in titulos surgite rite meos."

(2.) Spenser, *Faerie Queene*, i. 4 :—

"As when a ship, that flies fayre under sayle,
An hidden rocke escaped hath unwares
That lay in waite her wracke for to bewaile
The marriner yet half amazed stares
At perill past, and yet in doubt ne dares
To joy at his foolhappie oversight."

Dante, *Inferno*, canto i. :—

"E come quel, che con lena affannata
Uscito fuor del pelago alla riva
Si volge all' acqua perigliosa, e guata."

D. C. T.

"The beauties of Nature will be
Beauties everlastingly."

Preface to English play (*Zazu*), Bell's
"Brit. Theatre," vol. iv. p. 12.

Cf. Keats's

"A thing of beauty is a joy for ever."

GAMMA.

LONDON LIFE IN 1720.—An interesting MS., apparently compiled by a member of the Southwell family as a guide to the most eminent persons and to whatever was worthy of observation in the metropolis at this period, names the different diversions of the town, and the places where persons of most classes met. Under the heading "Miscellanies," agents are stated to be found at "Old Man's Coffee-house"; *beaux-esprits* at the "Rainbow"; the clergy at Child's; chess players at Slaughter's; gamblers at White's; physicians at Tom's; poets at Button's; land officers at "Young Man's," in the Tilt Yard; sea officers at Will's;

stock-jobbers at Jonathan's; sharpers at Hippolito's; and virtuosos at the "Grecian."

W. I. R. V.

"THE VICAR AND MOSES."—Although I do not know that many readers will care to learn who wrote this humorous but not too reverent ballad, I will transcribe a MS. note from an old copy of the words and music, of about the year 1770, which tells us that it was "By The Rev. Phannuel Bacon, whose Father was Vicar of St. Lawrence, Reading."

P. B.

FAMILY OF DICKENS.—As I formerly lived for some years in the parish of Bobbington, Staffordshire, I naturally take an interest in anything that relates to it; and I have also known the parish of Churchill, Worcestershire, from my boyhood. The following passage, on which I have just lighted, in Mr. John Noake's account of the parish of Churchill, has, therefore, great interest for me; it might also interest the readers of "N. & Q." if there is any authority for his statement concerning our great novelist :—

"The Dickens family of Bobbington were lords of this manor from 1432 to 1657, and it is said that from this family Mr. Dickens, the author, is descended."—*Rambler in Worcestershire*, iii. 251 (Longmans, 1854).

Mr. John Forster is silent as to the ancestry of Charles Dickens.

CUTHBERT BADE.

MOUNTING OF AUTOGRAPH LETTERS.—A small space is almost invariably left at the left-hand edge of each page of a letter for the purpose of fixing the sheet of paper firmly under the hand of the writer. Of late I have made use of this space, by doubling the sheet at the commencement of my autograph letters, and using it for the purpose of gumming or pasting the letter on a page of my album. None of the manuscript is thus lost sight of, and each half of the letter is safely turned over on a firm and flat surface.

M. D. K.

THE SULKY.—This was a two-wheeled vehicle, drawn by one horse, much used by country medical practitioners some forty years ago. It deserves to be added to the list of conveyances given some time back in "N. & Q.," for the seat was only broad enough for one person, and the driver was thus spared the occasional trial to his tired horse of giving a friendly lift to any chance pedestrian on the road.

M. D. K.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BRASS IN ST. PATRICK'S CATHEDRAL, DUBLIN.—I should be very much obliged if any of your correspondents could lend me a good rubbing of

the brass of Sir Edward Fiton, Knt., who died in 1579. There is a very long inscription, which I am anxious to print, and I wish to have it correct. Every care would be taken of the rubbing, and it would be returned in a few days.

J. P. EARWAKER.

Withington, near Manchester.

[Dr. Leeper, in his *Historical Handbook to the Monuments, &c., of St. Patrick, Dublin* (Dublin, Hodges, 1878), renders the name as we have above, and gives a copy of the inscription.]

A DANE'S SKIN.—I have a strong impression that some years ago there was in one of the antiquarian journals an account of a scientific examination of a certain skin, said to have been that of a flayed Dane, which had afterwards been attached to a door of Westminster Abbey. A reference to such will oblige the inquirer, who has referred already to the indexes of "N. & Q."

PHUSBOS.

WORDSWORTH'S "ELEGIAC STANZAS SUGGESTED BY A PICTURE OF PEEL CASTLE IN A STORM."—The sixth stanza of this beautiful poem is as follows:—

"Thou should'st have seemed a treasure-house divine
Of peaceful years, a chronicle of heaven;
Of all the sunbeams that did ever shine
The very sweetest had to thee been given."

This verse is omitted by Mr. Palgrave in his *Golden Treasury of Songs and Lyrics*, and also by Mr. Matthew Arnold in his recently published selections from Wordsworth in the "Golden Treasury Series." Why is this? I find the stanza in both my editions of Wordsworth, one in six volumes, 1858, the other in one volume, edited by Mr. W. M. Rossetti, no date (why no date?); and it is also in Archbishop Trench's *Household Book of English Poetry*. I can only suppose that Mr. Palgrave and Mr. Arnold have taken their versions of the poem from an early edition, which perhaps did not contain this stanza. Is this likely to have been the case? Was the stanza in question an afterthought of the poet?

JONATHAN BOUCHIER.

MACAULAY AND THE "THREE HOLES IN THE WALL."—In his speech on Parliamentary reform, Sept. 20, 1831, Macaulay says: "Tell the people that they are attacking you (the peers) in attacking the three holes in the wall, and that they shall never get rid of the three holes in the wall till they have got rid of you." What was meant by "the three holes in the wall"?

H. C. DELEVINGNE.

Woodbridge Grammar School.

INSTALLATION MEDAL OF LORD CAMDEN, Chancellor of the University of Cambridge, 1835.—Obv. Leg., "Joannis Jeffreys Marchensis Camdenensis." In Hole I find, "Camden, John Jeffreys

Pratt, 1st Mq^m Ld. Lieutenant. B. 1759, D. Oct. 8, 1840." Is this the same? Rev. Field, interior of senate house, with three statues—George I. and George II. Whose is the third statue? On the right there is what looks like a billiard table with two balls on it. What is it? In Haydn I find, "Cambridge—Chancellors. John, Marquis Camden, 1834." The medal has 1835, on obverse under bust. It is in a case inscribed outside, "Installation Medal."

W. STAVENHAGEN JONES.

[The name should be written Jeffreys, and was borne by the first marquis.]

"AZEITUNA."—Will some correspondent of "N. & Q." kindly let me know the meaning of this word, which appears in the Spanish proverb, "Una azeituna es de oro, la dos es de plata, la tercera es de plomo, la quarta es de hierro"?

H. G.

ROGER BACON.—Is anything known about the pedigree or family of Roger Bacon?

BATH AND WELLS DIOCESAN REGISTERS.—Where are these and the administrations of the bishops' courts, &c., preserved? They have not been sent to Somerset House.

J. M. B.

"THE DEVIL AMONG THE TAILORS."—What does this phrase mean, and what is its origin?

E. COBHAM BREWER.

Lavant.

"UNDER FLYING SEAL."—What is the meaning of this expression? It is used in diplomatic correspondence.

SIGILLUM.

ETCHINGS BY LE PRINCE.—I should be glad of an explanation of Le Prince's etching "Le Catastrophe." Are Le Prince's etchings of any value?

C. T.

ALEYN DE STOKES, one of the executors of the will of Edward the Black Prince. Any information concerning him will be gladly received direct by

ARTHUR SCHOMBERG.

Seend, Melksham, N. Wilts.

"THE SEXAGENARIAN."—Is there any difference between the first and second editions of (Beloe's) *Sexagenarian*, besides the suppression of the postscript? Is there a key to the initials and allusions in the work, or will any one have the goodness to supply one, chapter by chapter?

CHR. W.

"WATER WIFE."—In the life of Mrs. Cockburn (*Songtresses of Scotland*, by Tytler and Watson, i. 168), she speaks of one of her maids as a "water wife." What office did she fill?

W. M. M.

PENTAGONAL FONTS.—It is said that they are very rare. Pugin, in his *Present State of Eccles. Architect. in England*, p. 67, says there is one at Hollington, Sussex. But inhabitants of the place

deny its existence. Can any body say whether it be or be not a fact, and whether there be other pentagonal fonts in England? C. A. WARD.

Mayfair.

THOS. PAINE.—Upon what authority is the statement made that Thomas Paine on his death-bed said he would give worlds (if he had them) could he withdraw the publication of his *Age of Reason*? WM. GREEN.

TECHNICAL EDUCATION.—Can any one tell me of a handbook or any kind of a book on technical education, other than Cassell's *Educator*? Also, will any one be so good as to mention the chief French technical schools? E. S.

THE NEWS-BELL.—Poorgrass (a Wessex peasant) loq.: "I've had the news-bell ringing in my left ear quite bad enough for a murder, and I've seed a magpie all alone" (Hardy, *Far from the Madding Crowd*, p. 68). What is the news-bell? Is it a singing in the ears? A. L. MAYHEW.

Oxford.

NATHANIEL JEFFRIES, M.P. FOR COVENTRY.—Was his *Review of the Conduct of H.R.H. the Prince of Wales*, second edition, London, suppressed, and is it scarce? RALPH N. JAMES.

Ashford, Kent.

IRISH SURNAMES.—In 1465 an Act was passed, at a Parliament held at Trim (5 Ed. IV. cap. 3) commanding all the inhabitants of the counties of Dublin, Myeth [Meath], Vriell [Oriell], and Kildare, under very heavy penalties, to be clothed like Englishmen, to shave off their beards on the upper lip, to take oaths as liege men of the king, and to take English surnames. The Act specifies that such names are to be "of one town, as Sutton, Chester, Trym, Skryne, Corke, Kinsale; or colour, as White, Blacke, Browne; or arte or science, as Smith or Carpenter; or office, as Cooke, Butler," and that he and his issue shall use this name. By an Act passed the same year it was enacted that any one might kill any "robber," that is, any one either not having a faithful good name himself or accompanied by one of that description, and might claim ten pounds on production of such robber's head. It is to be presumed that a large number of the inhabitants forthwith came to the lieutenants, clothed and shaved, and willing to take an oath and a name. Was there any public registry of these names, or does any record of those taken exist?

EDWARD SOLLY.

GRAVESTONES FACING NORTH AND SOUTH.—In some old country churchyards, and notably, if my memory still serves me, in Cowden, in Kent, and East or West Bergholt, in Suffolk, there are occasionally to be found graves, with or without headstones, that face north and south, in contra-

distinction to all others facing the prehistoric east and west. The result of local inquiry when such have been found has been the suggestion that such graves marked the burial spots of suicides. Can any of your readers give information on the subject? Suicides, it is said, were formerly buried in some four went way, or cross road, on some spot that was locally termed "Na maon's land."

JAS. R. SCOTT, F.S.A.

WINGFIELD MONUMENT IN ST. BOTOLPH'S, ALDERSGATE.—In Burke's *History of the Commons*, vol. iv. p. 407, there is a copy of a monument recording the death, Nov. 26, 1617, of Elizabeth, wife of R. Wingfield, Esquire of the Body to King James, and daughter of R. Ryland, Esq. In the *Visitation of Rutland* (Harleian Society) the lady's father is called Richard Boyland. I should be glad to know what the name really was, and in what shape it appeared on the monument.

P. R.

"CALIGULA," A TERM IN PALÆOGRAPHY.—I should be grateful for information as to the exact meaning of the term *Caligula*, as applied to certain parts of old MSS., as well as for the derivation of the word, which I have failed to find in any dictionary.

A. F.

NORCLIFFE FAMILY.—In the *Journals of the House of Commons* Sir Thomas Norcliffe is said to have inherited property from Sir Gervase Norcliffe in the reign of Charles I. I can find no mention of this Sir Gervase (sic) Norcliffe in any pedigree of the family; and, as I am compiling a memoir of this Yorkshire family, any information about this knight would be very acceptable.

C. D.

[The descent of Sir Thomas Norcliffe, of Langton, co. York, temp. Car. I. and II., is in Burke's *Landed Gentry*, 1879, s.v., but no mention there of Sir Gervase.]

POTTER FAMILY.—I wish to ascertain the parentage of Thomas Potter, born in 1641, who died at Killinchy, county Down, Ireland, Feb. 28, 1697. Family tradition states that he was the son of an officer in the Parliamentary army during the Civil War, who for some reason fled to Ireland, and settled in the county Down. According to Mr. Peacock's *Army Lists of the Roundheads and Cavaliers*, there were two officers of the name of Potter in the Parliamentary army, viz., Capt. Potter, slain at Naseby, and Capt. Vincent Potter. What became of the latter? Another tradition states that Thomas Potter was himself an officer in the army which accompanied King William III. to Ireland in 1690. The Irish family bore for their arms, Sa., a fess erm. between three cinquefoils or. The crest of a sea horse naiant appears upon the tombstone of the above-mentioned Thomas Potter in Killinchy churchyard. Christian names in this family were, Hugh, Susanna, Abigail, Thomas, John, and

Alexander. I shall feel obliged to any one who can furnish me with information tending to throw any light upon this point.

WALTON GRAHAM BERRY.

Broomfield, near Huddersfield.

TOMB OF THE DRAPER FAMILY, CRAYFORD.—In Crayford church, near Bexley, Kent, is a marble tomb, on which is inscribed the following :

"William Draper, Esquire, of Crayford, died Jan 1, 1650.
Snatched hence the prime of beauty youth and parts
By tyrant Death were these combined hearts
But if a pair so qualified you find
Then passe away and leave no tears behind.

Non misere quisquam qui bene vixit.

Mary died September 16, 1652, daughter of Richard Creshold, Justice of the Common Pleas."

On the tomb are the recumbent effigies in marble of the worthy couple. I should be glad of any information concerning the William Draper here commemorated, or his family.

FRANCES COLLINS.

Rosebank, Isleworth.

POPE'S IMITATION OF HORACE.—I believe a few old-fashioned persons still read Pope. Perhaps some one of them may be able to explain a passage which puzzles me :—

"There London's voice, 'Get money, money still!
And then let Virtue follow, if she will.'
This, this the saving doctrine preach'd to all,
From low St. James's up to high St. Paul;
From him whose quills stand quiver'd at his ear,
To him who notches sticks at Westminster."

Imit. of Horace, bk. i. epist. i.

What do the present generation know of notching sticks at Westminster? The Exchequer Office formerly stood there, in Palace Yard, and until 1782 the acquittances for money received were kept by means of notched wooden tallies. It was in burning some disused tallies that the Houses of Parliament were set on fire in 1834. He whose quills stand quiver'd, &c., is a poor clerk; he who notches sticks a rich teller of the exchequer. But "low St. James's"? In Pope's time St. James's was already the seat of the court and the aristocracy. Around St. Paul's congregated the merchants and traders of the City, and so St. Paul's, as to wealth, might be called high; but how could St. James's be called "low"? Surely low and high could not refer to Church parties, for no preacher on either side, whatever his private opinion or practice might be, would openly advocate "Virtus post nummos." "Low St. James's"—Why?

J. DIXON.

[Why not because St. Paul's stands higher?]

MARGARET, DAUGHTER OF LLEWELYN, PRINCE OF NORTH WALES, 1185-1244.—This lady, first the wife of John de Braose, Lord of Bramber, Gower, &c., who was killed by a fall from his horse in 1232, and secondly of Walter de Clifford,

who died in 1263, is always described as a daughter of Prince Llewelyn ap Iorwerth; I have not, however, been able to discover who her mother was. Prince Llewelyn married twice, his first wife being Anglosta, daughter of Hoirth ap Brooi, of Anglesey, his second being Joan, illegitimate daughter of King John. By the latter he had a son David—husband of Isabella, daughter and coheir of William de Braose (hung by the said Llewelyn in 1229/30) by his wife Eva, daughter and coheir of William le Mareschal, Earl of Pembroke—and a daughter Gladuse, married first to Reginald de Braose, father of the above William, as his second wife, and secondly to Ralph de Mortimer, by whom she had a son Roger, married to Maud, sister to the above Isabella, wife of David, son of Llewelyn, thus making a somewhat intricate puzzle for genealogists. What I wish to know is, who was the mother of Margaret, the daughter of Llewelyn. Was she, i.e. Margaret, by chance illegitimate, for I do not find her mentioned in such records relating to Llewelyn's pedigree as I have access to? D. G. C. E.

LORD HIGH STEWARD OF PLYMOUTH.—This office is held at present by the Prince of Wales, in succession to the late Prince Consort. When was the office created, and who were the earliest holders thereof? W. H. K. W.

Plymouth.

AUTHORS OF BOOKS WANTED.—

Love in a Balloon.

JAMES YATES.

AUTHORS OF QUOTATIONS WANTED.—

"Like ivy, too, 'tis found to cling
Too often round a worthless thing."

E. L. CHILDE.

"When life itself was new,
And the heart promised what the fancy drew."

Z. S. K.

"Nil deest nisi clavis."

Where is the above taken from? K. P. D. E.

"Pagan kissing, for a step of Pan,
The wild goat's hoof-prints on the loamy down."
Mrs. Browning's? A. F.

Replies.

PAINTINGS ON TEA-TRAYS.

(6th S. i. 96, 125, 159, 199.)

We may all rest assured that George Morland never painted on tea-trays, in the sense in which "tea-tray painting" is used as a species of art manufacture. If he ever painted on a tea-tray as a freak, his work would quickly vanish in use of the tray. The finest tea-trays (iron) were all painted at Wolverhampton, and not at Birmingham, until papier mâché was introduced by Baskerville. The trays were "stoved" to dry them, then varnished, "stoved" again—that is placed in a

closed iron cupboard raised to a very considerable heat, 120° to 150°—then polished with rottenstone, &c., by hand, women and girls being always employed, the whole process being that subsequently known as “japanning”; as tea-trays must stand hot water and slops. Edward Bird, R.A., served his apprenticeship at the “Old Hall,” Wolverhampton, a japanning concern, still carried on, in a former old Elizabethan mansion, once the residence of the Levesons. I have a sketch of the back of it as it stood about 1837, with the garden wall and the part of the moat then existing, but since filled up and built upon. Bird’s father was a carpenter, and not a “clothier,” as stated by Cunningham. He went direct from Wolverhampton to Bristol, and there is no proof that he ever worked at Birmingham; but the best Wolverhampton work was frequently sold as “Birmingham.” When a boy I knew Bird’s favourite sister, Mary, then an old lady surrounded by her brother’s early works, and these facts are derived from her and a relative of my own, an artist, who had worked with Bird, and painted trays in the style of Gainsborough. Joseph Barney, afterwards flower painter to George III., and for many years the teacher of drawing in the Royal Military Academy at Woolwich, father of the late Col. Barney, R.E., painted trays for a japanning concern, of which his father was the proprietor. I can remember his periodical visits to Wolverhampton to receive his share of the profits of this factory (Bevans & Barney), in which he retained an interest. Moses Haughton was another admirable tray painter; chiefly, however, at Birmingham. He was highly esteemed as an artist, and a marble monument to his memory is in St. Philip’s Church, Birmingham. These artists and others of very considerable ability painted trays, imitating the style and copying the subjects of the popular artists of the day, e.g. Cipriani, Angelica Kauffman, Wheatley, Hamilton, Singleton, and Barker of Bath, whose “Woodman,” with his dog, pipe, and axe, walking in the snow, was an everlasting theme. Morland, of course, was imitated to a large extent in his rural subjects. An artist’s works were no sooner engraved than the tray painters seized upon them, for it must be remembered no copyright existed to restrain this kind of publication, even down to the time when Landseer’s subjects became popular, and the revival of tray painting, about 1837–8, made his engraved pictures common property on papier mâché. There can be no doubt about the ability with which the early tray painters invented suitable subjects, or copied the style and manner of popular painters. Bird, Barney, Moses Haughton, and many others, laid the foundation of their after power as designers and painters in this school; and a very sound practical school it was—so far, at least, as the technical use of pigments was concerned. They prepared their own colours, or had

them prepared under their own eye, and knew exactly what they were using, which is more than can be said of nine-tenths of the painters nowadays. The contempt for tray painting arose from the vulgar, cheap, and ugly iron things produced at Birmingham, and notably at Bilston, after the enamel trade of that blackest of black villages collapsed, at the end of the last century, when “Battersea,” of which “Bilston” was mainly a cheap imitation, went out of fashion.

GEORGE WALLIS, F.S.A.

South Kensington Museum.

“FARTHER”: “FARTHEST”: “FURTHER”: “FURTHEST” (6th S. i. 93, 157).—Some nineteen years ago (in 1861) I wrote a longish note in “N. & Q.” (2nd S. xi. 206), under the signature of F. C., on “Farther and Further,” but it excited no discussion. As this note still almost entirely expresses my views upon this subject, and as it is probably accessible to very few of the readers of “N. & Q.,” perhaps I may be allowed to copy the most important parts of it. After some preliminary remarks, I went on to say:—

“I will begin by giving examples of the way in which I use the two words, and then deduce rules from them. The examples may not include every case, but I trust the rules will.

FARTHER.

- (a) 1. Rome is *farther* from London than it is from Paris.
2. Which of these two towns is the *farther* from London?
3. At the *farther* end of the street.
4. You are *farther* from the truth than ever.
- (b) 1. Before I proceed *farther*.
2. I can’t walk a step *farther*.

FURTHER.

- (c) 1. Upon *further* consideration.
2. If you require *further* proof.
3. What *further* need have we of witnesses? (Matt. xxvi. 65.)
- (d) 1. *Further*, I have to say (=furthermore).
2. And *further*, by these, my son, be admonished (Eccles. xii. 12).

From (a) it will be seen that when any *distance*, whether actual and measurable or only figurative, is implied, I use *farther*.

From (b), that after verbs of motion, or when motion (either mental or corporeal) is implied, I always use *farther*.

By comparing examples 2 and 3 of (a) with those in (c) it will be seen that both *farther* and *further* are used as adjectives, and may be joined with substantives; but that then *farther* signifies *more remote* (the distance being either actual and measurable or figurative), whilst *further* signifies rather *additional*. And finally, by comparing (a) and (d) it will be seen that when *farther* stands alone as an adverb, it always implies *distance* of some sort, whereas *further*, under the same circumstances, means *besides*, *in addition*.

Even in accordance with these rules *further* might perhaps be used with verbs of motion, but then it could only signify a *continuance of the action*, and not an *increase of the distance*. Thus, ‘to proceed *further*’ could, according to my views, only mean *to continue to proceed*,

whereas 'to proceed farther' would mean to proceed to a greater distance."

I see but little that I should wish to alter in this. I think, however, that the last paragraph might perhaps be better expressed by saying that, where it is intended to express *onward movement* (whether actual or figurative), *farther* should be used, whilst *further* should be used where it is intended to express an *actual increase of distance*. Thus, "he proceeded no *farther* that day" would mean that he did not proceed (or go on) beyond the point at which he had arrived; whereas "he proceeded no *further* that day" would mean that he did not increase his distance from the point of his departure.* I think, too, that in the example in (b), "Before I proceed *farther*," *further* would be preferable, because I believe that the expression would be generally used of figurative onward progression = before I go on, or, before I continue to proceed.†

With regard to the etymology, so much has been said by MR. PICRON that I need say but little. I agree, however, with CELER that the *th* in *further* (the comparative of *far*) has been borrowed from *further*† (so Mätzner, i. 388, and Skeat, in his *Etymol. Dict.*), and I see that Prof. Skeat derives *further* from *fore*, and not from *forth*.

F. CHANCE.

Kenilworth, Bournemouth.

ANOMALIES IN ENGLISH PRONUNCIATION (6th S. i. 114).—The "anomaly" cited by MR. WALFORD is more in appearance than in fact, since it is a popular error to assume that Charlotte is the feminine of Charles. They have really no connexion, beyond that of being derived from the same language. Charles is *ceorl*, *carle*, or *churl*, namely, a peasant, a tiller of the earth. Charlotte can be traced through its older forms of Arlette, Arlotte, and Gerlotte, to Garleud, which, if I make no mistake, signifies honourable people, or, an honour to the people. The true feminine of Charles is Caroline.

There are sundry popular errors in existence with respect to familiar Christian names. May I point out a few?

Annabella is not Anna-bella, or Fair Anna, but is the feminine of Hannibal, meaning gift (or grace) of Bel.

Arabella is not Ara-bella, or beautiful altar, but

* It will be noticed that the paragraph above beginning "From (b)," &c., is considerably modified by the paragraph beginning "Even in accordance," &c., and by what I propose to substitute for this last paragraph.

† It will be seen that, according to my views, *further* is more commonly used in metaphorical expressions than *farther*, though it is not confined to them. In this respect I agree pretty nearly with MR. PICRON.

‡ That is, the form *farrer*, given by R. B., has been, probably for the sake of euphony, *dissimilated* into *farther*.

Orabilia, a praying woman. In its Anglicized form of Orabel, it was much more common in the thirteenth century than at present.

Maurice has nothing to do with Mauritius, or a Moor, but comes from Amalric=*himmel-reich*=the kingdom of heaven.

Ellen is the feminine of Alain, Alan, or Allan, and has no possible connexion with Helen, which comes from a different language, and is older by about a thousand years at least.

Amy is not from *aimée*, but from *amie*.

Avice, or Avis, does not exactly mean advice, as some seem to think. It comes from *Æd-wis*, and means happy wisdom.

Eliza has no connexion with Elizabeth. It is the sister of Louisa, and both are the daughters of Héloïse, which is Hele-wis, hidden wisdom. There is, indeed, another form of Louisa, or rather Louise, which is the feminine of Louis, but this was scarcely heard of before the sixteenth century. The older Héloïse form of the name, Aloisia, Aloisia, or Aloysia, was adopted into mediæval English, as Alesia—a name which our old genealogists always confuse with Alice.

Emily and Amelia are not different forms of one name. Emily is from *Æmylia*, the name of an Etruscan gens. Amelia comes from the Gothic *amala*=heavenly.

Reginald is not derived from Regina, and has nothing to do with a queen. It is Rein-alt=exalted purity.

Alice, Adelaide, Alisa, Alix, Adeline, are all forms of one name, the root of which is *adel*=noble. But Anne was never used as identical with Annis, or Agnes (of which last the old Scottish Annas is a variety), nor, as I sturdily maintain, was Elizabeth ever synonymous with Isabel.

Alina, which Dugdale and his copyists print Aliva, was no connexion of Ellen, but a contraction of Avelina, the mother of Evelyn, which I should be inclined to derive from *eu-lind*=always gentle.

I do not know why the foundress of Baliol College is commonly miscalled Devorgoil. I have met with various forms of the name—Devorgulla, Dervorgolia, Dervorgoil, &c.—but I never noticed in any contemporary document the omission of the first *r*.

It is also a purely modern practice to spell Emelina with the double *m*. HERMENTRUDÆ.

"LIFE OF OLIVER CROMWELL" (6th S. i. 155).—The *Short Critical Review of the Political Life of Oliver Cromwell*, published in 1739, was written by John Banks, of Sunning, under the name of "a Gentleman of the Middle Temple." The book sold well; it was at once reproduced in Dublin, for J. Smith and A. Bradley (12mo. 1739); probably this was done without the author's permission. In 1742 Bancks brought out a second

edition (Osborn, Davis & Hodges, 12mo.). In the preface to this, which, as before, is stated to be by "a Gentleman of the Middle Temple," the writer observes that, as the success of the first impression was much greater than the author expected, he thought it his duty to give the second, which he is told has been long wanted, some considerable additions; hence the book has become more than twice as large as before; but he thought it best to keep the old title of *Short Critical Review*, that it might not seem to be a new work. Amongst the alterations, is the addition of an appendix, which contains much matter taken from Peck's *Memoirs of the Life and Actions of Oliver Cromwell*, published in the year 1740. The title-page of this second edition sets forth that the whole book is "carefully revised and greatly enlarged by the author, who has now first added an appendix."

In 1747 a third edition was printed (for Davis, Hodges & Osborn). This is merely a reprint of the edition of 1742; like it, it is described on the title-page as being "by a Gentleman of the Middle Temple . . . Third edition, carefully revised and greatly enlarged by the author," &c.; a statement which is not correct. Practically the work of Bancks ends with the second edition, in 1742; all subsequent editions are wholly the production of the publishers. There were several editions brought out after this; Bancks died in 1751, and after his death the book was reprinted with his name. The sixth edition has the following title-page:—

"The Life of Oliver Cromwell, Lord Protector of the Commonwealth of England, Scotland, and Ireland. By the late John Banks, Esq. With an Appendix containing many curious pieces relating to the History and Character of the Lord Protector. The sixth edition. London, printed for the Booksellers. 1779." 12mo. pp. 319.

Two things deserve notice in relation to this edition, viz., that it is called a life—not a critical review—and that it is distinctly stated to be by John Banks. I have also another edition of the work, with no date, but probably printed about the same time, which is entitled "*A Critical Review of the Political Life of Oliver Cromwell* . . . By the late John Banks, Esq. . . A new edition. London, sold by A. Thomson, R. Nelson, P. Davidson, W. Jones, S. Daffet, and J. Pantom." 12mo. pp. 319. In this case the name of the writer is given, and the old original title "*Critical Review*" is preserved, only the word "*Short*" is omitted. As regards the little volume referred to by O. C., called "*The Life of Oliver Cromwell*, by a Gentleman of Oxford," 1748, there is not much to be said. It is certainly a copy of the original *Critical Review*, by J. Bancks, somewhat cut down, and throughout altered (as editors of the paste and scissors school dress their work), to make it look a new and independent production. It will, I fear, be very difficult now to ascertain

who this "Gentleman of Oxford" was: but I think it may be asserted with tolerable confidence that Francis Peck was not the man; he was far too honest and upright-minded for work of this kind; he would have written a new book, and not have presented a "hash up" of an old one.

EDWARD SOLLY.

"CARCELL": "LESH LUMBERT" (6th S. i. 18).—*Carcell*, a teal, Fr. *cercelle*. The word was sometimes written *sarcell*, as in the *Babes Boke* (p. 277). "Take a *sarcell* or a teele, and reyse his wynges and his legges." The letter *s* was often substituted by mediæval writers for the soft *c*; cinnamon, for instance, being frequently written *synamon*. The vowel change of a from *e* is irregular, but is supported by such instances as *sarche* and *sarche* for search, found in a MS. of the fifteenth century; *sartin*, for certain, now a vulgarism, but used by Lydgate, and *sarvant* for servant. The teal was evidently a favourite dish in old time. It is constantly referred to in mediæval books on cookery as a customary part of every great entertainment.

Lesh Lumbert.—*Lesh* is the Fr. *lesche*, a long slice or shive of bread, &c. (Cotgrave). It appears in Wright's *Vocabularies* (i. 241) as "*hec lesca, a schyfe*." It was often written *leech* and *leche*; as in the Harl. MS. (279), "*Brawn in comfyte leche it fayre wyth a knyff, but not to (too) thinne*." Hence it was used to denote such meats as it was usual to cook in slices; a very convenient form before forks were invented. In the Harl. MS. recipes are given for sixty-four different "*leche vyaundys*," which are distinguished by different names, as "*leche Lumbart*," "*leche porpul*," "*leche Florentine*," &c. In John Russell's *Boke of Nurture* the "*leche Lombard*" is mentioned as part of a first course, with "*capoun, pigge, ven-soun bake and frutere (fritter) vyaunt fyne*." It was made chiefly of pork, highly seasoned with a variety of spices, and cut into slices or *leshes*. The recipe for making it is given in the "*Forme of Cury*" (p. 36). I subjoin a portion of it: "*Take rawe Pork and bray it in a morter with ayren (eggs) rawe; do thereto sugur, salt, raysons, corance, datis mynced and powdour of Peper . . . and whan it is ynowh, kerf it, leshe it in likenesse of a peskodde . . . take powdour of canel (cinnamon) and gynger and temper it with wyne and do all thise thyngis togyder and serue it forth*" (see *Promp. Parv.* p. 292, *Babes Boke*, 164, 271, and Nares, s.v. "*Lumber*"). J. D.

Belsize Square.

The bill of fare in which these words occur is printed in *Reliquiæ Antiquæ*, i. 88, and was for "*a feast at Oxford in October, 1452, at the coman . . . of Maister Nevell, the sone of the Erle of Saresbury*." *Carcelle* is teal, in French "*cer-celle*, the water fowl called a Teal" (Cotgrave).

It is spelt *sarcell* in the *Boke of Kervynge*, printed by W. de Worde in 1508 and 1513; from the latter of which editions it has been reprinted with the *Babes Boke*, &c., by the Early English Text Society. On the title of the reprint a c has been omitted in the date, an *erratum* not mentioned in the corrections. The passage in which the word occurs is on p. 277: "Breke that *sarcell*. Take a *sarcell*, or a teele, and reyse his wynges and his legges, and no sauce but salte onely." The word is French, from the Latin *querquedula*, which with *crecca*, *circia*, is given by Morris, *Brit. Birds*, v. 175, 180, as the Latin names, but with a (l). The one seems a diminutive from the other, and they are apparently derived from the cry or note of the bird. Menage quotes Trippault as deriving *sarcelle* from *κέρκω* or *κρέκω*, whence *κρέξ*, our crane. Lhuyd and Davis render *querquedula* by *kraχ-huyad*, *erachwyad*, which seem to contain a similar root, possibly *cryg raucus*, but I must leave this to some of your Welch correspondents.

Lesh Lumbert.—*Lesh* is given by Halliwell under "Leche." He says "Leches are sometimes cakes or pieces. The term is of constant use in old cookery, meaning generally those dishes which were served up in slices." In the *Babes Boke* (E. E. T. S. ed.) instances of its use occur at pp. 164, 166, 167, 168, 170, 271, both singly and with distinctive epithets, as, "*leche dugard*," "*leche fryture*," "*leche Lombard*." Halliwell gives "*leche lardys*," "*leche fryes*," and in *Reliq. Ant.* i. 88, "*leche damask*." *Lumbert* is Lombard. See Nares's *Glossary*, in "*Lumber*, or Lombard Pye," where, as well as in the *Glossary* to the *Babes Boke*, under "*Leche Lombard*," receipts how to make it will be found. In the new edition of Nares by Halliwell and Wright, *leach* is explained as being a sort of jelly. Does this indicate a connexion with the French *lecher*, to lick up, *λείχειν*, *lingere*? W. E. BUCKLEY.

Carcel, in the Oxford bill of fare, must be Fr. *sarcelle*, teal. *Lesh Lumbert* is blanchmange or almond jelly. "White leach, by some termed *Liech-Lumbard*, *gelatina amygdalorum*." (Littleton, *E. Lat. Dict.*) H. WEDGWOOD.

A DRUIDICAL REVIVAL IN WALES IN THE LATER MIDDLE AGES (6th S. i. 37).—MR. BURNIE will find a full account of Owen Glyndwr's attack upon the ecclesiastics who favoured the cause of the English, and of the destruction of the cathedrals of Bangor and St. Asaph and other places, in Westwood's *History of Wales*, vol. ii. pp. 440-1; Penant's *Tours in Wales* (ed. 1810), vol. iii. p. 337; and Wilkins's *Wales, Past and Present* (1870), pp. 234-6. With regard to the Dean of Bangor's statement, that the bards in the thirteenth century were impatient of an anti-national clergy, and endeavoured to supplant the Church by theological Druidism, very little evidence can be

adduced to prove that such was the case. Nothing whatever is said about it in that invaluable *répertoire* of ecclesiastical facts and lore, Haddan and Stubbs's *Councils and Ecclesiastical Documents relating to Great Britain and Ireland* (1869). If the bards did make any attempt at reversion to so-called Druidism, surely the leading historical authorities would have mentioned so important a movement. Something, however, will be found in favour of the dean's statement in that extraordinary work, *An Essay on the Neo-Druidic Heresy in Britannia*, part i., by the author of *Britannia after the Romans* (the Hon. Algernon Herbert), 1838, who says,—

"The higher lore of the bards is sometimes said to be that of Derwyddon of the Druids, and it is so styled not only in the dark period of the apostasy, but by bards of the twelfth and later centuries, such as Cynndelw and Llywarch of the Pigs."—Pp. 34-5.

"The bardic faction did not altogether abandon their porcine style and title till the fall of Llewelyn ap Gruffudd gave the death blow to Celtic independence and brought upon them the persecution immortalized by Gray. For shortly before that catastrophe we find the poet Llywarch ap Llewelyn assuming to himself the title (by which he was as well known as by his own name) of Prydydd y Moch, Poet of the Pigs."—P. 123.

As to the general soundness of this writer's views, Mr. W. F. Skene says, in speaking of the ancient Welsh poems,—

"Whether these poems are the genuine works of the bards whose names they bear, or whether they are the production of a later age, I do not believe that they contain any such system of Druidism or Neo-Druidism as Davies, Herbert, and others attempt to find in them; nor do I think that their authors wrote, and the compilers of these ancient MSS. took the pains to transcribe, century after century, what was a mere farrago of nonsense and of no historical or literary value."—*The Four Ancient Books of Wales*, vol. i. pp. 15-16.

Stephens, in his valuable work *The Literature of the Kymry* (1849), says,—

"Druidism in the twelfth century only survived in the bardic theology, and mythology with romance had appropriated to their respective uses the facts of history and the stories of tradition. It was revived for the purpose of a class, and used to give additional dignity to those who were admitted to the fraternity of *prwydd* or primitive bards."—Pp. 114-15.

And his conclusions are,—

"First, that the Druidism of the twelfth century was confined to the bards. Secondly, that the institution was of recent origin."—P. 115.

In my essay *On Eisteddfodau* (London, 1876) I have cited numerous other authorities on this subject, to which I would refer MR. BURNIE, to save your space and my time. J. JEREMIAH.

Keswick House, Quadrant Road, Canonbury, N.

DALILAH (6th S. i. 77).—Chaucer uses *Dálida*: "Unto his lemmann Dalida he tolde" (*Cant. Tales*, Group B, 3253). So does Lydgate: "Though Dalida compleyne, crye, and wepe" (*Fall of Princes*, fol. e 7). "The Vulgate has Dalila; but

Chaucer (or his scribes) naturally adopted a form which seemed to have a nearer resemblance to an accusative case; cf. *Briseida* (from *Briseida*) and *Annelida*" (note in the Clarendon Press edition of the *Prioresses Tale*, &c.). C.E.L.R.

An earlier instance may be adduced from Chaucer, in whose *Ballad on the Duplicity of Women* are the following lines:—

"Sampson yhad experience
That women were full true yfound;
When Delila of innocence
With shears gan his hair to round."

In *The Classical Pronunciation of Proper Names*, and also *Scriptural Names*, by Thomas Swinburne Carr, of King's College School, London (Simpkin & Marshall, 1842), the word is printed thus "Dal'lah." CUTHBERT BEDE.

In Browning's *Ring and the Book*, vol. iv. pt. iii. l. 2200, the following may be found:—

"Where he stands in the shadow with the sword
Waiting to see what Delilah dares do."

C. A. CARMALT JONES.
1, Craven Hill Gardens, W.

JACQUELINE DE RIEUX (6th S. i. 57).—It is rather difficult to say who was the painter without seeing the painting, but he is certainly French. The De Rieux family is one of the oldest in Brittany. Some of its members came to England. Jacqueline was probably the second daughter of Claude de Rieux; the eldest, Claude, was Coligny's first wife. Lobineau's *Histoire de Bretagne* and the *Dictionnaire Historique* of Moreri give full particulars of this family. A. W. T.

Smiles, in his *Huguenots*, gives particulars of the ancient family of Riou, or Rieux, some of whom settled in England. The family of the last named descendant may be able to give the information Dr. HARDMAN seeks. H. H. B.
Derby.

YEW TREES ENCIRCLING CHURCHES (5th S. xii. 468).—The reason I have heard assigned for the presence of yew trees in many old parish churchyards is that by an ancient statute every parish was bound to grow a certain number of yew trees, in order that there might never be wanting a supply of the best wood for making those long bows which were such formidable weapons in the hands of English archers. W. D.

[C. E. K. asked why yews were "planted in a circle round a church," and gave an example of such an occurrence. What W. D. remarks has already been said in the general discussion as to the presence of yew trees in churchyards. See "N. & Q." 5th S. xii. 8, 54, 112, 191, 336; 6th S. i. 164.]

"SILVERLINGS," ISAIAH VII. 23 (6th S. i. 37).—The late Ven. H. Cotton, Archdeacon of Cashel, in his *Short Explanation of Obsolete Words in our*

Version of the Bible, Oxford, 1832, 18mo., p. 58, has:—

"*Silverlings*, a silver coin. The word occurs only once, at Isaiah vii. 23, 'A thousand vines at a thousand *silverlings*;' it is now quite obsolete. A similar construction of a word may be seen in 'underling,' and perhaps in 'sterling.' At Judges xvi. 5, where each lord of the Philistines promises Delilah eleven hundred *pieces* of silver for betraying Samson, the versions of Matthew and Cranmer render it *silverlings*. It is also found in Coverdale's translation, 1535, and the Bishops' Bible, 1568."

In the Wycliffite versions the passage from Isaiah is "for a thousand syluer penyys" and "for a thousynde platys of syluer"; that from Judges, "a thousand hundrid platys of syluer" and "a thousynde and an hundrid platys of syluer." We have here the heraldic term *plates*, said to be "flattened pieces of bullion without any impression." May *silverlings* have been like these?

W. E. BUCKLEY.

This word occurs in the following passages:—

"Here have I purst their paltry *silverlings*."

Marlowe, *Jew of Malta*, I. i.

"Pay ten *silverling*,"

You are a welcome guest, if so you please."

Greene, *Looking-Glass for London and England*.

"Judas had rather lose his soul than his purse; and for thirty *silverlings* he sells his Master to the Pharisees, and himself to the devil."—T. Adams, *Sermons*, i. 201.

The date of the two plays is about 1590; the sermon was printed in 1614.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

The reason for the occurrence of "*silverlings*" at Isaiah vii. 23 seems to be that the translators left it as they found it there. It is so in Coverdale's and the Bishops' versions. It had been altered to "a thousand *pieces* of silver" in the Geneva version. It answers to the *argenteis* of the Vulgate.

ED. MARSHALL.

Sandford St. Martin.

Messrs. Eastwood and Aldis Wright tell us, in their *Bible Word-Book*, 1866, p. 438, that "*Silverling* occurs in Tyndale's version of Acts xix. 19, and in Coverdale's of Judges ix. 4; xvi. 5. The German *silberling* is found in Luther's version."

ACHÆ.

"TALIS CUM SIS, UTINAM NOSTER ESSES" (6th S. i. 18).—In reply to a query (5th S. viii. 229) it was stated (5th S. ix. 118) that this was "said by Agesilaus, the Spartan king, to Pharnabazus, the Persian general. See Plutarch's *Lives*, Agesilaus." The conversation alluded to in the Langhorne's translation is:—

"Pharnabazus then explained himself in these terms: 'If the king sends another lieutenant in my room, I will be for you; but while he continues me in the government, I will, to the best of my power, repel force with force, and make reprisals upon you for him.' Agesilaus, charmed with this reply, took his hand, and rising up with him said, 'Heaven grant that with such sentiments

as these you may be our friend and not our enemy."—
Vol. iv. p. 89, Lond., 1819.

ED. MARSHALL.

Sandford St. Martin.

This is quoted by Lord Bacon in his *De Dignitate et Augmentis Scientiarum* (lib. i. p. 21, ed. Pickering, MDCCCVII.):—

"Quæ nobilissima pars priscæ disciplinæ revocata est aliquatenus, quasi postliminio, in Jesuitarum collegiis; quorum cum intueor industriam sollicitamque, tam in doctrinâ excolendam quam in moribus informandis, illud occurrit Agesiâ de Pharnabazo; 'Talis cum sis, utinam noster essea.'"

It is taken from Plutarch's *Life of Agesilaus*.

GAMMA.

Is not this phrase suggested by St. Paul's words, Acts xxvi. 29? The expression "ours" is likewise apostolic, Titus iii. 14. This word has been appropriated very much by the Jesuits, who always speak and write of "ours" as meaning a member of their society, or as alluding to one of their houses.

H. A. W.

HOLBEIN'S PORTRAIT OF ANNE OF CLEVES (5th S. xii. 467) is No. 211 in the gallery of the Louvre; it was formerly in the possession of Louis XIV.

S. DREWETT.

St. John's Terrace, Brighton.

STRADLING OF ST. DONATS (4th S. ix. 470).—I see a query of LORD GORT's in "N. & Q." for June 8, 1872, about the Stradlings. I shall be happy to send a transcript of such portions of the Stradling pedigree as your correspondent may wish, if the date of the query is not too remote to make it worth while communicating with him.

THOMAS WILLIAMS.

Rotherfield-Peppard Rectory, Henley-on-Thames.

"ANCESTOR" (6th S. i. 74).—Why should MR. W. DOBSON be allowed to protest against the use of this word in the sense adopted by MR. BEAK? An ancestor, as MR. DOBSON will see, by referring to his Latin dictionary, is "he that goes before." MR. DOBSON's grandfathers are his *lineal* ancestors, his great uncles are his *collateral* ancestors, but they are *ancestors* all the same.

G. W. M.

Surely MR. DOBSON forgets that ancestors are either *lineal* or *collateral*, so that there can be no impropriety in the expression "three brothers, ancestors of mine."

C. S. K.

Kensington.

A LATIN BIBLE (6th S. i. 20).—This is the fifth edition of the Bible published by Rob. Stephanus, the first being dated 1528, and the eighth and last, 1556-7. It has not a very high value, except when it is clothed in an old, rich, and well-preserved morocco binding. The prices fetched in Parisian sales by sound ordinary copies seldom exceed twelve or fourteen shillings.

HENRI GAUSSERON.

Ayr Academy.

This edition is a very scarce one. It is fully described in *Bibliotheca Suseziana*, vol. i. pt. i. pp. 417-8.

H. FISHWICK, F.S.A.

Among the eight different editions of Robert Stephen's Latin Bible (the first being published in 1528, the last in 1556-7), that possessed by S. L. (Paris, 1545) seems, indeed, to be one of the most esteemed editions, as I learn from Brunet. A copy of it, having belonged to Thuanus, fetched the enormous price of 561 francs, at Renouard's sale (see Brunet, i. 875).

H. KREBS.

Oxford.

I know the *Biblia Latina* S. L. inquires about very well. It is in two volumes, and the type is clear and good. A good copy is worth thirty shillings or two pounds. I recently met with a copy containing the book-plate of William Penn, the founder of Pennsylvania.

CH. EL. MA.

MANOR OF "DEVILLISH" (6th S. i. 56).—The manors of Dentish and Devillish are easily recognizable, the former under the name of Duntish, the latter under that of Dewlish. A little stream which runs at the bottom of my garden, and passes on to Dewlish, is called in books, though never, I think, by the people, the Devil's Brook, or the Devilish, and possibly gave its name to the village. In Domesday the manor is called Devenis, and was then held by Count Alan, and in Edward III.'s day by a Latimer of Duntish. MR. BARNES conjectures that the name of the stream is due to its being *dysal*, or unceasing, in contradistinction to the winter burns—a derivation which appears to me by no means improbable, and only too easily corrupted by our Saxon ancestors into connexion with the evil one.

C. W. BINGHAM.

A FRENCH VERSION OF THE ENGLISH COMMON PRAYER (5th S. xii. 509; 6th S. i. 64).—There is not, I believe, the slightest doubt that the tunes to which the metrical psalms are still sung in the French Reformed Church, in the Protestant churches in Switzerland, and in the Anglican churches in the Channel Islands, are the same as those to which the version by Clément Marot and Theodore de Beza was originally set. The version has been modernized from time to time, but the music, which is usually printed with the words, continues the same. A great deal of it is very fine, and admirably adapted for congregational singing.

EDGAR MACCULLOCH.

Guernsey.

NICHOLAS CLENARD (6th S. i. 38, 143).—I have a copy of that very scarce work, the *Greek Grammar* of Nicholas Clenard, an octavo volume of nearly 600 pages. This edition was published at Lyons in the year 1588. It contains a rather long preface by Sylburgius and a short one by N. C., the latter copied from a previous edition, as the last line

indicates, viz., "Vale. Louvanii xvii Calen. April. anno 1530." This date confirms that given by l'Abbé Ladvocat. C. L. PRINCE.

DR. SAMUEL PARR (6th S. i. 129, 182).—MR. BOHN is quite right in saying that "Kydd" is the Rev. Thos. Kidd, the editor of *Ruhnkenii Opuscula*, but he is mistaken in assigning him to Trinity College, Oxford. Kidd was a Cambridge man. F. N.

THE TROPHY TAX (5th S. xii. 408, 496; 6th S. i. 163).—MR. BONE's evidence on this subject, from the practice in the City of London, has recalled to my mind the following proof of a similar tax in the Channel Islands, which I take from *The Succession Laws of Christian Countries*, by Eyre Lloyd, Barrister-at-Law (London, Stevens & Haynes, 1877), p. 57, s.v. "Jersey and Guernsey":—

"The eldest son is entitled to the dwelling-house and the curtilage, to a small portion of land of his own selection,.....and to one-tenth in value of the remainder of the property. He takes, besides this, a small portion of land *pour les mousquets*, that is, nominally to enable him to furnish his contribution to an ancient assessment for the militia. This contribution is, however, never exacted, as the War Department supplies the militia with rifles."

It would be interesting to know how far back the tax "pour les mousquets" can be traced.

C. H. E. CARMICHAEL.

THE HISTORY OF LITERARY FORGERIES (6th S. i. 17, 44, 65).—I can mention the following works on the subject, and I would specially recommend Quérard's book:—

Barbier. Dictionnaire des Ouvrages Anonymes et Pseudonymes. Paris, 1822-27. 4 vols. 8vo.

Quérard. Les Supercheries Littéraires Dévoilées. 2^e édit. Publiée par G. Brunet et P. Jannet. Paris, 1869-71. 3 vols. 8vo.

De Manne. Nouveau Dictionnaire des Ouvrages Anonymes et Pseudonymes. Lyon, 1862. 8vo.

Placcius (V.). Theatrum Anonymorum et Pseudonymorum, cum Præfatione J. Alb. Fabricii. Hamburgi, 1708. 2 parts fol.

Mylius (J. Chr.). Bibliotheca Anonymorum et Pseudonymorum Detectorum, ad Supplementum et Continuandum V. Placii Theatrum. Hamb., 1740. Fol., or 2 vols. 8vo.

Geislerus (Frid.). Dissertatio de Nominum Mutatione et Anonymis Scripturibus. Lipsiæ, 1669. 4to.

Mayerus (J. Fr.). Dissertatio Epistolica ad Vime. Placcium, qua Anonymorum et Pseudonymorum Farrago Indicatur, scripta 1689.

The last two works are reprinted in the *Appendix ad Placcii Theatrum Anonymorum*, &c., Hamb., 1708, fol.

Starckius (C. H.). Ad V. Placcii Theatrum Erimætrion Observationum Hallensium Latinarum Auctores quodam delectos Exhibens. Rott. et Lips., 1716. 8vo.

Deckherrus (J.). De Scriptis Adespotis, Pseudepigraphis et Supposititiis Conjecturæ. Amst., 1686. 12mo.

Villani Senese (G. P. G.). La Visiera alzata Hecatoste di Scrittori, che vaghi d'andare in Maschera fuor del Tempo di Carnevale sono Scoperti. Parma, heredi del Vigna, 1689. 12mo.

Fabricius (J. A.). Centuria Plagiariorum et Pseudonymorum. Lipsiæ, 1689. 4to.

Baillet (A.). Auteurs Déguiés sous des Noms étrangers, empruntés, supposés, feints à plaisir, abrégés, chiffrés, renversés, retournés ou changés d'une Langue en une autre. Par., 1690. 12mo. [A work which was never completed. La Monnaye pointed out several mistakes made by Baillet in an essay inserted in the quarto edition of the *Jugements des Savants*, vol. vi. pp. 241-256.]

Groddeck (G.). Pseudonymorum Hebraicorum Hexacontas. Gedani, 1708. 4to. [To be found also in J. Ch. Wolfii *Bibliotheca Hebræa*, vol. iv.]

Cajetanus Giardina. De Recta Methodo Citandi Auctores et Auctoritates, Animadversiones Criticæ, quibus de Pseudonymis, Plagiaris et Anonymis Cognitiones Accedunt. Panormi, 1718. 12mo.

Stiernmann (A. A.). Anonymorum ex Scripturibus gentis aulogothicæ Centuria prima. Centuria secunda, nec non Decas I. Pseudonymorum. Holmiæ, 1724-26. 8vo.

Jacob (P. L.). Enigmes et Découvertes Bibliographiques. Par., 1866. 12mo.

Delepière (O.). Supercheries Littéraires, Suppositions d'Auteur dans les Lettres et dans les Arts. Lond., 1872. Sm. 4to.

Joliet (Ch.). Les Pseudonymes du Jour. Par., 1867. 18mo.

D'Helly (G.). Dictionnaire des Pseudonymes. Par., 1869. 18mo.

HENRI GAUSSERON.

Ayr Academy.

The following are from the *List of the Books of Reference in the Reading Room of the British Museum* (edition of 1871):—

Barbier (A. A.). Dictionnaire des Ouvrages Anonymes et Pseudonymes. 4 vols. Paris, 1822-7. 8vo.

Lancetti (V.). Pseudonimia. Milano, 1836. 8vo.

Manne (E. D. De). Nouveau Dictionnaire des Ouvrages Anonymes et Pseudonymes. Lyon, 1868. 8vo.

Quérard (J. M.). Dictionnaire des Ouvrages Pseudonymes et Anonymes de la Littérature Française, 1700 à 1845. A—Alm. Paris, 1846. 8vo.

Weller (E.). Index Pseudonymorum. Leipzig, 1858, 8vo.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

THE "ADESTE FIDELES" (4th S. xi. 75, 219; 5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 457; 6th S. i. 85, 141, 160).—

"To Mr. Menzies and his Highland Congregation in St. Andrew's Chapel, the introduction of the popular air *Adeste Fideles* at Christmas into Scotland is said to be due. It speedily became a *furore* in the town; apprentices lads whistled it in every street; the very blackbirds in the squares joined in the chorus, it was said. Curiously enough this Catholic air is now to be found in nearly every collection of Presbyterian Church music, under the name of the Portuguese Hymn."—*The Catholic Church in Scotland from the Suppression of the Hierarchy to the Present Time*, &c. Edited by the Rev. J. F. S. Gordon, St. Andrew's, Glasgow (Aberdeen, A. King & Company, 1874), p. 292.

This book was originally published by John Tweed, Glasgow, under a somewhat different title.

H. L. L. G.

ANCIENT ENGLISH MANSIONS, &c. (5th S. xii. 369, 395).—See *Old English Homes*, by Stephen Thompson, published by Sampson Low & Co., 1876.
J. S. UDAL.

Inner Temple.

OBITUARY VERSES (6th S. i. 34, 84).—These verses have recalled to my memory an old Devonshire story of a certain farmer who refused to believe in the destruction of the walls of Jericho by the blowing of rams' horns:—

"Why, sir," he said, "I've a tried it on our old linhay. It's a rotten old thing, not fit to put the cows in, and if any thing had a mind to come down wi' the blowing of a harn this old linhay would; but, Lor' bless 'ee, sir, I walked round 'en and round 'en ever so many times, and I blowed, and I blowed, but there the old thing stood, her never gave way one bit, and I count her never will as long as th' old Squire lives."

Some years ago *Once a Week* published this anecdote, with several others equally good, in an article entitled, I think, "Rustic Humour."

G. H. H.

THE VIOLET IN HERALDRY (5th S. xii. 488; 6th S. i. 83).—The family of Jesson bore for crest, A hand and cubit, sleeved, paly arg. and az., charged with a bend gu. grasping a pansy ppr. The pansy is, of course, a species of violet.

W. J. BERNHARD-SMITH.

Temple.

"HALF EN DALE" (5th S. xii. 408, 455).—In corroboration of PROF. SKEAT's definition of the meaning of this term I may quote a stanza from the "Seventh Fytte" of *A Lytell Geste of Robyn Hode*:—

"Robyn toke the fourty pounde
And departed it in two partye,
Halfendell he gave his mery men
And bad them mery to be."

WILLMOTT DIXON.

BUTTER AND EGGS (5th S. xii. 408; 6th S. i. 64).—Every one knows the anecdote about Dr. Doddrige, who, after listening to a narrative well larded with oaths, "the custom in those days," said he would tell a story; and in every two or three sentences introduced the words "ale, cakes, and wine." Having finished, he asked, "And how do you like my story?" "Mightily well," was the reply; "but, — me if I could make out the meaning of 'ale, cakes, and wine' after every few words." "Nor I," said the witty doctor, "of your —, —, — [mentioning sundry oaths], in your anecdote, my friend."

E. COBHAM BREWER.

Lavant.

MANORS IN ENGLAND AND IRELAND (5th S. xii. 428; 6th S. i. 26).—Neale's *Views of Seats*, are completed in eleven, not in six, volumes. The last five form a second series, if I remember right.

E. WALFORD, M.A.

Hampstead, N.W.

A ROMAN BANQUET (5th S. xii. 506; 6th S. i. 25, 46, 83).—Perhaps the Abbé Macquain's Latin poem *Tabella Cibaria* may interest C. B.

MERVARID.

MONEY SPIDERS (5th S. xii. 229, 254, 277, 295, 518).—The superstition mentioned by MR. DYER is common in many counties, with the addition that, the spider having settled on your clothes, it should not be removed, and that to kill it ensures bad luck.

J. W. B. P.

"HEYWARDEN" OR "HAYWARD" (5th S. xii. 31, 197, 256).—Verstegan (*Restitution of Decayed Intelligence*, Lond., 1634, p. 320), has a very different derivation for Howard:—

"Holdward. This ancient, and honourable name of office, hath received the injury of time, which hath worn it out of use, and memory.

"The *l* and *d* being for easinesse of sound omitted in the pronunciation (as in sundry other words the like is seene) it became of 'Holdward,' which signifieth the governor or keeper of a castle, fort, or hold of warre, to be 'Howard.'

"Which name of office, albeit we have long since lost, yet retaineth our realme to the high honour, and illustrious ornament thereof, the great and right noble family unto whom it is now the surname, and it is like that at first it so became to be upon the bearing of such a warlike honourable office and charge."

ED. MARSHALL.

Sandford St. Martin.

A PRINT BY DAVID LOGGAN (5th S. xii. 509; 6th S. i. 25, 186).—CALCUTTENSIS is mistaken in stating that "Loggan's portrait of Thomas Sanders de Ireton may be obtained at any London print-seller's." I have for several years past been regularly inquiring for it at all the printsellers' west of Temple Bar, but in vain, and have in most cases been told that it is a scarce print.

W.

POPE AS A DRAUGHTSMAN (6th S. i. 135, 161).—This frontispiece appears in an edition of the *Essay on Man*, small 8vo., with the "MS. additions, and variations, as in the last edition of Pope's works," and the "Notes of William, Lord Bishop of Gloucester." The printers and publishers are "A. Strahan and T. Cadell, 1786." In the right hand corner of the plate is inserted "A Bannerman, Sculp.," in the left "A. Pope, Inv."

J. R. S. C.

A portrait of Thomas Betterton, copied by Alexander Pope after Kneller, was exhibited at the National Portrait Exhibition in 1867 by the Earl of Mansfield; it was painted in oil on canvas, 30 in. by 25 in.

ALGERNON GRAVES.

6, Pall Mall.

I have a copy of the *Essay on Man* with the same frontispiece as that described by MR. AUSTIN DOBSON, but it has no couplet beneath it, and besides "A. Pope, Inv.," has below the right hand corner "A. Bannerman, Sculp." On the title-page, below the

title, is a clear medallion portrait of Pope, the keen features of which remind one somewhat of Voltaire, but yet have a nobleness about them that goes some way to prove that it was a spice of feminine calumny which described him as "the wicked wasp of Twickenham." My edition was printed in 1774, for W. Strahan and T. Cadell, in the Strand.

JAMES HOOPER.

Denmark Hill.

JOSEPH MOXON (6th S. i. 156) was born in 1637, at Wakefield, in Yorkshire, and became hydrographer to Charles II. For some years he taught mathematics in Warwick Lane, London, where he constructed globes and maps for the Bible. During a period of thirty-five years he wrote and published books on

Astronomy and Geography, 1665, 1674, 1677 (?), 1686, 4to.

Mechanical Dialecting, 1668, 4to.

Practical Perspective, 1670, fol.

Navigation, 1674, 1697, 4to.

Typography, 1676, 4to.

Geometrical Operations (out of the Dutch), 1677, 4to.

Mechanick Exercises, 1677, 1683, 1693, 4to.

Mechanick Exercises, in number xiv., 1677-80, 4to.

A Mathematical Dictionary.

He also assisted the Earl of Castlemaine in the description of an invention (as his lordship called it) of a stable and immobile globe, an explanation of which was published in a book, as the title-page states, by Joseph Moxon, F.R.S., London, 1679, 4to. This intelligent and indefatigable mathematician died in 1700.

WILLIAM PLATT.

115, Piccadilly.

The following short notice of Moxon appears in Rose's *Biographical Dictionary*:—

"He was born in 1627, at Wakefield, in Yorkshire, became hydrographer to Charles II., and wrote several books on Navigation, Mathematics, Astronomy, Mechanic Exercises, or the Doctrine of Handywork, &c. and for some years taught mathematics in Warwick Lane, London, where he constructed globes, maps, &c. He died in 1700."

THOS. MASON.

Glasgow.

An account of Moxon's works will be found in Timperley's *Dictionary of Printers and Printing*.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

See Blake's *Biog. Dict.*
Mayfair.

C. A. WARD.

JAMES LAWSON, AUTHOR OF "TALKS AND SKETCHES," &c. (6th S. i. 97), still lives at Yonkers, on the Hudson. He is much broken in health, and his death at any time may be looked for. He was a warm admirer of Edwin Forrest, the actor, and one of his executors; he is also a trustee of the Edwin Forrest Home for Decayed Actors.

New York.

JOHN TOWNSHEND.

QUEEN CAROLINE IN LONDON (6th S. i. 156).—The number of the house in Portman Street was 22. It may interest JAYDEE to be directed to a print of this house with the following lines:—

"View of the Palace in Portman Street, now the residence of Her Most Excellent Majesty, Queen Caroline."

"Behold the place where innocence serene
Dwells in the presence of fair Albion's Queen.
Where suffering virtue in a noble mind
Calls forth the generous feelings of mankind.
This honor'd spot, this last and famed retreat,
Posterity shall seek with pilgrim feet;
And blushing, shed the unavailing tear,
For all that truth and goodness suffer'd here."

FREDK. HENDRIKS.

Leigh's *New Picture of London*, 1834, p. 345, says, under the head of Portman Street, "No. 22 was for a short time the residence of the late Queen Caroline." The question arises, Has the numbering of the doors undergone any alteration since 1834?

G. H. S.

Heaton Moor.

DEFOE'S "REVIEW" (6th S. i. 175).—Of this work the Bodleian Library only possesses vols. i.-iii. (Feb. 19, 1704, to Feb. 6, 1706).

FAMA.

Oxford.

RUMIHUASI (6th S. i. 76).—E. L. M. will find this mountain in Peru. There is a post-house on it, 15,540 feet above the level of the sea.

E. COBHAM BREWER.

Lavant.

JEWISH PHYSIOGNOMY (5th S. iv. 248; v. 275; xi. 497; 6th S. i. 206).—The best evidence of the distinctive character of the physiognomy of the Jewish race is to be found in the ancient bas-reliefs on the Arch of Titus at Rome. The captives are all depicted with features which, then as now, were peculiar to the Hebrew race. There is a well-known engraving of an ancient medal, with a head, supposed to be that of our Saviour, the work of a contemporary artist. The features are very decidedly of the type which we call Jewish.

F. G.

LETTER TO THE MASTER OF THE ROLLS, CIRCA 1688 (6th S. i. 74).—Sir John Trevor was Master of the Rolls from Oct. 20, 1685, to March 13, 1689, when Henry Powle held the office. On Jan. 18, 1693, Sir John was again Master. It is stated in Haydn that he was a Privy Councillor in 1691, and not as early as 1688. The "Sir Ric^d Mydd" is doubtless meant for Sir Richard Myddleton, and the "Mr Ward" may be Sir Edward Ward, Chief Baron of the Exchequer.

EMILY COLE.

Teignmouth.

Would not the reference to the "New Style" in this letter probably bring down its date to a considerably later period than MR. BAILEY assigns

to it, in spite of its somewhat crabbed contractions and antiquated spelling? C. W. BINGHAM.

OLD VIEWS OF COVENT GARDEN MARKET (5th S. xii. 441, 469, 481; 6th S. i. 9).—My attention has been called to a slight inaccuracy as to dates which occurs in MR. AUSTIN DOBSON's note (5th S. xii. 441) upon Mr. Graves's picture of "Old Covent Garden." Dr. Cradock was appointed to Covent Garden, October, 1755, and the registers bear his signature as rector till the end of August, 1757, making the dates of his appointment and resignation twelve months later than MR. DOBSON gives them. It may not be uninteresting, for comparison, to know that there is another painting in existence upon the same subject, which, in all the more important particulars, coincides with that described by MR. GEORGE SCHARF as in the possession of the Duke of Bedford. I shall be most happy to show my picture to any one interested in the matter. It was formerly in the possession of the late William Cribb, the publisher. J. WEBB.

Covent Garden Market.

[Whilst on the subject, it may be permitted us to ask whether, in order to effect the recent alterations in the market, it really was necessary to destroy the two picturesque old gateways that stood one on either side of the church, and formed so prominent a feature in some of the views referred to by our correspondents.]

AUTHORS OF BOOKS WANTED (6th S. i. 196).—

"Could ye come back to me, Douglas, Douglas," will be found under the title *Too Late*, at p. 292 of Miss Muloch's collected poems. HERMENTRUE.

"The Death of th'owd Squire,"

is by the late Walter Thornbury, and was first published in *Household Words*, or *All the Year Round*. It was afterwards republished in a volume of Mr. Thornbury's collected pieces. WILLMOT DIXON.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 77, 127, 166).—

"It's a very good world that we live in," &c.

Can't MR. WEBB tell us something a little more precise than the "road side between Canterbury and London"? C. A. WARD.

(6th S. i. 196.)

"She knew a man, who knew another," &c.

Ed. Moore, *Trial of Slim Sul*.

A. GRANGER HUTT.

"But some his royal service (fools!) disdain," &c.,

is from Phineas Fletcher's *Purple Island*, canto vii. stanza 10. CLK.

Miscellaneous.

NOTES ON BOOKS, &c.

A Glossary of the Essex Dialect. By Richard Stephen Charnock, Ph.D., F.S.A. (Chapman & Hall.) DR. CHARNOCK has compiled this Essex vocabulary from well-known sources, such as Clark's poem of *John Noakes and Mary Styles*, Halliwell's *Dictionary*, Grose's *Dictionary*, Forby (with Spurdens' supplement), and the *East Anglian*, and has thus produced a full and useful

collection. We do not think he has exhausted all the available materials; and in fact most compilers find that this is the case when their collection is printed. The following passage in the preface is curious: "The *Mithridates* of Adelung gives a version of the Lord's Prayer in the dialect of Walden, in Essex, taken from Chamberlayne's *Oratio Dominica*. Upon examination, I found that the version in question did not relate to the Essex dialect at all, but to that of the Waldenses or Vaudois, which would seem to bear a considerable resemblance to the Gaelic." The whole story is most amusing. The so-called "Waldensian" version certainly bears "a considerable resemblance" to Gaelic, for the plain reason that it is Gaelic, pure and simple. In several of the old printed versions of the Lord's Prayer, the Gaelic version is headed "Waldensis." Why this strange title was selected it is hard to say; it seems to have been due to some confusion between "Gallia" and "Wallia," and to an attempt to turn the word Gaelic into Low Latin. However, such is the fact; and when once the Gaelic version was dubbed "Waldensis," the notion arose that it was meant for the dialect of the Waldenses, which, it need hardly be added, is a Romance language, not far removed from Italian, and no more like Gaelic than Welsh is like Spanish. Next came Adelung, who explained "Waldensis" by "in der Mundart des Fleckens Walden in Essex, &c. in the provincial dialect of Walden, Essex." However, it is our pleasing duty to record that this is a mistake, and that the Essex peasants speak, not Gaelic, but English. All who are interested in provincial dialects will no doubt be glad to add this little book to their collection. Some of the etymologies might well have been spared, as is so constantly the case in similar works. It can hardly add to an author's reputation to suggest that *didal*, a kind of spade, is derived from *dibble*, or from *dig-awl* (how are we to dig with an awl?), or that *golls*, the hands, is from the Gk. *gualon*, the palm of the hand, or the Latin *vola*; or that *gumption* is "probably corrupted down from *comprehension*"; or that *puggle*, to poke the fire (merely the frequentative of *poke*) is from *beverage*, to stir (language not indicated). We could easily make corrections here and there, but will content ourselves with one only. "Uster, formerly. Uster could, I could formerly, &c.; Clark. Compare Du. *gister*, Lat. *hesternus*, yesterday. But it may also be for *used*." Certainly it may. When an Essex man says "I u'd to could," he says, very ungrammatically, "I used to be able," and that is all.

Laura Dibalzo as a Tragedy. By Richard Hengist Horne. (Newman & Co.)

THIS new drama, from the pen of the veteran author of *Gregory the Seventh* and the *Death of Marlowe*, deals with Italian scenes and characters, its heroine being the wife of a patriot who pays with his life for the failure of his attempts to overturn the despot king of Naples. The details are studied from the narratives of Silvio Pellico, Poerio, and others, and the author also acknowledges his obligations to the late Joseph Mazzini. Many of the characters, we are told, are portraits. Be this as it may, they are finely conceived and contrasted, and the situations are striking and effective. The speeches, which are carefully kept within acting limits, are vigorous, and rise easily at times to the needful poetical level. Mr. Horne thinks that, in these days, there is little hope for his work upon the stage. But it seems to us that an actress like Miss Bateman, for instance, would be well fitted for such a part as Laura Dibalzo. A more serious objection to its representation is that, although it calls forth our warmest sympathies by its display of fortitude and patriotism, it is perhaps too unrelievedly painful for sensitive audiences.

The Extravaganzas of J. R. Planché, Esq. (Somerset Herald), 1825-71. Edited by T. F. Dillon Croker and Stephen Tucker (Rouge Croix). 5 vols. (French.)

It is pleasant to chronicle the appearance of a testimonial edition of the *Extravaganzas* of Mr. Planché, and it is still pleasanter to think that the author has preserved strength enough to see through the press the five volumes of which it is composed. It is not in the pages of "N. & Q." that a review of pieces which were the delight of the more intelligent playgoer of the early and middle part of the century will be sought, nor is it there that illustrations of Mr. Planché's sparkling rhymes, his fluent versification, and his marvellous power of paraphrase will be expected. Still, apart from their literary and dramatic merits—both of which are great, and deserve full acknowledgment—there is one aspect of these volumes that commends them especially to readers of antiquarian taste. In no work that we know is the ivy-like growth of oblivion over matters of temporary interest so well shown. We have here the instance of an author acting as his own commentator and supplying the explanations and references without which plays written by a living man, but necessarily ephemeral in character, would be now almost as incomprehensible as the comedy of manners of the Shakspearian epoch, or indeed that Athenian comedy, one specimen of which is most happily paraphrased in the present collection. We can, indeed, fancy many a point of social manners and customs, as well as many a matter of dramatic history, settled hereafter for the benefit of readers of "N. & Q." by references to these delightful volumes.

English Men of Letters.—Defoe. By W. Minto. (Macmillan & Co.)

TRULY said one of our valued correspondents, not long ago, "N. & Q." has long hands." We have been struck afresh with this verity in the course of some reflections to which Mr. Minto's excellent account of Defoe gave rise in our mind. There appeared little doubt that the versatile genius of the author of *Robinson Crusoe* was suitably remunerated for his exertions, occult as they were, on behalf of the Government in Scotland. But what shape precisely the remuneration took does not appear to have been clear to Mr. Minto. One of our contributors has lately shown the mode adopted, and it must have been a satisfactory one for Defoe's pocket; we are not here concerned with his honour. "Daniel De Foe," MR. SHIRLEY tells us, in the first number of our new series (*ante*, p. 6), "for his good services by the Review, has ten shillings sterling p'an" at least from every Presbyterian Minister, and many gifts from the Communion, and otherwise." There seems to be a sort of irony about the fate that decreed "gifts from the Communion" as the reward of one who was least of all the servant of Truth. We have found Mr. Minto a most able guide and companion through the Protean transformations of Defoe. He is even, it seems to us, somewhat too much carried away by admiration for Defoe's unquestionable genius into occasional oblivion of his equally unquestionable mendacity. We ourselves prefer the author of *Robinson Crusoe* to almost any other character that Daniel Defoe ever played.

The Genealogist. Edited by G. W. Marshall, LL.D., F.S.A. (Bell & Sons.)

Our interesting and valuable *confrère* enters upon the new year with plenty of good cheer, and promises to run a long career of useful service in the cause of genealogical truth. The portrait of Sir James Wilford lends additional life to the opening article by the learned editor; but we wish Dr. Marshall would not fall in with the inelegant practice, so much in vogue among genealogists, of quoting passages from wills entirely devoid either of nominatives

or of verbs. The Visitation of Lincolnshire, continued from vol. iii., reminds us occasionally of some not unneeded cautions of Banks, on the limited value to be ascribed to this class of genealogical material when unsupported by other proofs. "Ferne" and "Fitzwilliams alias Hall" are instances in point. The portion of the "Begar Roll" contributed by Mr. Greenstreet contains some very interesting coats, but we cannot think that the line of descent from an assumed original *circa* 1280 is really more than matter of faith. It certainly is not as yet matter of evidence. We are glad to see Mr. W. D. Pink and others of our own correspondents lending their aid to the *Genealogist*.

MR. C. KEGAN PAUL's paper in this month's *Nineteenth Century*, "The Proper Use for the City Churches," is a brave protest against the further demolition of the towers and spires that still cluster around the dome of St. Paul's.

MR. ELLIOT STOCK's new edition of the *Eikon Basilike*, announced by us, *ante*, p. 128, as in course of preparation, is now ready.

WE are glad to hear that it is proposed to testify, by some public recognition, to the value of Mr. George Grove's labours in behalf of Biblical History and Geography.

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CORRESPONDENTS, generally, should understand that they act in contravention of the Post Office regulations when they affix MS. to post-cards.

W. H. P. (Belfast).—The picture represents the supper in the house of the Pharisee, and is now in Sala xv. of the Accademia di Belle Arti, Venice, No. 518; it was painted by the "Eredi di Paolo," that is, the self-called heirs of Paolo Veronese, or the assistants of that master, who, after his death, did up his pictures, and finished what they had much better have left untouched.

DRYDEN.—J. R. THORNE writes:—"Can any one give me a reference to the 'Notice to Correspondents,' about three or four years ago, in which it was stated that Dryden died in 1700, not in 1701?"

F. R.—Wilkie's "Village Politicians" is in the possession of Lord Mansfield, at Caen Wood, Hampstead.

W. M. B.—A *Manual of Heraldry*, by Charles Boutell, M.A., will probably answer your purpose.

J. W.—Secure Mrs. Cowden Clarke's *Concordance to Shakspeare*.

C. E. D.—See *ante*, p. 176.

G. E.—The height applies to the wearer.

E. R. ("Divi-divi.")—See *ante*, p. 126.

J. W. MITCHELL.—Frame and send your query.

M. A. H.—Impossible; but as soon as practicable.

D. I. M.—Now under consideration; you shall hear.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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FINE ARTS.—Mantons on Boucher, Lemoyne, and Natoire; Mr. Frith's New Pictures; M. de Neuville's New Picture; Mr. H. Nelson O'Neill; Notes from Rome; Sale; Gossip.

MUSIC.—The Week; Gossip.

DRAMA.—The Week; Gossip.

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LONDON, SATURDAY, MARCH 20, 1880.

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Notes.

GHOST OR NIGHTMARE?

The following interesting communication (title included) has been handed to me by a young lady, who is as intelligent as she is charming. Her hereditary acumen precludes altogether the possibility of any self-deceit in regard to her own personal experiences, as narrated by herself. Nor is this the whole of the evidence on the subject, as the reader will see. There are other witnesses to be called. In the conviction, therefore, that this statement (sharply distinguishable as it is from all previous ones of a kindred nature known to me) contains matter of unquestionable interest to every sort of thinker, I submit it to the consideration of the readers of "N. & Q." The scene of the occurrences is an old mansion in the north of Yorkshire; cosy and cheerful, though large and lonely in point of site :—

"What I am going to relate happened to myself while staying with some North-country cousins, last July, at their house in Yorkshire. I had spent a few days there in the summer of the previous year, but without then hearing or seeing anything out of the common. On my second visit, arriving early in the afternoon, I went out boating with some of the family, spent a very jolly evening, and finally went to bed—a little tired, perhaps, with the day's work, but not the least nervous. I slept soundly until

between three and four, just when the day was beginning to break. I had been awake for a short time when suddenly the door of my bedroom opened and shut again rather quickly. I fancied it might be one of the servants, and called out, 'Come in!' After a short time the door opened again, but no one came in—at least, no one that I could see. Almost at the same time that the door opened for the second time, I was a little startled by the rustling of some curtains belonging to a hanging wardrobe, which stood by the side of the bed; the rustling continued, and I was seized with a most uncomfortable feeling, not exactly of fright, but a strange, unearthly sensation that *I was not alone*. I had had that feeling for some minutes, when I saw at the foot of the bed a child, about seven or nine years old. The child seemed as if it were on the bed, and came gliding towards me as I lay. It was the figure of a little girl in her night-dress—a little girl with dark hair and a very white face. I tried to speak to her, but could not. She came slowly on up to the top of the bed, and I then saw her face clearly. She seemed in great trouble; her hands were clasped and her eyes were turned up with a look of entreaty, an almost agonized look. Then, slowly unclasping her hands, she touched me on the shoulder. The hand felt icy cold, and while I strove to speak she was gone. I felt more frightened after the child was gone than before, and began to be very anxious for the time when the servant would make her appearance. Whether I slept again or not I hardly know. But by the time the servant did come, I had almost persuaded myself that the whole affair was nothing but a very vivid nightmare. However, when I came down to breakfast, there were many remarks made about my not looking well—it was observed that I was pale. In answer I told my cousins that I had had a most vivid nightmare, and I remarked if I was a believer in ghosts I should imagine I had seen one. Nothing more was said at the time upon this subject, except that my host, who was a doctor, observed that I had better not sleep in the room again, at any rate not alone.

"So the following night one of my cousins slept in the same room with me. Neither of us saw or heard anything out of the way during that night or the early morning. That being the case, I persuaded myself that what I had seen had been only imagination, and, much against everybody's expressed wish, I insisted the next night on sleeping in the room again, and alone. Accordingly, having retired again to the same room, I was kneeling down at the bedside to say my prayers, when exactly the same dread as before came over me. The curtains of the wardrobe swayed about, and I had the same sensation as previously, that I was not alone. I felt too frightened to stir, when luckily for me, one of my cousins came in for something which she had left. On looking at me she exclaimed, 'Have you seen anything?' I said 'No,' but told her how I felt, and, without much persuasion being necessary, I left the room with her, and never returned to it. When my hostess learnt what had happened (as she did immediately) she told me I must not sleep in that room again, as the nightmare had made such an impression on me; I should imagine (she said) all sorts of things and make myself quite ill. I went to another room, and during the rest of my visit (a week), I was not troubled by any reappearance of the little girl.

"On leaving, my cousin, the eldest daughter of the doctor, went on a visit with me to the house of an uncle of mine in the same county. We stayed there for about a fortnight, and during that time the 'little girl' was alluded to only as my 'nightmare.'

"In this I afterwards found there was a little reticence, for, just before leaving my uncle's, my cousin said to me, 'I must tell you something I have been long to tell

you ever since I left home. But my father desired me not to tell you, as, not being very strong, you might be too frightened. Your nightmare was not a nightmare at all, but the apparition of a little girl.' She then went on to tell me that this 'little girl' had been seen three times before, by three different members of the family, but as this was some nine or ten years since, they had almost ceased to think anything about it until I related my experiences on the morning after the first night of my second visit.

"My cousin further went on to tell me that her younger sister whilst in bed had one morning, about day-break, to her great surprise, seen a little girl with dark hair, standing with her back to her, looking out of the window. She took this figure for her little sister, and spoke to it. The child not replying or moving from her position, she called out to it, 'It's no use staring like that; I know you. You can't play tricks with me.' On looking round, however, she saw that her little sister, the one she thought she was addressing and who was sleeping with her, had not moved from the bed. Almost at the same time the child passed from the window into the room of her (my cousin's) sister A., and the latter, as she afterwards declared, distinctly saw the figure of a child with dark hair standing by the side of a table in her room. She spoke to it, and it instantly disappeared. The 'little girl' was subsequently again seen, for the last time before I saw it, by my cousin's father, Dr. H. It was in the early daylight of a summer's morning, and he was going upstairs to his room, having just returned from a professional visit. On this occasion he saw the same child (he noticed its dark hair) running up the stairs immediately before him, until it reached his room and entered it. When he got into the room it was gone. "Thus the apparition has been seen three times by the family, and once by me. I am the only one, however, that has seen its face. It has also never been seen twice in the same room by any one else."

H. C. C.

A LATIN POEM ON THE FIRST PRETENDER'S BIRTH, APPARENTLY BY DR. PLOT.

"In Natalitium [Illustrissimi] Serenissimi Principis [Jacobi]."

Ἐπεὶ θάλασσαν.

Summum posse mori, cum flevrat Anglia, Regem,

Et Steuartanam posse perire Domum :

Blanda Britannorum Lucina miserta querelis,

Cura, ait, hunc Puerum, par erit ille Patri ;

Patri consilio, specioso corpore Matri ;

Progenie Proavis, par erit ille suis.*

ROB. PLOT, LL.D. & COLL. UN.

Musæi Ashmoleani Custos et Prof. Chym."

With, and at the end of, a copy of Gale's *Historia Britannicæ Scriptores quindecim*, fol. Ox., 1691, before the fly-leaf, has been bound a MS. page of quarto size, containing the above six Latin verses and signature. This volume is in the W. Salt Collection at Stafford. The volume contains nothing to explain why the MS. occupies the

place in the volume in which we find it, or why it is there at all. I have endeavoured in copying it to represent two erasures as nearly as possible, for it is obvious on examining the original, first that "illustrissimi" has had the pen drawn through it, and that it has been replaced by "serenissimi"; and, secondly, that the word "Principis" was originally followed by "Jacobi," but that "Jacobi" has been rubbed (or washed, as a friend suggests) over, and dots, thus, interposed instead. Now I contend that this is a poem of Dr. Plot upon the birth of that James whose fault it was not that he was styled the Pretender.

I believe the verses and signature to be Plot's own, but I have no means here of verifying the fact. If it is not his holograph or autograph signature, I believe it is his composition, for why should it be attributed to any one but to him whose name is added as the author, and whose preface to his *Natural History of Staffordshire* proclaims the panegyrist of James II.? of whom, in fact, he had been appointed Historiographer Royal in the very year, 1688, when the infant prince was born (see the *Athenæ Oxonienses*, ed. Bliss, vol. iv. p. 672).

I think, further, that this is the original, and perhaps the only, draft of the verses, and that Plot wrote them after the birth of the prince and before he had been named, and that "Jacobi," which appears rubbed or washed away, as I have said, and yet not so as to be quite illegible, gives the name which Plot naturally concluded would be imposed, viz., the prince's father's, but that he washed or rubbed it out before the ink was dry, distrusting his conclusion : or that he did so afterwards on finding in how precarious a position stood the political chances of that poor prince, and how desperate were the fortunes of his father. The binding cannot be so fixed to any time as to throw light upon the question. The book bears date 1691. The verses must have been inserted in that or some subsequent year, perhaps when the book was bound. It is extremely unlikely that Plot himself would have inserted them in the volume, for the king and prince of whom he had written were both exiles in the year following the birth, which birth preceded the date of the book by two years. The comparison of handwriting may set much, but not all, at rest. I shall care for that as soon as I have opportunity. In the mean time I invite readers to consider the other points adverted to. I also note that the king's sister, the Princess (afterwards Queen) Anne, had a son William, born July 24, 1689, after having given birth successively to three princesses, who died each shortly after birth, in the years 1684-5-6 respectively. It is suspected that Plot might in altered times have meant to give a different application to his verses, and perhaps in favour of that very prince, and yet that he did not dare to carry out his intention, but kept the verses (or did an

* Poem on the Birth of the most Serene Prince.

England had wept that Stewart king should die,
That Stewart race should feel mortality :

Helpful Lucina comes to Britain's aid.

Foster this child, she says, your solace made ;

His mother's grace, his father's sense he brings,

And he, too, father of a race of kings.

enemy possess himself of them?) against another possible restoration. But Plot himself died in 1696. As to the signature of R. Plot and what follows it, I add that they are consistent with actual dates, for the doctor left Magdalen College, Oxford, for University College, 1676, *circiter*. Ashmole named him Custos of his Museum in 1683, in which year he was appointed Professor of Chemistry. Of his other offices I say nothing, as not pertinent to this inquiry. T. J. M.

Stafford.

[The description "LL.D." is not applicable to a graduate of the Faculty of Law in the University of Oxford, which gives its degrees in the Civil Law only.]

NOTES ON SOME LOCAL SUFFIXES.

Hurst, a wood (Sandhurst).—This word occurs very frequently in place-names, especially in Kent and Sussex, but the dictionaries give no early instance of it as a word used by English writers. Stratmann gives no earlier reference than the *Anturs of Arther* (A.D. 1400). Cp. O. H. G. *hurst*, rubus, *horst*, sylv. Schmidt (*Vocalismus*, ii. 139) compares O. Bulg. *chvrastŭ*, *chraštŭ*, brushwood, Slov. *hrast*, and Serv. *râst*, oak. With these words Prof. Rhys equates Ir. *sgairt*. With this I suppose Wel. *perth*, a bush, is cognate.

Holt, a covert, a wood (Sparsholt).—O. H. G. *holz*, sylv. lignum. Schmidt (*l. c.* ii. 129) compares Old Bulg. *klada*, a log, and Russ. *kolóda*; also Ir. *caill*, sylv.

Hay, an enclosure (Woodhay).—A.-S. *haga*, an enclosure, yard, house, M. E. *haze*. See Skeat's *Eng. Dict.* (s.v. "Haw," "Hedge"). Cp. *church-hay*, an old Devonshire word for churchyard. For Indo-Germanic root and cognates see Fick, i. 36.

Low, a hill (Ludlow).—A.-S. *hlæw*, *hlāw*, sepulchrum, tumulus, agger, e.g., Cwichelms *hlæw*, the tumulus on the Berkshire downs mentioned in the *Ang.-Sax. Chronicle* (A.D. 1006). In Scotland we find the form *law*, e.g. Berwick *Law*. In Ulfilas the same word *hlāw*=tumulus, sepulchrum.

Hoe, a height (Tattenhoe).—The suffix is common in Lincolnshire. *Hoe* is probably another form of the word *how* (a mound or cairn), of North E., which is a cognate of the O. Norse *haugr*, a sacrificial mound, akin to *hár*, high.

Borough, a place of shelter (Hamborough).—A.-S. *burh*. The word is found in common use in all the Teutonic languages. Prof. Rhys says that *burgus*, in the sense of *castellum parvulum*, is well known to have been a word in use in Gaul before its conquest by the Germans, so that the word must have been the common property of Celts and Teutons, or become such by borrowing on either side at a very early date. (*Welsh Philol.*, 378.)

Thorpe, a hamlet, village (Uphorpe).—This is the usual meaning of *thorp* in O. N. In Ulfilas *thaurp* occurs once as the rendering of ἀγρός

(Neh. v. 16), and the Norse word has this sense twice in poets (see Vigfusson's *Dict.*). *Thorph* is a common word in the East Frankish Harmony of the Gospels of Tatian, where it generally corresponds to the A. V. rendering "country" (ἀγρός). Schmidt (*Vocal.*, ii. 364) equates the Teutonic word with Wel. *treb*, vicus (the mod. *tre*), Lith. *trobà*, a building. So Fick, iii. 138. Corssen holds that the Lat. *trabes* is also cognate.

Worth, *worthy*, an abode (Tetsworth, Holdsworth).—A.-S. *weorð*, *worð*, a street, a hall, atrium; *weorðig*, *worðig*, platea, an estate, farm (see Grein). The word *worðig* is to be found in Beowulf, 1973, where it denotes Hygelac's "residential estate." *Worth*, *worthy*, are no doubt connected with *weorðan*, to be, to become, and mean "the place where a man lives."

Well, an abode, a hamlet (Rothwell, in A.-S. *Chron.* Raggewil; Wherwell, in the *Chron.* Hwerwille).—In many cases I believe the suffix *-well* has nothing whatever to do with *well*= "fons." It is probably a cognate of Ger. *weiler*, a hamlet, village. Cp. *weilen*, to tarry, abide, O. N. *hvila*, to rest. From the Norse, I suspect, comes the termination *-villiers* of French towns, e.g. Montivilliers, near Harfleur.

A. L. MAYHEW.

Oxford.

TWO ROYAL LETTERS.—The two following letters will, I hope, be found interesting to your readers. The first is from Augusta, eldest daughter of George II., who married the Duke of Brunswick-Wolfenbuttel, to her great-nephew Frederic, Duke of York, the second son of George III., who was born Aug. 12, 1763, and married to the Princess Frederica of Prussia. England having, in 1793, declared war against France, the Duke of York was sent to the Continent at the head of 10,000 English troops, to prosecute it in the spring of that year, and in the following year he was in command of a still larger body. The Duke of York left no family, and dying Jan. 5, 1827, was succeeded as Commander-in-chief by the Duke of Wellington.

The second letter is from Charlotte of Mecklenburgh-Strelitz, Queen of George III., and to the same person as the first (her second son, Frederic, Duke of York), and represents the writer in possession of excellent understanding, a good power of expression, and an affectionate heart. The subject of it is the writer's third son, William, Duke of Clarence, afterwards William IV., our "sailor king," as he delighted in being called; and, indeed, a reference to his fondness for ships is found in this very letter. William IV. was born Aug. 21, 1765, and married the Princess Adelaide of Meiningen on July 11, 1818; he ascended the throne June 26, 1830, and, leaving no children, was succeeded, June 20, 1837, by her present Majesty, whom God long preserve.

"Bronsvic, Jan^y 15, 1788.

"Sir,—We have seen L^d Darnley & his brother last week, they brought me a letter from your brother, which was very kind indeed. I depend on your friendship my dear Duke of York to thank him in my name. J'ai le cœur tendre et sensible, & feel so much for all the K's children that this unexpected attention from the Prince has quite gain'd the old aunt. I understand that you are very happy in enjoying the society of your family may it ever continue is the wish of her that subscribes herself
Sir
Your Royal Highness

"Most affectionate aunt

"AUGUSTA.

"The Duke his mother and P. Ferdinand desire their best compts. Mine to the King."

"My dearest Frederic,—I have received a long Letter from William, with an indifferent account of His Finances, the State of which He intends to lay before the King. This step He must take for Nobody else can assist Him, but as He means to ask for an additional allowance which I am clear He will not obtain without giving in a Clear Statement of His manner of Living of which I believe He understands very little I would wish to have Your advice whether it would not be better for me to advise Him, not to write, Until He had Consulted with some of the first in His own Profession Gentlemen I mean, about The properest & the most honorable stile of Living on Board His dear Lovely Ship as He calls it. I also think to prevent His writing Until He has seen You, for as You are now Yourself acquainted with the Difficulties of getting money from the Parliament You will best be able to make Him Sensible that His Stile of Living away must not Equal that of the P. of W. His Letter is extremely reasonable in every other Respect but one, which is His Dislike to some people at the Head of the Admiralty, as I really do not know their Disputes I cannot form any Judgement upon that Subject, but I beseech You if You see Him, make Him Sensible, that bad Language is not fit for His Rank. Adieu my dearest Frederic, Answer me soon if Possible. General Budé encloses this & I beg to be answered the same way. I am very Sincerely Your very Affectionate Mother & Friend
CHARLOTTE.

"17th Dec^r 1789."

DAWSON PALGRAVE TURNER.

69, Shaftesbury Road, Hammersmith.

POETICAL LICENCE.—The following paragraph from the *Guardian* (Feb. 25, 1880, p. 257) deserves to be reproduced in "N. & Q." Dr. Greenhill writes from Hastings :—

"In the *Guardian* of January 23, there is an interesting notice that both Coleridge and Goethe confessed that they really did not know the meaning of a passage in one of their own poems. This statement at once brought to my mind a letter which I had myself received from Cardinal Newman, which seemed so extremely *à propos*, as furnishing two additional instances of poetical oblivion, while it expresses very felicitously what we must suppose to be a poet's feelings on being thus put to the question, that (with his Eminence's permission) I send it for insertion in your column of 'Notes and Notices.' The letter was written in answer to an inquiry as to the exact meaning of the last two lines in his *Lead, kindly Light*, which I had discussed about forty years ago with my dear friend Charles Marriott, shortly after its appearance in the *Lyra Apostolica* :—

"The Oratory, January 18, 1879.

"My dear Dr. Greenhill,—You flatter me by your question; but I think it was Keble who, when asked it in his

own case, answered that poets were not bound to be critics or to give a sense to what they had written; and though I am not like him, a poet, at least I may plead that I am not bound to remember my own meaning, whatever it was, at the end of almost fifty years. Anyhow, there must be a statute of limitation for writers of verse, or it would be quite a tyranny if, in an art which is the expression not of truth but of imagination and sentiment, one were obliged to be ready for examination on the transient states of mind which came upon one when home-sick or sea-sick,* or in any other way sensitive or excited. Yours most truly
"JOHN H. NEWMAN."

Lead, kindly Light has been admitted into our hymnals, and in its words go up the prayers of many a heart. What meaning is usually attached to the lines—

"And with the morn those angel faces smile

Which I have loved long since and lost awhile,"

I know not, but think it highly probable that sense as well as sound is connected with them by most educated singers. Many good people will be sorry to learn, from the highest authority, that words which they have accepted hitherto as the expression of truth, may be nothing but the outpourings of one reduced to irresponsibility by home-sickness, or sea-sickness, or by any other disturbing cause.

ST. SWITHIN.

"ALIRI."—Prof. Skeat, in his *Glossarial Index* to the Lansdowne text of Landlady's *Vision concerning Piers the Plowman* (Clarendon Press, 1869), expresses a doubt about the meaning of this word, and suggests "loosely stretched out" :—

"Tho were faitours aferde & feyned none blynde,
Somme leyed her legges aliri: as such losseles conneth,
And made her mone to pierce & preye hym of grace
'For we have no lymmes to labour with' lorde, y-graced
be 3e."

Pass. vi. 123 (Vernon text, vii. 113).

Stratmann, too—adopting, apparently from Prof. Skeat, the, as I venture to think, mistaken lead of "lirylyng"—has (ed. 1878) "liri(?)", with a reference to these lines, but no attempt at explanation.

I submit that it is the common phrase "all a-wry" (phonetically spelt), used by Sir P. Sidney, and even now of every-day application to anything out of line and distorted. This will appear by comparing another passage in the same work :—

"Pauh has gletonye be of good ale: he goþ to a cold bed-
dyng,
And has hered un-heled: uneislyche ywrye, ["I-wrye,"
Crowley text, xiv. 232]

For when he streyneth hym to stretche: þe straw is hus
whitel." Whitaker text, xvii. 74.

In his valuable *Notes to Piers the Plowman* (E. E. Text Soc., 1877), Prof. Skeat has given plenty of illustrations showing the prevalence of these sham cripples, with bound-up, twisted limbs (the pretended "poor crooked men" of Wycliffe's *Treatise against the Friars*, and a class of artists not yet

"* When the poem in question was written, in 1833, the author was becalmed on the Mediterranean."

wholly extinct); but I cannot find there any correction of the above oversight.

VINCENT S. LEAN.

Windham Club.

"SETHIN PLANKS."—In Greene's play, *Friar Bacon and Friar Bungay*, sc. viii. 53, are the lines:—

"In frigates bottom'd with rich Sethin planks,
Topt with the lofty firs of Lebanon."

In his excellent edition, Prof. Ward writes:—

"I cannot explain 'Sethin,' unless it be a misspelling for 'Seythian,' though one would rather have expected 'Syrian.' 'Setine,' from *Betia*, would be pointless. Query 'satin,' i.e. of satin-wood, or 'shittim' (the ark of the covenant was made of 'shittim-wood,' Exodus xxv. 10)."

I think there is no doubt that the allusion is to the description of Solomon's temple: "And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling; . . . and covered the floor of the house with planks of fir" (1 Kings vi. 15): "with cedre trees withinthorh," "with firre bordis" (Wiclif). Cf. 2 Kings xix. 23. Compare Caxton's *Reynard the Fox*, p. 84 (Arber): "The tree in whiche this glas stode was lyght and faste and was named *cetyne*, hit sholde endure euer er it wold rote or wormes sholde hurte it and therefore Kyngs Salamon seelyd his temple wyth the same wode withynforth." In Exodus xxv. 10, for shittim, the Wicliffite versions have "of Sychym," "of Sechym." O. W. TANCOCK.

REASONS GIVEN BY AN AUTHOR FOR NOT PUBLISHING.—The following singular reasons for not publishing a work are worth embalming in the pages of "N. & Q." The work referred to, printed in 1811, was entitled *General Observations on the Writings of St. Paul*, by John Hey, D.D., and, though printed, was not published. To an application for a copy made to him through a nephew (a Mr. Sharp) the author wrote the following peculiar answer, a copy of which I have in the handwriting of the applicant:—

"Mr. Dodd does me Honor: but I think you must tell him that I do not publish, or take Money for my *Observations on St. Paul*, being unwilling to unsettle any one's notions: that I have printed only a small number, and at a very considerable Expence, and so am obliged to be very stingy of my Copies, and to lay down Rules to my self about the Disposal of them. One is, not to give a Copy to any one, who can easily borrow one. Now as Mr. Dodd lives in London, he might, by using my name, borrow a Copy of Mr. Richard Twining, Junr, No. 34, Norfolk Street, Strand. I give to no Bishop, to no Curate, to no Female (Mrs. West excepted, for particular Reasons, and as an authoress), to no young Person in a Course of Education, to no Calvinist, semi or quarter Calvinist, to no one, without his consenting to hazard his Principles—and so on."

John Hey, D.D., was born at Pudsey, near Leeds, in 1734; was tutor of Sidney Sussex College, Cambridge, from 1760 to 1779; first Norrisian

Professor of Divinity in the University, from 1780 to 1795; Rector of Passenham, Northamptonshire, and of Calverton, Bucks; one of the preachers of his Majesty's Chapel at Whitehall; and died March 17, 1815, aged eighty years. He published *Lectures in Divinity*, 4 vols. 8vo., three editions of which have appeared; *Sermons* on several occasions; *Poem on Redemption*, Seatonian Prize in the University, 1763; *Discourses on the Malevolent Sentiments*, in 1801; *Remarks on a Bill in Parliament respecting Parish Registers*, in 1812, &c.

S. RAYNER.

Pudsey.

BOOKS NOT IN THE BRITISH MUSEUM (see "N. & Q.," 5th S. xii. 245, 266, 286, 306, 366, 426, 445; 6th S. i. 114, 134).—It is only a hard worker in the British Museum who can positively assert that such and such a book is not found there. What is more easy, and what readers should occasionally do, is to complain of the incomplete state in which works in progress are permitted to remain. Here is my plaint upon this score. Of the *Fasti Ecclesiastæ* of Dr. Hew Scott (press mark, 5016æ), the publication of which began at Edinburgh with the first part, in 1866, the fifth part, bearing date 1870, about which period it was completed in six parts, is the last in the Museum Library.

From the date of the first part to June 24, 1879, I have paid fifteen visits (as per tickets now before me) to the Museum, but up to the last date the answer is still, "Part v. the last received." Since my application of June 24, 1879, I have been unable to continue the pursuit. Besides bringing this to notice by my repeated applications, I have several times pointed out the omission to the authorities in the library; and on Feb. 24, 1878, at the recommendation of the superintendent, brought it officially to notice by letter, with no better result up to June 24, 1879, at least. As the index to the third volume forms part of the missing sixth part, the fifth is almost useless.

J. O.

The translation of Leo's *Rectitudines* was published in 1852, with this title:—

"Treatise on the Local Nomenclature of the Anglo-Saxons as exhibited in the 'Codex Diplomaticus Ævi Saxonici.' Translated from the German of Prof. Heinrich Leo, Ph. and LL.D. of Halle. With additional Examples and Explanatory Notes. London, Edward Lumley, 126, High Holborn, 1852." Pp. xx and 131. Translator's Preface signed B. Williams, price 5s.

W. E. BUCKLEY.

FOLK-LORE.—I am indebted to M. Ouverleaux, Assistant-Keeper of MSS. in the Royal Library, Brussels, for the following; and as it may be of some interest to students of folk-lore, I have obtained his permission to request a place for it in your columns:—

"A Ath, ville de la province de Hainaut, les enfants chantaient, il y a une vingtaine d'années, et chantent probablement encore maintenant :—

Saint Nicolas Barbara
Marchand de cholettes
A vendu son père au bois
Pour une alouette
Et sa mère aussi
Pour une pomme pourrie.

La *cholette* en patois du Hainaut est la boule de bois qu'on lance avec la crosse au jeu de ce nom, fort en honneur dans les villages du Hainaut."

The rhymes seem to have little reference to St. Nicholas of Myra, whose festival occurs on December 6, and is so eagerly looked forward to by the children of every family in Belgium. St. Nicolas Barbara may be some local celebrity.

H. L. L. G.

AMERICAN FOLK-LORE (6th S. i. 16, 75).—I have not heard before of this custom existing in America. It is of great antiquity, as I hope to show elsewhere, and was possibly brought by our Aryan forefathers. Does M. E. know the name of the tree? In Selborne it was a pollard ash. Grimm (*Deutsche Mythologie*, ii. p. 976) speaks of a cherry tree also. WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

FOLK-LORE.—

"Compute the pence of one day's expence,
So many pounds, angels, groats, and pence,
Are spent in one whole year's circumference."

"Five score to the hundred of men, money, and pins,
Six score to the hundred of all other things."

ELAN.

CURE FOR HOOPING COUGH.—A friend tells me that he has known a necklace or collar composed of dried pipe-fishes (*Syngnathus*) employed for this purpose at Gravesend, where the fishermen used to dry and sell them to be worn around the children's throats. W. J. BERNHARD-SMITH.

MARRIAGE SEASONS.—At Everton, Notts, the rule is thus expressed :—

"Advent marriage doth deny,
But Hilary gives thee liberty.
Septuagesima says thee nay,
Eight days from Easter says you may.
Rogation bids thee to contain,
But Trinity sets thee free again."

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

THE POINTING TOWERS OF KEBLE.—Wordsworth and Coleridge have made us familiar with the phrase concerning the spire, whose "silent finger points to heaven"; but Keble, in his *Sonnet to Oxford* ("From Bagley, at 8 a.m.," *Miscellaneous Poems*), makes towers to point :—

"The flood is round thee; but thy towers as yet
Are safe, and, clear as by a summer's sea,
Pierce the calm morning mist, serene and free
To point in silence heavenward."

CUTHBERT BEDE.

THE UNAUTHORIZED ASSUMPTION OF HERALDIC DEVICES.—It appears that an unauthorized assumption of heraldic devices is no novelty. In *La Ciencia del Blason*, por M. Costa y Turell (Barcelona, 1856), p. 94, a decree of Philip II., King of Spain, given at the Escorial, October 8, 1586, is quoted. It ordains sundry fines and penalties, "por remediar el gran desorden y escaseo que ha habido y hay en poner coronas en los escudos de armas de los sellos y reposteros," &c.

W. M. M.

AN EPITAPH.—The following one still exists in the churchyard of Woodbridge, Suffolk. It is sufficiently odd to be worth recording :—

"Here Lieth the Body of
BENJAMIN BRINKLEY
Who Though Lustie and
Strong, Was one
That by misfortune, Shot
Him self With's Gun
In the 23^d year of his Age,
He Departed this Life
To the Grief of his Parents
Spectaters and Wife."

C.

THE INTRODUCTION OF OMNIBUSES.—My late friend Peter Cunningham says that omnibuses were introduced by Shillibeer in 1830, the first running between Paddington and the Bank; but in a *Journal of a Tour and Residence in Great Britain during the Years 1810 and 1811* (Edinburgh, 1815, 8vo.), vol. i. p. 130, there is an engraving of one of a precisely similar construction. The driver and two passengers are on the box, the rest of the passengers being inside, the door opening at the end of the vehicle.

J. O. H.-P.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CAMOYS PEDIGREE.—I should be greatly obliged to any one who could kindly help me with the undoing of the following knots, especially as concerns that objectionable Thomas, who is always starting up just where he is not wanted :—

1. Ralph Camoys, senior, who died 1276, had a son John, returned as "consanguineus et heres Mabilie de Torpell." What was the exact relationship between Mabel Torpell and John Camoys?

2. Alice, "daughter of Lord Camoys," married Sir Leonard Hastings, says Dugdale. Daughter of which Lord Camoys?

3. Who was Roger Camoys, of whom Dugdale lucidly speaks as "without doubt of this family," who was taken prisoner in the "wars of France," and who, with Isabel his wife, was living

22 Hen. VI. ? I find him termed Dominus de Camoys on an Issue Roll, July 21, 1432.

4. How many of the name of Thomas de Camoys are known, and who were they? There seem to me to have been three at least. There was—

(a) The eldest son of Ralph (died 1327) and Elizabeth Le Despenser; his Inq. was taken 46 Edw. III., i. 15. He appears to be the husband of Margaret (query, her family?) who is named with her husband Thomas on Patent Rolls, June 18, 1337, and June 12, 1361. Her will, in which she describes herself as widow of Thomas de Camoys, knight, was made 1386, and is in *Testamenta Vetusta*.

(b) Thomas, Lord Camoys, who died 1422. He is termed "consanguineus" by William Lord Latimer (will, 1380, *Test. Vet.* How was this? I cannot trace any relationship), and grandson of Ralph, "avus ejus" (Rot. Pat. 1399). He appears therefore to have been a son, either of Thomas (a), or of Ralph, Hugh, or John, his brothers. Which was he? According to Dugdale, he married Elizabeth, daughter of William de Louches; but query, if she were not a far more illustrious Elizabeth, the daughter of Edmund Mortimer and Philippa of Clarence, and the widow of Hotspur, whose lands appear twice in the Inq. for 1417, once as those of Elizabeth, widow of Henry Lord Percy, and once as those of Elizabeth, wife of Thomas Camoys, knight. He may have married again, for Stow gives among the burials in the church of the Friars Minors, "Isabel Camoyse, wife of Thomas Camoyse, knight, died 1444." Was she the wife of this Thomas?

(c) There are other notices of a Thomas de Camoys, which can hardly be made to fit in with either of these, and which, therefore, seem to argue one or more beside them. Inquisitions were taken, 35 Edw. III., second numbers, part 2, 56; 9 Hen. V. 29; 7 Hen. VI. 60.

My best thanks will await any information on these points, and especially if it come soon.

HERMENTRUDE.

HOWARD FAMILY.—In vol. ii. of the *Genealogist* (p. 349) I gave some unpublished particulars of the sons of Sir Francis Howard, of Great Bookham, grandson of William, first Baron Howard of Effingham; and also the unpublished fact that Sir Charles Howard, his brother, of Merrow, co. Surrey, was a widower at his death, 1652, and in 1653 his estate was administered by his two daughters, Anne and Elizabeth (P.C.C.); and I stated that there was great difficulty in finding anything further about him, as at the time there were five other contemporary Sir Charles Howards. Since then I have found that two of these were one person; for there is a monumental inscription at Somersham, co. Hunts, in memory "of Wm. Howard, third son of Sir Charles Howard of the

house of Suffolk, who died æt. two years, June 29, 1646." A pedigree, of six descents, of this Sir C. Howard is given in *Gent. Mag.* for 1833, though it does not appear in the peerages; but as he is said, as above, to be of "the house of Suffolk," he can be no other than Sir Charles Howard, son of the first Earl of Suffolk, who married Mary, daughter and heir of Sir John Fitz, of Fitzford, co. Devon. Another of the six [five?] contemporary Sir C. Howards was Sir Charles Howard, of Clun, who is thus described in *Collectanea Top. et Gen.* for June, 1835 (p. 161), whose daughter Mary married Wm. Vernon, and was buried at Camberwell, Sept. 21, 1665, leaving a son, Howard Vernon, æt. eight, 1662. Now Sir Robert Howard, son of the first Earl of Suffolk, was buried at Clun, 1653, and his son and heir was Henry, "lord of the manor of Clun" (M. I. Clun), who died 1723, æt. eighty. There does not appear to have been any Charles amongst the Howards of Clun; may not, therefore, Sir Charles Howard "of Clun" be a misnomer? Was he not Sir Charles Howard, of Merrow, who may have resided there awhile or possessed some small property in the parish? I should be glad if any correspondent could clear up this point. There was a Corbett Howard, who occurs in a fine of lands at Chelsham, co. Surrey, Trin. term, 20 Car. II. Was he a son of "Sir Charles Howard of Clun"?

W. S. ELLIS.

Charlwood, Surrey.

A CUSTOM OF THE BRITISH ARMY.—What regiments in the British Army have adopted the custom of keeping a tame animal, trained to walk ahead of the troops on parade days, and even into action, as is recorded of the white goat belonging to the 23rd Royal Welsh Fusiliers at the battle of the Alma? How is this custom historically accounted for? What publications (title and author) can afford any information on the subject? I should be grateful to any person who would favour me with help in the inquiry I pursue for an archaeological and scientific purpose.

R. MOWAT, Major.

100, Rue des Feuillantines, Paris.

"THE LAY OF THE LAST MINSTREL."—Can you inform me whether there were issued of the first edition (1805) any large-paper copies? I have seen large-paper copies of the first editions of all the other poems issued in quarto (*Lady of the Lake*, *Marmion*, *Rokeby*, *Lord of the Isles*, and *Don Roderick*), and of the eighth edition of the *Lay* (1808) large-paper copies are not uncommon; but in a long experience in the collection of first editions of Scott's works I have never met with a large-paper *Lay*. I may mention that no note of such issue is to be found either in Lockhart's *Life of Scott*, in the *Scott Centenary Exhibition Catalogue*, or in the little quarto *History of the Bal-*

lantyne Press, published in 1871. The Messrs. Ballantyne can afford no information. Ordinary copies of the *Lay* measure in boards 11½ in. by 10 in. G. R.

THE "LION SERMON" IN THE CITY.—When a boy, I was told by my parents of an ancestor of mine, named Gayer, a native of Devon, who, having narrowly escaped death from the attack of a lion, returned thanks for his deliverance in some church in the City of London, and left a sum of money, the interest of which was to be paid annually for preaching a sermon in that church upon the anniversary of the day of his escape. It is, or was, called the "lion sermon." I shall be glad to know the name of the church, whether the sermon is still preached, and the date of the occurrence commemorated. ARTHUR SHUTE.

"POTATOES-AND-POINT."—

"And so the catastrophe ends by bathing our poor half-dead Recipientary first in Rigaud, then, after some genuflections, in water; and 'serving him a repast composed of roots,'—we grieve to say, mere *potatoes-and-point!*"—Carlyle, "Count Cagliostro," *Xix. Essays*, v. 101 (ed. 1872).

Carlyle has just been speaking of the Egyptian Masonic business of Cagliostro's "peeping through the spy-glass of Monsieur de Luchet in that *Essai sur les Illuminés* of his." Query, what is the force of the addition "and-point"?

A. L. MAYHEW.

Oxford.

[We have heard that "potatoes and point" is a meal consisting of a large dish of potatoes and a very small piece of meat; the potatoes are eaten, but the meat is only pointed at.]

Πλουτοφθαλμία Πλουτογαμία.—This is the first title of a play acted before the Prince Palatine (Charles) at Oxford in 1652. It bears the further title of "Pleasant Comedie, entituled Hey for Honesty, down with Knavery. Translated of Aristophanes his *Plutus* by Tho. Randolph, augmented and published by F. J." I should be much obliged for any account of this play. Was it "augmented" in a political sense? L. PH.

THE CLERGYMAN AND THE ACTOR.—Where can I find the correct version of the following story: A clergyman once asked an actor how it was that he was so much more successful in his profession than he was in preaching. "I think," replied the actor, "it is because you preach as if all the grand realities of eternity, heaven, and hell, were but fiction; whereas I play as if all I acted was real."

V. M. SKINNER.

RIGAUD, THE FRENCH ARTIST.—About the year 1837 there was stolen, in transit from an old house in Walthamstow to a solicitor's office in Lincoln's Inn, a very valuable picture, painted by Rigaud, the celebrated French artist. It repre-

sented the triumphal entry into London of Edward the Black Prince, with King John of France as his prisoner, after the battle of Poitiers, both on horseback, one on a large charger and the other on a small horse. It was a large oil painting, and cost at the time three hundred guineas. Rigaud was a great friend of the owner of the old house, and introduced into his picture several members of the family. There was another picture by Rigaud, much smaller, of Samson in the house of the Philistines laying hold of the pillars and bending to bring it down. Neither of these ever reached its destination, though the family portraits which accompanied them were received. Two women, who were in the old house when the pictures were removed, declared they were all sent together. Communication with picture dealers at different times, with a reward offered, failed to recover them. If sold to any one it is thought possible some one of the many readers of "N. & Q." may have seen them and can give information. M.

"HE THAT WILL TO CUPAR, MAUN TO CUPAR."—

What is the origin of this saying? A correspondent, sending me some interesting folk-medicine notes from Rochester, U.S.A., asked me to inform her, Why Cupar? The current explanation (if explanation that can be called which is no explanation at all) is that the reference is to a Cistercian monastery in Cupar, which, once well conducted, in course of time greatly altered for the worse. A learned friend, whom I consulted, writes, "Were I to suggest the origin, it would be the strong prejudice in favour of religious houses of the ignorant, and the danger those were in who would take no warning of experience." Still, why Cupar? There were surely other degenerate monasteries. Where does the saying first appear? Is there a parallel saying amongst English proverbs? WILLIAM GEORGE BLACK.

AN OLD GUN AT RAMSGATE.—In the *Archæologia*, vol. v. p. 175 (ed. 1782) there is an account by Mr. King, F.R.S., of a very curious old brass swivel gun, which was dragged up out of the Goodwin Sands by some Ramsgate boatmen in 1775. Mr. King gives three drawings of it, and believes it to be Portuguese from the arms on it, and the date to be about 1370. He adds, "the gun is still here [1782, Ramsgate] in possession of these boatmen." It was, including the traversing handle, 7 feet 10 in. long, and would carry a 4lb. ball. On it was a shield of the arms of Portugal, an armillary sphere, and the letters C. F. R. What has become of the gun? G. B. G.

"AULD ROBIN GRAY."—In *Songstresses of Scotland*, vol. ii. p. 89, Lady Anne Barnard says her ballad "was the subject of a play, of an opera, and of a pantomime." What are the names of these dramas, and by whom written?

W. M. M.

"HARK, HARK! THE LARK" ("CYMBELINE," II. iii).—In this sweet little song, which is the right reading of the last word in the seventh line? The rhyme requires "bin," but the Globe Shakespeare prints "is," although the glossary gives "bin" *in loc.* I am loth to give up the pretty "bin," even at the command of the Globe edition.

R. H. C. F.

ABRAHAM ORTELIUS.—When did this geographer visit England? The *Biographie Universelle* (edit. 1811-28), Chalmers (*Biog. Dict.*), and others, mention the fact, but do not give the date.

W. GEORGE.

ISAAC REED.—Who was Isaac Reed, the commentator, who was alive at the beginning of this century, and wrote, I think, upon dramatic literature?

L. PH.

THE NOUN "ASCENDENCY."—The manner in which this word is being bandied about in electioneering politics bids fair to make it "as odious as the word 'occupy,' which was an excellent good word before it was ill-sorted." "N. & Q." has no concern with politics, and I desire only to ask if there is any authority for the spelling "ascendancy," so common in the daily papers. Lord Beaconsfield's letter to the Duke of Marlborough, as reported in the *Daily News*, contains this rendering of the word, for which I question if there is any defence, beyond confusion with the adjective and noun "ascendant."

W. WHISTON.

THE OBER-AMMERGAU PASSION PLAY.—Mr. MacColl says, in his excellent little book on the above subject, that the Passion Play was first performed in 1634, and has been continued since then regularly every ten years *without intermission*. The second representation would, according to this, have taken place in 1644, the twenty-third in 1854, the twenty-fourth in 1864, and the twenty-fifth in 1874. The last three representations, however, have taken place in 1850, not 1854; in 1860, not 1864; in 1870-1, not 1874 (1870 being the year of the war, the play was not completed till the following year). It is now to be performed in 1880, not 1884. Can any one explain this? SIGILLUM.

AUTHORS OF QUOTATIONS WANTED.—

The following lines are quoted in *Fraser's Magazine*, vol. lxx. p. 14:—

"Oh, God, for a man with heart, head, hand,
Like some of the simple great ones gone
For ever and ever by;
One still strong man in a blatant land,
Whatever they call him, what care I?
Aristocrat, democrat, autocrat,—one
Who can rule and dare not lie."

K. P. D. E.

"Nobody is angry with the swallows for vagabondizing periodically, and surely I have a better right to indulgence than a swallow; I take precedence of a swallow in any company whatsoever."

A. F.

Replies.

MATTHEW CAREY, PHILADELPHIA.

(6th S. I. 16, 84.)

A notice of the volume, *Vindiciæ Hibernicæ*, will be found in the Rev. Edward Mangin's interesting little miscellany, *The Parlour Window; or, Anecdotes, Original Remarks on Books, &c.*, London, E. Lumley, 1841, 12mo. The writer says:

"In 1820 I imported two copies of this singular work from the United States; one was for myself, the other for a friend. It is written for party purposes, but exhibits extensive historical research and great force of argument. The main object of the author is to expose the errors and falsehoods of English historians in their various accounts of Ireland, and especially to show that there was no conspiracy nor premeditated massacre of British settlers by the Irish in 1641."—P. 60.

Then follow four pages of quotations, with strictures and comments thereupon.

The long career of Matthew Carey, connected as it is with the political and literary history of the period which it embraces, would afford a good subject for the biographer. In the latter part of last century he came to loggerheads with William Cobbett, then in the height of his career as an American journalist. Having been, as he thought, "very wantonly and unjustly attacked" in *Porcupine's Gazette*, he retorted upon the sturdy Britisher by issuing his *Plumb Pudding for Peter Porcupine*, Philadelphia, 1799, 8vo., which he followed up a few weeks later by his more elaborate attack, *The Porcupine's Gazette: a Hudibrastic Poem*. In Three Cantos, addressed to William Cobbett by Matthew Carey. Philadelphia, April 22, M.DCC.XCIX., 8vo., pp. 36-44. In his preface the author alludes to his former pamphlet:—

"I laid aside my reserve, and published the *Plumb Pudding*, a pamphlet written in his own style and manner. I as freely bestowed on him, as he had done on others, all the epithets to be found in the *Blackguard's Dictionary*, which for years has been his text-book."

Of the larger work he says:—

"I believe there is enough brought forward at present to convince any man, not wilfully blind, that language cannot do justice to the conduct of William Cobbett as Editor of *Porcupine's Gazette*. The prominent features of that pestiferous paper, are—falsehoods of the most revolting kind—abandoned audacity—atrocious calumny—the most filthy and wretched Billingsgate and buffoonery—cursing, swearing and blasphemy—a most savage thirst after blood—in fine, every thing calculated to excite horror in a liberal mind.

"Although I had long regarded Cobbett as highly base and detestable, yet I solemnly declare, I had but a very imperfect idea of his wickedness and depravity, previous to the review of his vile collection of papers. What I had previously seen at different times, was there heaped together, a nauseous mass of every thing odious and disgusting. I turned from the dose with abhorrence; and sighed over the disgrace of a country which had afforded the miscreant a degree of patronage almost unexampled."

—Preface, v.

The poem is curious, and the copious notes are

full of important and interesting matter. One I transcribe :—

"The style of *Porcupine's Gazette* is unquestionably the most base and wretched of any newspaper in Christendom. I believe there never was a gazette so infamous for scurrility, abuse, cursing, swearing and blasphemy, except that of Hebert, the Père Duchene, who figured on the stage in the early part of the French revolution. Cobbett, when hard pressed in argument, calls his opponent rascal, scoundrel, villain or thief, or desires him to 'go to the devil.' By this eloquent mode he doubtless carries conviction to his readers, and triumphs over his adversaries. 'In the devil's name' may be found in his paper fifty times. That phrase, 'What the devil,' and 'By heaven !' are as commonly introduced to fill up chams, as they are in the familiar conversation of the residents of St. Giles's and Billingsgate."—P. 24.

In canto ii. we have a versification of "Cobbett's ribaldry," for the vulgarity of much of which the author finds it necessary to apologize in his preface. I need only say that in a humorous quatrain we have Cobbett's questionable joke upon Priestley bottling up phlogisticated air! The poem finishes with a prophetic anticipation of the doom of Cobbett :—

"He'd worlds give, could he recal
Those crimes which now his mind appal.
Alas ! alas ! it is too late,
Avenging horrors on him wait.
Mercy to none he ever shew'd ;
The idea does his breast corrode—
To fear he sinks an abject prey ;
His dire despair nought can allay.
Jack Ketch he does the trouble save
Of hanging such a sorry knave—
He therefore purchases a rope,
To terminate his foolish hope—
He vents his rage in curses dire :
Behold him, Judas-like, expire !
Blaspheming God with hellish ire.

Sic transit gloria Gulielmi Cobbett."

The origin of the quarrel between Cobbett and Carey is not far to seek. Cobbett, of course, hated Priestley, and on the arrival of the latter in America prepared for the press a pamphlet which bore the title, "*The Tartuffe Detected: Observations on the Emigration of Dr. Joseph Priestley, and on the several Addresses delivered to him on his Arrival at New York*" (Philadelphia, printed for Thomas Bradford, 1794, 8vo.). He did not at first take the MS. to Bradford, knowing him "to retain a rooted hatred against Great Britain," and thinking that he would not willingly be "instrumental in the publication of anything that tended to unveil one of its most bitter enemies." He accordingly betook himself to Mr. Carey, and gives the following account of his interview with that publisher :—

"This was, to make use of a culinary figure, jumping out of the frying-pan into the fire. Mr. Carey received me as booksellers generally receive authors (I mean authors they hope to get little by); he looked at the title from top to bottom, and then at me from head to foot.—'No, my lad,' says he, 'I don't think it will suit.' My lad!—God in heaven forgive me! I believe that, at that moment, I wished for another yellow fever to strike

the city; not to destroy the inhabitants, but to furnish me too with the *subject of a pamphlet* that might make me rich," &c.—*The Life and Adventures of Peter Porcupine, with a fair Account of all his Authoring Transactions.* Being a sure and infallible Guide for all enterprising Young Men who wish to make a Fortune by writing Pamphlets. By Peter Porcupine himself. Philadelphia, Printed for, and sold by William Cobbett, at No. 25, North Second Street, opposite Christ Church, 1797. Small 8vo., pp. 58.

Cobbett then went to Bradford, with more success, as I have said, but had to consent to the suppression of the first words of the title, so that the pamphlet, as reprinted in London, 1794, 8vo. pp. 30, is known now as *Observations, &c.* But he retained the appellation in his mind, and some years after (*Porcupine's Gazette*, Aug. 20, 1798) we find him expressing the charitable wish :—

"I hope I shall see the malignant old Tartuffe of Northumberland begging his bread through the streets of Philadelphia, and ending his days in the poor-house, without a friend to close his eyes; and I do think, if he does not follow Stone's advice, and go to France, that such will be the end of his too protracted existence."

Such were the *verbal amenities*—otherwise, I suspect they are much the same now—of politics and literature a hundred years ago. But I am afraid that I have been gossiping too long about forgotten matters and half-remembered men.

WILLIAM BATES, B.A.

Birmingham.

SURREY WORDS (5th S. x. 222, 33b).—A list of about thirty local words and forms, heard by me in a rural part of Surrey, will be found at the former of the above references. I beg to add a few more.

1. *Anguish*, sb.=inflammation. "It's nice and cooling, is that elder-ointment I made; it keeps off the anguish." Said to me by an old woman, *à propos* of a wound in her arm.

2. *Bat-folders*, sb. Men and boys who go about at night, to catch sleeping small birds with a large bivalve net, which is closed upon them as they are driven out of the bushes. This very night a man has been *bat-folding* in the garden here; and says, by way of excuse, that "sparrows is very good to eat." The word and the thing are not, I think, peculiar to Surrey.

3. *Bumble-foot*, sb.=club-foot. "She 'ad a bumble-foot, you know, poor thing!"

4. *Croke*, preterite of creak, v. n. "If you'd a put them boots in water at first go-off, sir, they wouldn't have *croke*." Said to me by the shoemaker, a man of thirty, who made the boots.

5. *Dout*, v.a.=do out. "I come up just afore the fire was doutted, sir."

6. *Gripes*, sb.=drains, trenched in the water meadows down to the main stream. "D'ye see them men, trenching at the gripes."

7. *Leer*, adj.=hungry. "I felt so leer, I could hardly stand." This is the word of which ex-

amples from the Midland Counties have lately appeared in "N. & Q." See 5th S. xii. 267, 431; 6th S. i. 162.

8. *Lewin*, sb. = a cattle-shed in a farmyard. I think this word is not peculiar to Surrey.

9. *Lutter*, v.n. = to fall heavily, with a succession of shocks. "There's the brick; it *did* give me a start when I heard it come a-luttering down the chimney!"

10. *Mothersick*, adj. This pretty word, expressive, and more than expressive, of *heimweh*, needs no explanation. "I couldn't stop no longer in my place; I was mothersick." Said by a Surrey maidservant of her first service.

11. *Out-ask*, v.a. = to publish banns of marriage for the third and last time. "Dick Garlike and our Ann was out-asked at church o' Sunday."

12. *Pray*, sb. A *pray* is a long narrow foot-bridge of plank and rail, crossing a ford. Cattle and carts go through the ford; pedestrians walk along the *pray*. I spell this word by ear only, and am curious to know its derivation—as to which, being in fear of PROF. SKEAT, I will not attempt a guess.

13. *Pummy*, sb. = pulp. "It was all squabbed to a pummy."

14. *Spewy*, adj. = pulpy and frothy.

15. *Squab*, v.a. and n. = to give way to the touch, as a rotten substance. "Them carrots is all spewy," said she. "Spewy; what is that?" "Why, they squabs when you touch 'em."

Nicknames—but not like those of the Lancashire Border—are common in the parts of Surrey whereof I write. Most labouring men, young as well as old, are familiarly known by a nickname instead of by their family names. For instance, we have *Nobby*, a gardener; *Chunky*, a carter; *Whiffet*, a farm bailiff; *Old Copper*, a woodman; and others. Women, if married, are known as *Nobby's wife*, *Chunky's wife*, and so on; and often, too, they have nicknames of their own: as, *Nanny Gaffer*, *Molly Slotchit*, and *Slasher*, three women now living in our parish. We have our local phrases and proverbs too. Of a man who by accident set fire to the common, it was said, "He *has a right* to make it good"; meaning, that he ought to do so. And *à propos* to the happy stoppage of that same fire, a woman said to me, "You know, sir, *Luck is God's hap*." I have already noticed in "N. & Q." the very singular fact that with us, as with the Germans, the sun is feminine and not masculine. "*She rises*," we say, or "*she sets*"; "I saw *her rise*," "I saw *her set*." Here in Surrey we believe in Purgatory, after a fashion—that the departed soul is in Purgatory until the church-bell tolls for it, and consequently we get the sexton to toll the bell as soon as possible after death. Then, again, our sexton, who is also parish clerk, is a woman, and her *Amens* are as effective as any I ever heard. Moreover, until

a few years ago our girls used to run races on the village green. Polly Collyer, a stout lass known to me, won a shawl in that way, and came in second for a beautiful shift (*chemise* the prudess it call) adorned with ribbons, which was duly displayed upon a pole. We had, not long since, as the Spaniards and Italians have still, a village letter-writer, who wrote love-letters for the girls and their sweethearts: "And when they fell out, he could always get 'em together again with his writing." And lastly (for the present), we have a story of a girl, a farm servant, who received a written proposal of marriage. She could read, but could not write, and the scribe was not at hand. So she took a charred stick out of the kitchen fire, and scrawled a big *i* (carefully dotted, you observe) on a piece of paper, and sent it to her swain, with a lock of sheep's wool enclosed; "For you see," said Polly's mother to me, "that pronounces *I 'ooll!*"

A. J. M.

THE FATHER OF ROBERT FITZ HARDING (5th S. xii. 362, 437, 477; 6th S. i. 20, 58, 101, 203).—I think Mr. COOKE will find that he has really overlooked the object of my note and pedigree. Smyth, it is true, gives *nearly* all the particulars about Nicholas fitz Harding which I mentioned, except the very one which was instrumental in proving his identity as the son and heir of Harding fitz Alnod of *Domesday Book*, viz., that Meriet with other lands was the fief he inherited. I may also say that the knight's fee he held of the Earl of Gloucester it is evident was *not* in Gloucestershire, as Smyth supposed. Further, I still do not find that Smyth knew anything about Nicholas as a *brother* of Robert, or in connexion with him in any way; which was what I meant. I used to think the early part of the Fitzharding pedigree so perfect that nothing could be added to it, seeing what opportunities and evidences Smyth had before him, and with what skill and industry he used them; but I know now there were many things which, with all his research, he was not likely to find, and did not find. It did not occur to him that Robert fitz Harding was a *younger* son, and, like many others who could be named, his success in life was due to mercantile pursuits, successful money transactions, and the free use of his wealth. As to his younger brothers, of Maurice, of whom Smyth "can say nothing," I think I could say at least something; and what was said about Jordan being ancestor of the La Warrs there are some good reasons for, which I hope to give, if Mr. Editor will allow me, when I have further satisfied myself upon the point. It was no doubt, as H. B. suggested (p. 101), Roger de Berkeley, junior, who married Robert's daughter. I thought so when I drew up the pedigree, but I deferred to Smyth's authority.

A. S. ELLIS.

Westminster.

[We are always glad to hear from you.]

COCKER'S ARITHMETIC (6th S. i. 176).—"The rarity of even the later editions is astonishing. Except the first edition, in my own library, the earliest I have heard of is one in the Inner Temple, 1685" (*Gent. Mag.*, April, 1839). I have myself notes of first edition. From Sotheby's sale catalogue of Sir Wm. Tite's books, "Lot 676, Cocker's Arithmetic, first edition (only three or four copies known), printed for T. Passinger, on London Bridge, 1678." The book sold for 14*l.* 10*s.*, and had been purchased at Mr. Corser's sale for 12*l.* 5*s.* Another copy sold for 8*l.* 10*s.* ("N. & Q." 1*st* S. iv. 102). I have notes of thirty-seventh edit., 1720 (this is in the British Museum); fiftieth, 1741; fifty-second, 1748. The following, if not too much for space, may interest your readers. It is from my *Old Southwark* :—

"St. George's Old Church, Southwark. Of the monumental inscriptions is one, 1695, to the most ingenious mathematician and writing master, John Hawkins, who lived near St. George's Church, now

'Reduc'd to dust, screen'd here from mortal eyes,
Resting 'till the last Trump sounds, Dead, arise!'

Some think that Hawkins was *alter ego* for Cocker the arithmetician, whose name has come down as a proverb to us : to be right in our figures is to be 'according to Cocker.' 'I am told by the sexton,' says Hatton, 'that at the west end, within the church near the school, was buried the famous Mr. Edward Cocker, a person well skilled in arithmetic.' Pepys cannot find a man skilled enough to engrave the silver plates of his sliding rule, 'so I got,' as he says, 'Cocker the famous writing master to do it and I set an hour by him to see him design it all; and strange it is to see him, with his natural eyes to cut so small at his first designing it, and read it all over without any missing, when for my life I could not with my best skill read one word or letter of it; but it is use. I find the fellow by his discourse very ingenious: and among other things, a great admirer, and well read in the English poets, and undertakes to judge of them all, and not impertinently.' As Pepys saw him as Cocker and not Hawkins it must be so, unless Cocker, who appears to have been a disciple of Bacchus as well as of the Muses, found it convenient after to live close by the Mint (a refuge for people in difficulties) as Hawkins. The second edition of the arithmetic is subscribed John Hawkins, n^o St. George's Church."

Indeed, I believe all Cocker's books came out through Hawkins. But see De Morgan's *Arithmetical Books* as to the history of Cocker's book.

W. RENDLE.

LORD BYRON AND ISAAC GREENTREES (6th S. i. 193).—I have frequently heard my father, who was at Harrow from 1807 to 1813, and whose elder brother was Byron's contemporary there, refer to lines on the wooden frame over the grave of Isaac Greentrees (and not James Greentree) in connexion with the poet. My recollection is as follows :—

"A time will come when these green trees shall fall
And Isaac Greentrees rise above them all."

The legend I have heard attached to them is, however, not that they were written by Byron, but that they were alleged to have had the effect of first waking the poetic instinct in his breast on

reading them under the tall elm trees. The only doubt I have is that the name was, perhaps, *Greenhill*, a common one in the Home Counties.

A. R. FAIRFIELD.

29, St. George's Square, S.W.

The lines to which Mr. Edgcombe refers were painted on a sepulchral board nearly opposite to the south porch in Harrow churchyard, and were still there in 1828. I never heard that they were written by Byron, but the tradition of their having been so may have originated in the board's proximity to the so-called "Byron's tomb." The words were :—

"Beneath these green trees, rising to the skies,
The planter of them, Isaac Greentrees, lies;
The time will come when these green trees shall fall,
And Isaac Greentrees rise above them all.

I believe the word and the name in italics to be correctly given, but some old Harrovian, of more retentive memory, may be able to correct or to confirm them. The Greenhills were a yeoman's family, living in the low ground at the west foot of Harrow Hill, and in 1828 still held the property from which they took their name, and which was locally called *Gurnhill*. C.

NICHOLAS SAUNDERSON, M.A., LL.D. (6th S. i. 176).—Dr. Saunderson had by his wife, a daughter of the Rev. Mr. Dickons, rector of Boxworth, Cambridgeshire, two children, a son and a daughter, but I am not aware whether these have or have not any living representatives. Saunderson's ancestors were settled for several generations at Thurlstone, a village lying on the edge of the Yorkshire moors, about a mile from the little market town of Penistone, and some eight odd miles west of Barnsley. Here they owned a small estate, and his father also held an appointment in the excise. The name and the family have, however, both disappeared from the district. The site of the house in which the celebrated blind professor was born is now said to be occupied by the coach-house belonging to Mr. J. C. Milner, a local magistrate. His father's remains lie in Penistone churchyard, the site of the grave being indicated by a flat tombstone, recording little more than his name, the date of his death, and his age. There are several local traditions of Saunderson, some of which, being unauthenticated as well as improbable, may be dismissed. One which I heard related by Mr. Milner, the gentleman above named, a month or two ago, may here be given. Saunderson had returned, on a visit, to his native place after an absence of some forty years. The road from Penistone, where he was met by his friends, to Thurlstone, his native village, was crossed, near the bottom of a hill known as Stottercliffe, by a gate. On nearing this gate, Saunderson went forward to open it, but tried to do so at the wrong side. Turning to his friends, he said, "I can tell

you this gate opened from the other side forty years ago." They were either unaware of the circumstance or had forgotten it, but on inquiry it was found to be as he said. This furnished one among many instances proving the extraordinary retentiveness of his memory. In vol. lxxv. of the "Publications of the Surtees Society" (*Yorkshire Diaries*), pp. 3, 32, 74, will be found several references to Saunderson's grandfather. He is said to have belonged to the same family as Saunderson, Bishop of Lincoln. ALEXANDER PATERSON.
Barnsley.

PINCHBECK (6th S. i. 213).—There is a reference to Christopher Pinchbeck in John Ireland's account of Hogarth's "Southwark Fair" which may be worth quoting. Commenting upon a couplet in Banck's description of that print, viz.,
"There YEATS and PINCHBECK change the Scenes
To Slight of Hand, and Clock-Machines,"

he says :—

"From the above lines, I should suppose that the late Mr. Pinchbeck, with his wonderful and surprising piece of mechanism the *Panopticon* was at this fair; though he frequently spoke of one of his brothers, who was a *showman*, and who once gave a very large sum for an elephant, and took a room at Southwark Fair, with an intention of exhibiting it; 'but the passage to this room,' added he, 'was so narrow, that though my poor brother got the beast into it, a' never could get us out on't, a' stuck in the middle on't and died!' so, sir, you sees my poor brother lost all his money. Ah, he was a most unfortunate dog in everything he took in hand! and so was I, God knows!"

In some "entirely new matter," contributed to Major's *Hogarth* (1841, p. 231), by "a well-known antiquarian," the *Panopticon* is explained to be probably the "large musical instrument with pictures and moving figures, which he [Pinchbeck] called 'The Grand Theatre of the Muses,' and exhibited in various parts of London between 1729 and 1732, and which he advertised at Bartholomew Fair in the former year." Fawkes, the conjuror, had also a curious musical clock, "purchased of Mr. Pinchbeck, Clock-maker in Fleet-street," that played tunes and imitated the notes of birds. In 1733, Pinchbeck and Fawkes combined their exhibitions, and Major prints a long bill of the joint entertainment (p. 230). One of Mr. Pinchbeck's tricks recalls a famous exploit of the Indian jugglers. It consists in causing "a Tree to grow out of a Flower-Pot on the Table, which blossoms and bears ripe Fruit in a Minute." This bill is extremely interesting, but too long to quote. It is, of course, by a slip of the pen that, in the extract quoted by J., the date of Pinchbeck's death is given as 1873. He died in 1783, according to Major's authority, and was then "of Cockspur Street." AUSTIN DOBSON.

The variety of prince's metal or brass which was called Pinchbeck did not derive its name from him, but from his father, Christopher Pinchbeck,

the celebrated clockmaker of Fleet Street, who died in 1732, of whom brief notices are to be found in "N. & Q.," 1st S. xii. 341, and 2nd S. xii. 81. There are engraved portraits of both father and son. EDWARD SOLLY.

NATURE-WORSHIP (6th S. i. 58).—The following works, among others, may be consulted on the subject :—

Libois.—*L'Encyclopédie des Dieux et des Héros sortis des Qualités des Quatre Éléments et de leur Quintessence*. Paris, 1773. 2 vols. 8vo.

Michélet.—*La Bible de l'Humanité*. Paris, 1864. 12mo. Spinoza (B. de).—*Opera quæ supersunt omnia*. Ienæ, 1802-1803. 2 vols. 8vo.

Tribechovius (Ad.).—*Historia Naturalismi*. Ienæ, 1700. 4to.

Vanini.—*Amphitheatrum Æternæ Providentiæ Divino-Magicum*. Lugduni, 1615. 8vo.

Vanini.—*De Admirandis Naturæ, Reginæ desæque Mortalium, Arcanis libri iv*. Lutetiae, 1616. 8vo.

HENRI GAUSSERON.

Ayr Academy.

"AISLE" (6th S. i. 73).—Perhaps the following lines, transcribed from *Marmion*, descriptive of the abbey at Holy Island, may prove an illustration of this subject :—

"In Saxon strength that Abbey frowned,
With massive arches broad and round,
That rose alternate, row and row,
On ponderous columns, short and low,
Built ere the art was known,
By pointed aisle and shafted stalk,
The arcades of an alley'd walk
To emulate in stone." Canto ii. stanza x.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THE BORDERLAND OF THE ANIMAL AND VEGETABLE KINGDOMS" (6th S. i. 76).—The paper inquired for was read by Prof. Allman at the last meeting of the British Association, and the full text will be found in the *Gardener's Magazine*, Aug. 30, and Sept. 13, 1879. S. H.

The paper was read before the Bath Literary and Philosophical Association by Mr. J. F. M. Harris Stone, F.L.S., and is entitled *The Interdependence of Plants and Animals*. It was printed for private circulation. I shall be glad to lend my copy. JEROM MURCH.

Cranwells, Bath.

"IDOLATRY" (6th S. i. 76).—Of course it should be *idololatry*, but this a very awkward word, and I doubt if it can be found. The contracted form was adopted in Low Latin, and was hence taken up into French and English. I quote from my *Etymological Dictionary*: "*Ido-latry* (corruption of *idolo-latry*), Middle English *idolatrie*, Chaucer, *Cant. Tales*, *Persones Tale*, *De Avaritia*, section 2; from French *idolatrie*, equivalent to Low Latin *idolatria*, shortened form of *idololatria*, standing for Greek *eidōlolaíreia*, service of idols, Coloss. iii. 5;

composed of *eidōlo-*, crude form of *eidōlon*, and *latreia*, service, from *latris*, a hired servant, which from *latron*, hire. Also *idolater*, from Old French *idolatre* (Cotgrave), also ill-spelt *idolastre* in Old French, whence M. E. *idolastre*, Chaucer, *C. T. Pers. Tale, De Avar.*, sect. 3." The Vulgate does not use the word in Col. iii. 5.

WALTER W. SKEAT.

Cambridge.

EPIGRAM ON THE EMPRESS MAUD (6th S. i. 57).—This is "Matildis epitaphium" in Mat. Paris, *Hist. Maj.* ad an. 1185, p. 143 (London, 1640), as:

"Ortu magna, viro major, sed maxima partu,
Hic jacet Henrici filia, sponsa parens.

In Speed, p. 481, it is:—

"Ortu magna, viro major, sed maxima prole,
Hic jacet Henrici filia, sponsa, nurus.

ED. MARSHALL.

Sandford, in his *Genealogical History of the Kings and Queens of England*, states that this epigram was engraven on the Empress Maud's tomb, and gives Matthew Paris as his authority for the statement. Speed puts this epigram into English thus:—

"Here Henry's Mother,
Daughter, Wife, doth rest;
By Birth much, more by Spouse,
By Child most blest."

C. J. E.

COL. GEORGE FLEETWOOD (6th S. i. 76).—Evans's *Catalogus of Portraits*, vol. ii. p. 154, No. 15936, has: "Fleetwood, Col. Geo., of the Vache, in Chalfont St. Giles, Bucks, and Parliamentary officer; Svo. 1s., p. b. l. 2s. 6d. Cooper, 1647. Meyer."

ED. MARSHALL.

SEATON, RUTLAND (6th S. i. 196).—I suppose ST. SWITHIN'S *crux* as to this name is the fact that it is that of an inland, and not a seaside, town. Perhaps it may be worth while to mention that Morris gives Seaton as an example of English place-names derived from the A.-S. *sea*=Germ. *see*, the sea, or a lake. It would be quite sufficient, therefore, that there should at any past time have existed a lake in the neighbourhood, in order to explain the occurrence of a Seaton in Rutlandshire.

NOMAD.

LONDON LIFE IN 1720 (6th S. i. 214).—The MS. quoted suggests a reference to the opening paper of the *Connoisseur* of Colman and Bonnel Thornton, which gives somewhat similar information for a later date. White's is still, in 1754, the resort of gamblers and men of fashion, but the Jews and stock-jobbers frequent Garraway's, and not Jonathan's; Batson's, instead of Tom's, attracts the doctors; the clergy patronize St. Paul's Coffee House; and the Bedford has succeeded to Button's for "polite scholars" and "wits." The book-sellers, not mentioned in 1720, have a special

rallying-place at the Chapter, in Paternoster Row, where they decide upon the merits of books by that infallible sign, a speedy or a tardy sale.

AUSTIN DOBSON.

POPE'S "IMITATIONS OF HORACE" (6th S. i. 217).—The passage which puzzles MR. DIXON is not very difficult of explanation,—

'From low St. James's up to high St. Paul.'

The allusion is to the celebrated Bangorian controversy, which arose from the Low Church doctrines of Bishop Hoadley, who was in great favour at St. James's, especially with the Queen. His chief adversary had been Dr. Francis Hare, Dean of St. Paul's. The passage is explained by Warburton as expressing all classes of society. It is hardly necessary to point out that grammar has been sacrificed to the exigencies of rhyme, and that the line should run—

"From low St. James's up to high St. Paul's."

F. G.

In the second edition of Pope's *Satires and Epistles*, for the Clarendon Press, Mr. M. Pattison has these notes upon the lines, Ep. iii. ll. 82-4, Ox., 1874, p. 133:—

"L. 82. 'From low St. James's up to high St. Paul.'"

—The distinction of High Church and Low Church came into use about the beginning of the century (1700), though the distinction of parties thus designated was essentially the same as that which had existed from the first establishment of the Church of England. 'St. James's,' i.e., the Court, patronized," &c., *ut infra*.

"L. 83. 'From him,' &c.—From the lowest to the highest grade of those who deal with money."

There is a longer note on l. 84, "Notches sticks," which it is not necessary to transcribe further than a reference to *The Humourist* (1725), vol. ii. p. 223, for a notice of the office of "Teller of the Exchequer."

ED. MARSHALL.

Sandford St. Martin.

When I opened my "N. & Q." I chanced to have Mr. Pattison's edition of the *Satires and Epistles* of Pope before me, in which I had read, a few days before, the following solution of MR. DIXON'S difficulty:—

"St. James's, i.e., the Court, patronized the Low Church party, who were staunch adherents of the Hanover family and the Protestant succession. At the cathedral church of St. Paul the prebends, being in the collation of the bishop of the diocese, Gibson, were mostly filled from the High Church party, though the dean (Francis Hare), who was nominated by Government, was a Whig."

D. C. T.

If Pope, when he wrote—

"From low St. James's up to high St. Paul,"

merely referred to their elevation above the level of the Thames, a more complete instance of bathos is hardly to be found among the victims of the *Dunciad*. The lowest part of St. James's parish is about ten feet, St. Paul's cathedral about forty-

eight feet, above the river. The contrast between rich and poor is well exemplified in the clerk and the teller of the Exchequer; but to contrast high and low by a difference of forty feet in perpendicular measurement is indeed a "lame and impotent conclusion."

J. DIXON.

"LES TROIS MERVEILLES DE L'ANGLETERRE" (6th S. i. 193).—I have often heard it said in France that in Hyde Park can be seen at once all that is worth seeing in England.—Fine trees, fine grass, beautiful women, and beautiful horses.

J. K.

BLACKSTONE OR BLAKISTON FAMILY (5th S. x. 107).—Allow me to add a note to those which have already appeared in "N. & Q." on this subject. The eldest son of Marmaduke (Prebendary of Durham), with whom Surtees says the male representation of the ancient Blakistons seems to rest, had a great-grandson, John, baptized in 1710, but the historian says nothing more of him than that he was living in ward of John Cooper in 1719. I regard this John as identical with my great-grandfather of the same name, whose date of birth coincides with the above, and who married Isabella Cass, from Leyburn, near Richmond, Yorkshire. She eloped with him from a ladies' boarding school. He entered the army, but whether serving under British colours or those of some foreign power I am unable to say, nor do I know in what capacity he served. His wife, son Edward, and daughter Isabella went with him abroad. My grandfather, this Edward, described his parting from them on the eve of the storming of some town in (I believe) the Netherlands, about 1744-50. He fell in the action, and his wife and children came back to England. The widow was buried either at Manfield, North Yorkshire, or at Denton, Durham. The son engaged in trade in the county in which his forefathers had, for so many generations past, held large possessions, and where they had allied themselves with the Conyers, Bowes, Surtees, and other well-known North-country families. His descendants, when Surtees wrote, were living within a few miles of Darlington, and some are still resident in their ancestral county, at no great distance from the dilapidated manor house, which still retains the name. If these particulars are likely to interest your correspondents who have contributed articles relating to this family I shall be glad of their insertion, and for any further information which they may be in a position to offer.

W. C. B.

South Kensington Museum, S.W.

[See "N. & Q." 4th S. x. 329, 398, 479; xi. 27, 207, 290, 348, 372. Also for papers on Rev. W. Blaxton, 5th S. v. 107, 216, 521; vi. 57, 118, 198; vii. 31.]

TOMB OF THE DRAPER FAMILY, CRAYFORD (6th S. i. 217).—MRS. MORTIMER COLLINS may be glad to be reminded that the first Lord Wynford,

who lived close to Crayford, bore the name of William Draper Best; so probably the present Lord Wynford could answer her question as to the Draper family.

E. WALFORD, M.A.

Hampstead, N.W.

THE DERIVATION AND MEANING OF CHRISTIAN NAMES (6th S. i. 195).—Will you kindly allow me to add to my list a name which I inadvertently omitted—Theresa?

HERMENTRUDE.

GRAVESTONES FACING NORTH AND SOUTH (6th S. i. 216).—Brand's *Popular Antiquities* contains much curious information, and states:—

"A singular superstition respecting burial in that part of the churchyard which lies north of the church still pervades many of the northern districts of England, though every trace of it has been eradicated from the metropolis. It is that that is the part appropriated for the interment of unbaptized infants, of persons excommunicated, of those who have been executed, or of those who have laid violent hands on themselves."

The passage in *Hamlet*—

"Make her grave straight,"

is explained by Johnson,—

"Make her grave from east to west, in a direct line parallel to the church; not from north to south, athwart the regular line."

JOHN COLLINS FRANCIS.

COAT OF ARMS (5th S. xii. 369, 474, 516; 6th S. i. 106, 145).—In the chancel, opposite the south door of the parish church of St. Paul, in Bedford, there stood, and probably does still, a table tomb, upon which were figures in brass of Sir William Harper and his second wife. That of Sir William was noted as remarkable by the late Mr. J. Gough Nichols, F.S.A., from its representing him in armour as a knight, his alderman's gown being worn over the armour, a combination probably unique on a sepulchral brass. Beneath the figures is the following inscription:—

"Obiit 27 die Februarii 1573 A^{no} Aetatis Suae 77.

"Here under lieth buried the body of Sir William Harper, Knight, Alderman and late Lorde Maior of the Citie of London, wiche Dame Margaret his last wife which Sir William was borne in this towne of Bedford, and here founded and gave lande for the mayntenance of a Gramer Schoole."

Above the figures were two shields of arms, one over Sir William's head, of Harper only, the other over the lady's head, lost many years ago. Of "Dame Margaret's" surname at the time of her marriage with Sir William we have no distinct information, but Mr. Nichols discovered in Harper's will, which was proved by his widow, April 6, 1574, as executrix, mention of the bequest of a "blacke gowne" to certain "well-beloved frendes, if they will take the paynes to be presente at my buriall at Bedford," and among the names there appears that of "Richard Lethers my wifes brother"; we may assume, therefore, that her name was Lethers. Possibly your correspondent

D. G. C. E. may be successful in identifying this name with the coat of arms to which he has referred. Mr. Nichols wrote an interesting paper on the biography of Sir William Harper, which has been published in the fourth volume of the *Transactions of the London and Middlesex Archaeological Society*. JOHN EDWARD PRICE, F.S.A.

Albion Road, Stoke Newington.

BRANDLET: AUBE (5th S. xii. 387; 6th S. i. 41, 105).—I am inclined to think that both these birds are of the Finch family. Is not the brandlet the brambling, or mountain finch (*Fringilla montifringilla*)? "Bramlin," Withals, 1568. Halliwell's *Dictionary* gives "Bramline, the Chaffinch." Another instance of this corruption, caused by the difficulty of pronouncing *b* after *m*, is our *dingle* from *dimble*, the word used by Ben Jonson and by Drayton for a dark hollow or dell. The nonsense (?) proverb in Howell:—

"Four farthings and a thimble
Will make a taylor's pocket jingle,"

also shows how easily the ear was satisfied in the matter. Indeed a score of proverbs might be cited to prove that *m* and *n* were used convertibly to rhyme with each other. The awbe may be another of the Fringillidæ, i.e. the siskin or aberdavine, the etymology of which name is unknown to me. White (*Nat. Hist. of Selborne*, letter viii.) speaks of having mistaken the aberdavine for the reed sparrow. Or perhaps it was one of the many names for the white-throat:—

"The Throstle, she which makes the wood to ring
With shrilling loude that lothsome is to hear,"

is an envious and severe criticism, but not, in my opinion, without some truth in it. If

"The Mavis eke whose notes are nothing clear," means the blackbird, then "the bird as black as cole," which ends the catalogue, may be the black-cap, placed by some next after the nightingale as a songster.

VINCENT S. LEAN.

Windham Club.

Your correspondent's explanation (*ante*, p. 41) is ingenious, but he would scarcely have made it after he had read the passage in Gascoigne. Phylomene is speaking of birds "costly kept in cage," which scarcely applies, I think, to the brant goose or the albatross. She mentions the throstle, mavis, tom-tit, the finch, linnet, lark, canary, goldfinch, blackbird, jay, pie, owl, brandlet, and awbe. The "brandlet for singing sweete and cofte," is probably the bird called a "bramble or brambling" by Randle Holme, and "brambling" by Bewick, which is a species of bunting. The "talking awbe" (alb) I conjecture to have been the white cockatoo.

Boston.

R. R.

TWO VERSIONS OF A STORY: "JE SUIS NI ROY," &c. (6th S. i. 177, 202).—This distich, which

certainly belongs to the house of Coucy, and not to that of Courcy, had not escaped the marvellously wide reading of Sir Walter Scott. It is cited in Note K., to p. 122 of *The Abbot* (Black's edition), in connexion with a similar saying concerning the house of Seton:—

"Sunt comites ducesque alii; sunt denique reges;
Sethoni dominum sit satis esse mihi."

The Coucy motto is thus given by Sir Walter, who characterises its tenor as that of the "pride which aped humility":—

"Je suis ni roy, ni prince aussi;
Je suis le Seigneur de Coucy."

A slightly different version is printed in Anderson's *Scottish Nation*, i. p. 74, s.v. "Alexander II.," "Je ne suis Roy, ni Prince aussi," &c. Mary, daughter of Enguerrand de Coucy, "Sire de Coucy," and Count of Dreux, was the second wife of Alexander II., and mother of the last of the Kings of Scotland of the house of Athole, a fact sufficiently illustrative of the position of the Lords of Coucy.

C. H. E. CARMICHAEL.

The device of the powerful Barons of Coucy is:

"Roi ne suis,
Prince, ni Comte aussy
Je suis le Sire de Coucy."

The colossal tower of the castle of Coucy and the surrounding ruins are well described by M. Viollet-le-Duc, who took measures to prevent the ruinous hand of Time from destroying what remains to us of this most interesting building. TAUS.

Neither of these is correct. The following is the generally accepted old French version:—

"Roi ne suis
Ne prince, ne duc, ne comte aussy,
Je suis le sire de Coucy."

The Sire de Coucy in question was Enguerrand III., who built the noble fortress of Coucy in the early part of the thirteenth century. A. H.

Little Ealing.

The motto must, I think, run thus:—

"Roy ne suis,
Ne Prince, ne Duc, ne Comte aussy;
Je suis le Sire de Coucy."

It is attributed to Enguerrand III., surnamed the Great, who was the leader of the league formed by the French barons against Blanche de Castille, during the minority of Louis IX., and who died in 1242. HENRI GAUSSERON.

Ayr Academy.

It will be plain from the form of the lines in rhyme which of the two names is the correct one. The story itself appears in two forms.

"Je ne suis roy ne prince aussy,
Je suis le seigneur de Coucy."

On disoit encore:—

"Prince je ne daigne, roi je ne puy,
Je suis le sire de Coucy."

See tom. ii. p. 9 of De Lincy's *Livre des Proverbes Français*, Par., 1859. ED. MARSHALL.

THE VIOLET IN HERALDRY (5th S. xii. 488; 6th S. i. 83, 225).—If a French example is of any use to your correspondent, I may mention that the family of Pol of Guienne have for arms, "Argent, three violets, 2 and 1, proper, stalked sable; on a chief azure a mullet of eight points pierced or."

WALTER J. WESTON.

CHARLES BOWLES (6th S. i. 77).—See "N. & Q.," 5th S. vii. 373, for information as to him.

WILLIAM WING.

Steeple Aston, Oxford.

"MINNIS" (6th S. i. 96).—This name occurs at Hastings. I find in the *Sussex Archaeological Collections*, vol. xiv. p. 67, that at the time of the Domesday Survey the great meadow on the Minnis Rock was held by the Abbey of Fécamp; and, among the tenants of the manor of Brede (1847), the widow of W. B. Wallis is mentioned as holding part of the great meadow containing eighteen acres on the Minnis Rock.

W. D. PARISH.

The origin of this word was fully discussed by PROF. SKEAT, MR. WEDGWOOD, and others in "N. & Q." 5th S. vii. 328, 374, 418, 499; viii. 176.

R. P. HAMPTON ROBERTS.

"PAUL'S STUMP" (6th S. i. 96).—Surely this must have been a royalist witticism, denominating the remains of the puritanically demolished "Paul's cross."

EDWARD H. MARSHALL, M.A.

"ST. JOHN-AT-DEPTFORD PISHOKEN" (5th S. xi. 127).—I have delayed answering this query in the hope that I might be able to make my reply a final one. I regret that I can now do no more than clear the way. The passage in Hogarth's *Tour* from which this curiously complex name is supposed to be taken was incorrectly printed by the late Mr. Hotten. In the MS. in the British Museum it stands as follows: "At Cuckolds Point Wee Sung St. John, at Deptford Pishoken and in Blackwall Reach Eat Hung Beef and Biscuit and Drank Right Hollands." Further on there is a second passage, containing these names, i.e. "Wee Sail'd Merrily and Sang St. John Pishoken and Severall [?] other Songs"; but such reference as I have been able to make to the "Little Warblers" of the period has not enabled me to identify these no doubt genial ditties.

AUSTIN DOBSON.

THE BEST MODERN WRITING INK (5th S. xii. 268, 280, 396, 437, 476; 6th S. i. 46, 105, 146).—"Featherstone's Maroon Black" has been deservedly commended by several of your contributors, but no one has noted the curious fact that its final colour depends on the paper used with it. On postage envelopes it writes an excellent black, but on (8d.) post cards and on wrappers it remains a brownish red.

T. F. R.

"ANCESTOR" (6th S. i. 74, 223).—Certainly, legally considered, an ancestor may be collateral. An ancestor is one who precedes another in the possession of real property. HIC ET UBIQUE.

SIR RICHARD MASON (6th S. i. 86).—L. L. H. appears to prefer the authority of Mark Noble to that of two contemporary records, of the authority of which there can be no doubt, as to the parentage of Sir Richard Mason. Surely the pedigree recorded by him in the 1668 Visitation of Salop, and the Book of Benefactors, a most valuable record, are better evidence as to the name of his father than the assertion of Noble, who is not famed for his accuracy in genealogical matters. Was not Sir Robert Mason of Kingsclere son of the Recorder? GEORGE W. MARSHALL.

OLD PLAYS AND THE JEWS (6th S. i. 96).—In the Elizabethan drama the Jew figures prominently. Many English travellers and traders were familiar with Jews abroad, but it appears strange to me that there should have been no Jews or suspected Jews in London. They may have figured among Spanish and Portuguese or even Dutch strangers. By that time, as Portuguese, they had got into the Spanish West Indies.

HYDE CLARKE.

WORCESTERSHIRE WORDS: "KEFFIL" (5th S. xi. 185, 231, 292; xii. 236, 278, 516).—No doubt the Welsh *ceffyl*=horse, but whether this be a form of *cheval* or *caballus* I cannot say.

J. T. F.

Bp. Hatfield's Hall, Durham.

CURIOUS NICKNAMES OF FOUR CHAPELS IN A COUNTY TOWN (6th S. i. 114).—It is thought that a few words of explanation are necessary to enable the general public to enter into the humour of the distich communicated by SYWL.

ST. SWITHIN.

NORCLIFFE FAMILY (6th S. i. 216).—The following references, taken from Marshall's *Genealogist's Guide*, may be of use to C. D. They are to be found s.v. "Norcliff, Norcliffe, or Northcliffe": Surtees Soc., xxxvi. 341; Burke's *Commoners*, ii. 630; *Landed Gentry*, second edition, supp., third, fourth, and fifth editions; Foster's *Yorkshire Pedigrees*; Foster's *Visitations of Yorkshire*, p. 558; Harl. Soc., viii. 241.

NOMAD.

"AZEITUNA" (6th S. i. 215) is Spanish for olive. H. G. is not quite correct in his quotation. It runs thus:—

"Azeituna una
Oro, dos plata,
Tres plomo,
Quatro mata."

One olive is gold, two silver, three lead, and four kill. The moral is that olives in moderation are wholesome, but in excess the reverse.

F. W. C.

EARLY BOOK AUCTIONS (5th S. xii. 28, 95, 103, 171, 211, 411, 436; 6th S. i. 206).—F. W. J. mentions Mr. Simmons as holding the first book auction in Leeds in 1692. Was he one Nevill Simmons, who was in Kidderminster in 1664, who printed, or rather had printed for him, Richard Baxter's books, and afterwards was a bookseller in Sheffield?

ARTHUR JACKSON.

"UNDER FLYING SEAL" (6th S. i. 215).—I have always understood this expression to mean a letter sent in an open envelope to an intermediate person, who, after perusal, closes and forwards it as addressed, thus avoiding the necessity of sending a copy.

CHARLES WYLIE.

This expression applies to letters provided with a wax seal, but in such a manner as not to be closed by it. The French have the phrase "cachet volant," which Littré defines, "Cachet qui n'adhère qu'au pli supérieur d'une lettre sans la fermer."

HENRI GAUSSEON.

OLD VIEWS OF COVENT GARDEN MARKET (5th S. xii. 441, 469, 481; 6th S. i. 9, 174, 227).—He is a bold man who would set his authority against a parish register. But, in these pages especially, accuracy is a thing of such vital importance that I cannot refrain from endeavouring to reconcile my data with Mr. WEBB'S. Under the head of "Ecclesiastical Preferments," in the *Gentleman's Magazine* for Dec., 1754, occurs the following: "Dr. Craddock, St. Paul's, Covent Garden, 350*l.* per Annum (Tattersall preferred)." In Dec., 1756: "Dr. Craddock, rector of St. Paul's, Covent Garden, first chaplain to the Duke of Bedford, Lord Lieut. of Ireland." In Oct., 1757, there is an announcement taken from the *London Gazette*: "Whitehall, Oct. 18, The king has been pleased to order letters patent under the great seal of Ireland, for the promotion of John Craddock (*sic*), D.D., to the Bishoprick of Kilmore." These were my sources of information, and they are correctly cited. As they do not appear to agree with the registers, I think it must be assumed that Dr. Craddock did not enter upon his functions until some months after he was appointed. I take this opportunity of echoing the editorial plaint affixed to the last reply. Surely the old gateways, so familiar to us all, might with propriety have been preserved.

AUSTIN DOBSON.

"SILVERLINGS" (6th S. i. 37, 222).—When was this word substituted for "pieces of silver"? In the edition of the Bible 1599 the latter term is used.

HIC ET UBIQUE.

JOHN WROTH, OF LOUGHTON HALL, ESSEX (6th S. i. 96).—The *History of Essex*, by a Gentleman, 1770, says, in reference to the Wroth family:—

"The manor of Loughton was in the Wroth family for many generations. John Wroth, Esq., one of the ver-

durers of Waltham forest, dying without issue in 1718, left this estate, after his wife's decease, to the Right Hon. William Henry, Earl of Rochford. In 1745 his lordship sold it for the sum of 24,500*l.* to William Whittaker, Esq., of Lime Street, London."

THOMAS BIRD.

AUTHORS OF BOOKS WANTED (6th S. i. 217).—

"Love in a Balloon" originally appeared in *Once a Week*, under the title of "The Tale he told the Mariner." Mr. Litchfield Moseley was long credited with the authorship, but it was, I believe, really written by Mark Lemon.

WILLMOTT DIXON.

This was a short story which appeared in *Bedon's Christmas Annual*, between the years 1867 and 1870; anonymous.

EDWARD H. MARSHALL, M.A.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 157, 206).—

"A righteous man," &c.

The version of this proverb as originally asked for has a classical authority, though incorrect:—"The merciful man," said Meg, when her guest had left the kitchen, "is merciful to his beast."—*St. Roman's Well*, chap. ii.

EDWARD H. MARSHALL, M.A.

(6th S. i. 217.)

"When life itself was new," &c.

Rogers, *Pleasures of Memory*, part i. l. 19.

FREDK. BULE.

"A pagan, kissing, for a step of Pan," &c.

Mrs. Barrett Browning's *Aurora Leigh*, second edition, 1857, book v. p. 221.

WM. PENGOELLY.

"Nil nisi clavis deest," &c.,

is one of the sentences engraved upon the decoration, or jewel, of a Royal Arch Freemason. The words refer to the symbols which form part of the jewel.

P. B.

Miscellaneous.

NOTES ON BOOKS, &c.

The History of the Honourable Artillery Company. By Capt. G. A. Raikes. (Bentley.)

CAPT. RAIKES has now completed his record of the earliest organized association of citizen soldiers in Great Britain, probably in the world—a military body over which Parliament has no control, and which, being self-supporting and receiving neither capitation grant nor any aid whatever from the public funds, is governed under numerous royal charters, granted and confirmed by succeeding sovereigns, from the time of Henry VIII. Without entering into the controversial question as to the origin of the Company, the fact is that a military organization was formed under the auspices of Henry VIII., and instituted for the promotion of the science of artillery, i.e. the practice of long-bows, cross-bows, and hand-guns, and also as a nursery whence efficient officers could be obtained. It was endowed with privileges, and fostered by succeeding sovereigns; and although its numbers varied, sometimes to attenuation, phoenix-like it sprang up again with fresh vitality, and preserved its continuity. What part the Company played during the Commonwealth is not mentioned, but the inference is that it was not antagonistic to the Parliament and the Protector, or its dissolution would have been inevitable. The author states that "the Company never belonged to the force known as the Trained Bands"; the whole, however, of ch. v. vol. i. is devoted to their proceedings, simply because some of their officers

and men may have belonged to the Artillery Company; and while the labour of transcribing upwards of forty pages from printed books in the British Museum is to be commended, the digression might have been well spared, so far as the subject-matter is concerned.

When the Militia of the kingdom was reorganized, in Charles II.'s reign, one special object in view was the dissolution of all military associations, those of the City of London being excepted. Thus the Artillery Company was saved from annihilation, and was honoured by the Duke of York's acceptance of the office of "Commander-in-chief" the first time this title was conferred.

In 1685 the Company assumed the style of "Honourable," a title recognized in official documents in 1863. When the Duke of York succeeded to the throne he retained the command, and confirmed the appointments of the various officers, being satisfied with their loyalty, and fearing, doubtless, that any mutation might not conduce to his interests.

William III. was able to take a more liberal view of the position. In the first year of his reign he issued a warrant authorizing the Company to train and exercise in arms, and to hold free and open courts for the annual choice of officers, according to the ancient rule and practice. Until the present reign a licence in the same form was usually granted by each sovereign on his accession. The rules at present in force bear date Jan. 13, 1862. Each member, on admission, signs a declaration, upon honour, of being well affected towards the Queen and Constitution, that he will obey the orders of his officers whilst under arms, that he will conform to all rules and regulations of the Company, and that he will appear under arms upon all occasions when the corps may be mustered for the purpose of assisting the civil power. Whilst the officers have commissions granted them for five years, they are to take military rank only during the time that the corps may be called out on actual service, and then as the youngest of their rank. As the oldest volunteer corps, the Company takes the right of the line in all Volunteer reviews. Fortunately no hostile invasion has occurred to call for its services; and in a body of armed citizens residing in our midst we do not expect a recital of daring feats of arms or a "seeking the bubble reputation"; but the Company has at all times evinced its zeal to support the civil power. It rendered efficient aid in the Gordon riots in 1780, when it was actually under fire for the first time during its existence. The Company had also a position assigned to it in the force appointed for the defence of the metropolis when a French invasion appeared imminent in 1798. Capt. Raikes's volumes are replete with nearly one hundred illustrations, some of them of considerable topographical interest. The second volume opens with a coloured photograph of the Prince of Wales, in his uniform of Captain-General and Colonel, executed especially for this work, so that the author has spared neither trouble nor expense in its preparation. The Honourable Artillery Company may be congratulated on having found so capable a chronicler, but general readers will be inclined to wish that there had been somewhat less diffuseness in minute details.

Memoranda on the Tragedy of Hamlet. By J. O. Halliwell-Phillips, F.R.S. (Printed by J. E. Adlard.)

DISJOINTED and abrupt as they frequently are, the *Memoranda on the Tragedy of Hamlet* of Mr. Halliwell-Phillips have more intrinsic value than can be claimed by any recent contribution to Shakspearian literature. As such they will have to undergo serious consideration when next an exegesis of *Hamlet* is attempted. For this reason we regret that they did not appear in time to take their place in that storehouse of suggestion, information, and conjecture, the edition of *Hamlet* recently issued by Mr.

H. H. Furness, as part of the American Variorum Edition of Shakspeare. Mere gleanings as they are from the papers of the first of living Shakspearian critics, they possess a certain measure of absolute authority. It was at one time the intention of the author to have shaped these and other memoranda into a connected essay, but the "stealing steps of time" warn him that "unless this and similar contributions to Shakspearian literature are produced in a slipshod and uncorrected fashion, they will never see the light at all." It is impossible to give an idea of the contents of a book which is avowedly "a thing of shreds and patches." So varied and significant are many of them, however, it is almost perplexing to find the author avowing his inability to understand the tragedy of *Hamlet* as a whole, and his despair of "meeting with any theories that will reconcile its perplexing inconsistencies; making, of course, allowance for those that are most likely intentional." The modesty that dictates these sentences, and those on the value of his own contributions which follow, is in grateful contrast with the dogmatism to which we are used in Shakspearian controversy. Turning to the matter we can but advise our readers to study carefully the passages, pages 14 *et seq.*, in which, in opposition to the view propounded by Goethe, and received into general favour, it is shown that *Hamlet* is "a man of singular determination, and, excepting in occasional paroxysms, one of powerful self-control," to take special cognizance of the lines (page 16) in which the misconceptions of *Hamlet*'s character are said to arise from accepting his soliloquies as "continuous illustrations of his character, instead of being, as they mostly are, transient emanations of his subtle irritability"; to follow closely the comparison between the texts of the editions of 1603 and 1604, and the interesting references which follow, and, above all things, not to forget the concluding chapter, on æsthetic criticism. By publication of this volume Mr. Halliwell-Phillips has conferred another and a valuable obligation upon scholars.

The Figure Painters of Holland. By Lord Ronald Gower. (Sampson Low & Co.)

It is a disadvantage to Lord Ronald Gower that the biographies of Rembrandt and Hals have already appeared in the series of "Great Masters." On the other hand, it is not easy to understand how they could have been treated adequately in the present connexion. In eighty pages of this small volume there are accounts of sixteen artists; and these are necessarily rather of the order of dictionary articles than biographies. Nevertheless, these too brief sketches have their value. They appear to contain the results of all those recent critical inquiries which have done so much to rehabilitate the characters of the Dutch painters. Indeed, if the subject is pursued in the future with the same vigour of championship there is no reason why Adriaen Brouwer and Frans van Mieris should not ultimately "draw out" as beautifully moral as Rob the Grinder under the queries of Miss Tox. It is true that some of their paintings will present a curious commentary on such a view, but they are at least entitled to the excuse of Herrick and Catullus, urged nowadays also by M. Emile Zola, that no one has the right to infer the artist's life from the artist's works. Of their recent apologists—to return to the volume before us—Lord Ronald Gower gives us an ample list, together with some thirty pages of their pictures, compiled from the official catalogues. As a practical handbook to the study of a particular school his contribution to this popular series deserves praise.

We may take this opportunity of noting that Messrs. Sampson Low & Co. have recently issued an *édition de luxe* of Mr. W. B. Scott's *Little Masters*, noticed recently in these pages. As the work of a specialist, the book

was already of marked interest, and not unfortunate in its illustrations; in its new Roxburghe binding, with the excellent photographic copies of engravings which have now been added, it becomes a work of art worthy of any library.

Poems and Dramatic Sketches. By Joseph Kindon, B.A. (Newman & Co.)

MR. KINDON'S poems are as good as nine-tenths of the verse that annually issues from the press; and some of his sonnets have a genuine impulse and a definite *raison d'être*. His errors are more his misfortune than his fault, since they arise from inexperience. He has introduced his work by that red rag to the critic, a somewhat injudicious preface; and from the merely popular point of view he has not been happy in the selection of his dramatic themes. But initial mistakes of this kind have been made by the most distinguished poets; and Mr. Kindon, too, may be more fortunate in his future efforts. In the mean time he has our good wishes.

THE PRINTED CATALOGUE OF THE ADVOCATES' LIBRARY.

—Too much praise cannot be given to all concerned in the production of this great book; not only for the quality of the work, but also for the exceptional (indeed I may say Scotch) perseverance with which it has, after years of unceasing toil, been brought to a satisfactory conclusion. The Advocates' Library now holds the distinguished position of being the only great library which has a complete catalogue of its printed books. Many smaller libraries (amongst which Manchester takes the lead) have printed catalogues, but what makes the completion of the Advocates' Catalogue remarkable is its size, the library being one of the largest in the United Kingdom. It is not necessary for me to enumerate the numbers of libraries, great and small, which have started such works and left off at the beginning, but the list would be a very long one. All honour, then, to the Faculty of Advocates, who have found the money for this work, 5,285*l.* (of which 3,327*l.* has been absorbed by the printing and paper), for the seven ponderous quarto volumes printed in double columns. Anonymous literature has had much attention from the librarians, and the method of cataloguing it is much better than that of any other catalogue I know—of course I except the British Museum catalogue, which is not printed. If your readers could refer to the Advocates' Catalogue before asking for the authors of anonymous books, they would stand a fair chance of having many of their questions answered. I have, however, to suggest that the system of cataloguing anonymous and pseudonymous books might be better than it is. For instance, in entries of titles, "By the author of" &c., under the real name, these words are left out, "[anon.]" being put in instead. I should have preferred these words left in with "[pseud.]" Again, in entries of titles, such as by "A layman," under the real name these words are given as on the title-page, but no "[anon.]" or "[pseud.]" nor any other mark to show that the name may not be indicated somewhere in the book. I will not conclude this short note without a mention of the names of those gentlemen who have taken leading parts in this compilation. The late Samuel Halkett was the projector, but he only lived to see a very small part in print. On his death his successor, Mr. T. Hill Jamieson, continued it, after much discussion, leaving out the biographical matter and shortening the titles. The present learned librarian, Mr. J. T. Clark, has brought the greater part of the work to the long wished-for conclusion with the assistance of Mr. Hjaltalin.

OLPHAR HAMST.

THE Rev. E. W. Blore, Fellow of Trinity College, Cambridge, has presented to the Lambeth Library the

architectural drawings, by the late Edward Blore, F.S.A., of Lambeth Palace, as restored and enlarged by him about 1830.

DR. CHARNOCK'S *Glossary of the Essex Dialect*, which was reviewed by us last week, is published by Messrs. Trübner & Co., and not by Messrs. Chapman & Hall.

THE Rev. JOHN C. JACKSON writes:—"The most extensive work ever printed on vellum has, unfortunately, been destroyed. It was no less than the *Biographie Universelle*, with supplement, in all containing more than eighty volumes. It was begun for the first Napoleon. While in London after the abdication of Louis Philippe, it was offered to several public institutions and private collectors, but as no purchaser could be found, it was eventually broken up. A record of such a sumptuous work will probably interest some of your readers. I was informed that the original cost was 1,500*l.*"

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

EPITAPHS.—MR. ROBERT BARRETT, The Union, Oxford, writes:—"Will any of your correspondents kindly send me the epitaphs of their parish churches, as I am compiling a complete collection of English epitaphs, and should be vastly obliged if any one would help me in the way I suggest."

W. J. BROWN.—Probably to be found either in Mr. J. S. Harford's *Life of Michael Angelo*, or Mr. J. A. Symonds's *Sonnets of Michael Angelo Buonarroti and T. Campanella*.

J. B. (Hobart Town).—We have considered your suggestion, and think it not only in itself too vast for successful execution, but also missing the point that many of the three or four hundred thousand you name are not in any sense fit subjects for such a work.

MR. THORNE, in "N. & Q." 5th S. viii. 80, will find that Dryden "certainly died as the morning of May-day dawned, 1700."

FAKDE RULE.

M. R.—Jamieson, *Dict. of the Scottish Language*, derives "Jo, joe; sweetheart," from the "French joie=darling." Our correspondent asks for the words of Macaulay's enigma—"Manlaughter, man's laughter"—popular about twenty-five years ago.

NELLIE MACLAGAN.—2, Buried or hidden away; 3, companion; 4, two sous a point; 5, supple.

T. F. (Merivale, Christ Church, N.Z.).—We shall be happy to insert a query, if you will say exactly what you require.

A CORRESPONDENT asks for the names of any works relating to Spanish folk-lore and superstitions, more particularly of Andalusia and Murcia.

S. T. R.—Aurelius (or Aulus) Cornelius Celsus.

G. P.—Pone, prep. with acc.—behind.

W. S. R.—Next week.

NOTICE.

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Printed by E. J. FRANCIS, Athenæum Press, Took's Court, Chancery Lane, E.C.; and Published by JOHN FRANCIS, at No. 20, Wellington Street, Strand, W.C.—Saturday, March 20, 1880.

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Notes.

INEDITED LETTERS OF ROBERT SOUTHEY.

The kind allusions to that good and great man, Robert Southey, in "N. & Q." (*ante* p. 187) have decided me to send you three of his letters which have not been printed. The first is a reply to a communication which contained some specimens of a juvenile poem, and a request that he would permit me to inscribe it to him. The advice with which it concludes is an echo of that which he had given to Ebenezer Elliott in 1809, as follows:—"As yet you have only green fruit to offer; wait a season, and there will be a fair and full gathering when it is ripe."* The second letter alludes to certain opinions of Sir Egerton Brydges, of what an autobiography should consist; to an autobiographical attempt of my own, and some other matters of a personal kind. In reference to this letter, a college friend to whom I sent a copy of its contents soon after I received it, and who is now an eminent dignitary of the church, observed, "from" it, "did I know no more of him, I should conclude that his good sense and penetration were only equalled by his kindness of heart. You have not

told me the extent of your confession to him, but I am sure he has formed an accurate estimate of your character. How much quiet wisdom in his very short letters!" The third letter refers to one of my early theological works, the title of which is given below.†

"Keswick, 15 Sep., 1831.

"Dear Sir,—If you publish your poem, I cannot but consider your desire of dedicating it to me, as a compliment which an old author who thinks he has deserved well of his countrymen, must always be gratified by receiving from a young one who is likely to pursue the same honourable course. But I advise you not to publish.

"Do not be discouraged by this; the advice is not given upon any unfavourable judgment of the specimens contained in your letter. Far from it; but to save you from pecuniary loss, disappointment, and from the wish you will otherwise feel some years hence, that you had not sent into the world a juvenile production.

"Except under peculiarly favourable circumstances, poetry will not at this time defray the cost of publication. For example, I have gained nothing by my last little volume (All for Love and the Pilgrim of Compostella), and the first edition of the Tale of Paraguay still hangs on hand. I believe no bookseller would take upon himself the risk of publishing your book: and that out of the circle of your friends, not twenty copies would sell.‡ You would have to sustain some loss; you would be disappointed in your hopes, and if that disappointment were to disgust you and put an end to your desire of distinguishing yourself in this way, the consequence would be worse than either of the former. For loving the art, and feeling that you possess the power, time will be found for it, both in the course of your studies, and of professional life; and you will be both the better and happier for cultivating it.

"Let your fruit ripen, and it will amply repay you for its culture, but do not gather it green. And be assured that no advice was ever offered with more sincere good will, and that I shall not meet you as a stranger if chance at any time should bring you in my way. God bless and prosper you. "Yours very truly,

"ROBERT SOUTHEY."

"Keswick, 27th July, 1835.

"Dear Sir,—Sir Egerton's book ought to have satisfied you that your own views of autobiography are right; for his work is any thing but what it professes to be.

"I have often said that the first twenty years are the longest half of any man's life. If you live to be as old as I am, you will then acknowledge the truth of this observation, and your manuscript, if you continue it from time to time, will afford a proof of it. I advise you so to continue it, were it only for the sake of self-improvement. The more you have that object in view, the less impatient you will be for distinction; and the less impatient you are, the more likely you will be to deserve and to obtain it.

"A dislike to mathematics implies an unsuitness for such studies, and therefore Oxford would have been a better

† "The Judgment of the Anglican Church (posterior to the Reformation) on the Sufficiency of Holy Scripture, and the Value of Catholic Tradition; as contained in her authorized Formularies, and illustrated by the Writings of her elder Masters and Doctors." &c. 8vo. 1838.

‡ "Your poem would not find purchasers except in the circle of your own friends; out of that circle not twenty copies would be sold."—Letter by Southey to Ebenezer Elliott. *Life*, vol. iii., p. 218.

* *Life and Correspondence of Robert Southey*, vol. iii., p. 215. Small 8vo. 1856.

place for you than Cambridge. I have long considered it exceedingly unwise to exact those studies from persons who have no aptitude for them, and to whom for that reason, all time so employed is time lost. Your professional course requires no studies that can be called severe, none which do not bring with them their own reward.

"I wish you, Sir, a quiet curacy first and then a comfortable living. No other station in life is so favourable for every thing that tends to the culture of the immortal part, nor in any other is there the same likelihood of your being useful to others, and happy yourself. You tell me the good Reviews have praised your pamphlets;—by and by make yourself known in those reviews;—the line of reading and of composition into which this will lead you, will be useful in many ways.

"Farewell, Dear Sir, and believe me always,

"Yours with sincere good will,

"ROBERT SOUTHEY."

"Kewick, 8 March, 1838.

"My dear Sir,—Your book reached me two days ago in a parcel from Longman's. I am much obliged to you for it, and very glad to see that you have met with such encouragement for so very useful a work.

"In proportion as any opinions of mine might approach to those of the so-called Evangelical party, I should distrust my own judgement and reconsider the point in question. Respecting Tradition I entirely agree with the great names which you have brought together.

"The book does you very great credit, and will no doubt make you advantageously known, as you deserve to be.

"Believe me, Dear Sir,

"Yours with sincere good will,

"ROBERT SOUTHEY."

"May I beg you to remember me to Mr. Henry Cookson,* and tell him that we hope his sister Hannah will pay us a visit at Easter."

J. FULLER RUSSELL, F.S.A.

4, Ormonde Terrace, Regent's Park.

SACRAMENTAL TABERNACLES IN SCOTLAND.

At Cullen, in Banffshire, there was anciently a collegiate and prebendal church, served by a provost, six prebendaries, two chaplains, and six singing boys. In the chancel of this building, much of which is destroyed, there may still be seen in the north wall of the choir sanctuary a sacramental tabernacle, evidently from the hand of some French architect, almost perfect, and parts of it as fresh as when first it came from the carver's hands. It was no doubt made in the middle of the sixteenth century. Its entire height is 6 ft. 10 in. by 3 ft. in width. It consists of a rectangular parallelogram, with a somewhat debased cornice at the top, the whole of this structural ornament being surrounded by bold and effective mouldings. Below the cornice is an inscription, which stands thus:—

CARO . MEA . VERE . EST . OIB' .
ET . SANGVIS . ME . VERE . E . POT' .
Q . MANDUCAT . MEA . CARNE . E . HIS
IT . MEV . SANGVINE . VIVIT . I . ETERNV .

Below this are represented, in very telling and

effective sculpture, two winged angels, in amices and girded albs, with crossed stoles, holding with both their hands a monstrance containing a representation of the Host. On this latter a crucifix with our Lady and St. John are represented. The monstrance has an octagonal base, with stem, knob, and a tall crocketed canopy, supported on either side by buttressed pinnacles richly carved; the whole being surmounted by a cross rising out of a crescent. Below, under a well designed and deeply moulded arched arcade, with rich floriated crockets on its outer moulding, is a square rectangular recess in the wall, 16 in. in height, by 14 in width, and 12 in depth—the actual tabernacle. The door, probably of wood covered with precious metal, is gone; but marks of the hinges and fastenings still remain, as does likewise the oaken shelf at the bottom of the aumbrey. It is constructed of Cove freestone, of a warm and mellow tint. Immediately over this recess are two metal rings, evidently intended to suspend a rod, on which the tabernacle-curtain was hung. There are also marks in the wall to the immediate east, indicating the presence of a lamp-stand for a light.

At Deskford, another tabernacle, of about the same age, style and character, likewise exists. In this the legend is at the bottom, and stands thus:

EGO . SUM . PANIS . VIVUS . QUI . DE . COELO .
DESCENDI . ET . QVIS . MANDUCAVERIT .
ER . HOC . PANIS . VIVIT . IN . AETERNV .

Below this, again, are the arms of Alexander Ogilvie and Elizabeth Gordon, with their respective monograms, and the following legend:—

THIS . SACRAME' .T . HOVS . MAID . TO . Y' .
HONOR . OF . Y' . LIVING GOD . BY .
ANE . NOBLE . MAN . ALEXANDER
OGILVY . OF . Y' .T . ILK . & . ELIZABET .
GORDON . HYS . SPOVS . TH' . YKIR
OF . GOD . 1551 .

The rectangular tabernacle itself is plain, but there is a deep and effective moulding round it. Here, likewise, the hinges remain on the right hand side, and a hollow to the left for the bolt of the lock. Marks above show where the veil was suspended. Over this part are two adoring angels in albs, holding a monstrance and Host. On either side are two large letters, S. S. (i.e. Sanctissimum Sacramentum) interwoven into its constructional decoration.

There is, I am informed, another equally remarkable specimen of a sacrament-house in the old Abbey of Pluscardine. Would any of your readers, who have seen it, give me a detailed account of its shape, characteristics, and details?

FREDERICK GEORGE LEE, D.D.

All Saints' Vicarage, Lambeth.

SHAKSPEARIANA.

THE CRUX OF SONNET CXVI. (6th S. xii. 24).—
BIBLIOTHECARY'S change must be looked on as

* Then a Fellow, and subsequently Tutor and Master, of St. Peter's College, Cambridge.

very shrewd and ingenious, even though he has not distinctly explained in which of the two senses that he assigns to *height* he would have us take it. As one, however, somewhat accustomed to the sea, I have never been able to find a crux in *height* = height. One's whereabouts at sea, or at least one's latitude, is ascertained by taking the meridian height of a celestial body. We now take the sun's; but, especially in a "tempest," that of a fixed star, the Pole star or any other, would do. In the Stationers' Registers I have seen the entry of a book giving the heights of the stars for the meridian of, I suppose, London, whence the ship's position could be calculated. B. NICHOLSON.

P.S.—I much suspect that Capt. J. Smith's "wine of *height*" was merely = wine of height, i.e. the wine given on reaching a safe distance or latitude; being twelve leagues south of the Isles, they were out of danger from them.

In what does the difficulty consist? Am I wrong in saying that the image chosen is the Polar star, and especially in its aspect to a seaman? Although I cannot altogether apprehend its entire aptness to the sentiment in the line,

"It is the star to every wandering bark,"

the following and last line of the quotation given, and the one in question,

"Whose worth's unknown although his height be taken," appear to me quite clear both in description and application. If not read in a flash with Shakespeare, may it not be read by a rushlight thus? The sailor, in mere routine, may take the altitude of the Pole star with the utmost pains, and calculate the latitude with the greatest nicety, yet know nothing of its benign influences and occult qualities. B. C.

"HAMLET," III. II.—

"Do you see yonder cloud that's almost in shape of a camel? Or like a whale?"

Compare *Dictionnaire Historique de l'Ancien Langage Français*, par La Curne de Sainte Palaye (s.v. "Chameau") :—

"*Chameau*—Nuage épais. C'est en ce sens qu'on emploie ce mot dans le langage champenois, pour signifier une nuée très épaisse, qui fond tout-à-coup sur une grande étendue de pays. On l'appelle *batin* aux environs de Cosne."

A. L. MAYHEW.

Oxford.

"TO SAG."—When Macbeth feels that his fate is ready to overtake him, he asserts to his "false thanes" (V. iii. 10) with surprising fluency and show of courage—

"The mind I sway by and the heart I bear
Shall never *sag* with doubt nor shake with fear!"

It has been pointed out that *sag* means to "hang heavily," or "droop." It is used with that mean-

ing in parts of England still, as may be learned from provincial vocabularies. In their note on the passage in the Clarendon Press series, Messrs. Clark and Wright say, "We have heard a railway porter apply it to the leathern top of a carriage weighed down with luggage." It may not be uninteresting to add to this that in Scotland there is an extremely apt agricultural application of the participle *sagged*, or, as we prefer it, *seggit*. It is an effective description of a haystack that has been borne down and *thraven* by the winter's storms, to say that it is *seggit*; and those interested in cattle will readily know their animal when they hear of a "seggit coo." THOMAS BAYNE.

SHAKESPEARE'S "MIDSUMMER NIGHT'S DREAM" AND GOETHE'S "WALPURGISNACHTSTRAUM."—The well-known *intermezzo* in Goethe's *Faust*, "Walpurgisnachtstraum oder Oberon's und Titania's goldne Hochzeit," as its title and the name of Puck introduced in it evidently show, has been suggested to the poet by Shakspeare. But it deserves to be mentioned that Goethe has materially altered his model in two points: first, his scene takes place on the night of the 1st of May, and secondly, not the Athenian royal pair, Theseus and Hippolyta, but the fairy king and queen of the popular tales, Oberon and Titania, play the chief part of his *intermezzo*. Regarding the name of Titania, however, Simrock, from whom I gather the above remark, seems to be mistaken, if he denies that Shakspeare derived it from classical mythology. It was the common belief of those days that the fairies were the same as the classic nymphs of Diana. Diana herself is called by Ovid (*Metam.* iii. 173) Titania. H. KREBS.

Oxford.

WILLIAM WEST, THE OLD BOOKSELLER.—The *Recollections of an Old Bookseller* is not unfrequently mentioned as a rather scarce volume; it purports to contain fifty years' literary anecdotes, and, amongst other matters, "some extraordinary circumstances relative to the letters of Junius, and a chain of corroborative evidence respecting their author." Some account of Mr. William West, the author of this little volume, is to be found in the *Gentleman's Magazine*, 1855, pt. ii. p. 214. He died at the Charter House, Nov. 24, 1854, aged eighty-four. Some years since, when reading all I could find relating to Junius, attracted by the statement on the title-page about a "chain of corroborative evidence," I procured a copy of the *Recollections*, but failed to find in it either any statement of circumstances or chain of evidence. The book consists of two parts, each of one hundred pages; the first comprises a period of fifteen years, namely from Mr. West's birth in 1770 to the year 1785; the second consists of memoranda and anecdotes from 1745 to 1785. The reference to

the letters of Junius is to be found on p. 16. Mr. West says:—

"A subsequent portion of the author's life is interestingly connected with the preceding events, and in fulfilment of the assertion already made in his title-page, he hopes to create a lively interest with regard to those letters, even at the present day; he has only to entreat his reader's patience, to follow him throughout his history and the chain of corroborative evidence respecting them, and he feels convinced that the particulars he has to relate will be productive of a gratification similar to that which he has himself experienced."

It is not very clear when these *Recollections* were first published. In the *Gentleman's Magazine* it is said that the writer completed them in 1830, and published them at Cork, and brought out a new edition in London in 1837. It appears probable that the first part, pages 1-100, was printed and published at Cork in 1830; that the second part, pages 101-200, was printed at Cork in 1835, and that the book was reissued with a new title-page at London in 1837. It is evident that the book first came out in 1830, and that seven years later the author again brought it before the public, with a new title-page, still retaining the reference to *Junius*, and numerous passages as to Horne Tooke, Woodfall, and others, to be "found in subsequent pages"; yet this third part does not seem to have been printed, for the promised matters are not again referred to in the entire volume of 200 pages; but there is a notice on p. 100 that leads to the idea that a separate work was in preparation, to be called *My own Times, or Seven Years in London*. Was this ever published, or is the volume of 200 pages all of Mr. West's *Recollections* which have been printed?

EDWARD SOLLY.

Button, Surrey.

THE CLERGY'S ADDRESS TO JAMES II.—The following verses are very neatly written in double column upon the fly-leaf of my copy of Field's quarto "Preachers'" Bible of 1666 (New Testament title dated 1668), in contemporary black morocco binding:—

"The Clergy's Address and others to King James y^e 2^d about not reading his p^rclamation in y^e Churches when he had begun to set up Popery and Arbitrary Government, for w^h 7 of y^e Bishops were called by him, Trumpeters of Rebellion, and sent to y^e Tower for not complying with his order, but soon after y^e P^r of Orange his coming over wth a force, y^e other fled to France and Orange made King—releas'd.

If any Prince is flatter'd to believe
Subjects to him will blind Obedience give,
Let him beware how he goes to try—
He shall by practice give their tongues y^e lie.
If any doubt y^e Caution is not soe,
Let y^e to England for example goe:
England y^e Passive Mockery p^rfest
The Tyrant and y^e tyranny carest:
Wee courted Chaines, ill hid in Court disguise,
And holy Fraud consoled y^e Sacred Lyes.
The Church y^e Mountebank, y^e King y^e test (!)—
The wheedled Monarch & y^e wheedling Priest—

(For when Coercives they began t^e appeare,
They made y^e Monarch by y^e Test too deare)
Told him they'd willingly support y^e Crowne
In any one's oppression but they're owne.
But when their own destruction they foresaw
They cry'd out loudest—Liberty and Law:
They're absolute subjection some witheld,
First beg'd their Monarch's pardon, then rebel'd:
Softly dismiss him from his Right Divine,
And un-swore all Allegiance to his Line
(Soe natural 'tis to Man to save his owne,
And rather to be perjur'd than undone),
But where's the Crime? The Villany's from hence
Not in y^e change but in y^e first Pretence.
Subjects who court they're King to tyrannise,
And make themselves his seeming Sacrifice;
Prompt to exercise despotick power
And tell him they're y^e Men he may devour:
Tell him, to rule by Law 's to rule by halves,
And own themselves his Cattell and his Calves:
Pray, cant, and swear—exotick wayes contrive
To make they're bubb'l'd Prince y^e Fraud believe.
(For this new Villany we want a word.
Our barren language can no Phrase afford.)
Should we go downe & teach y^e pathless Deepes
Where Pluto all his treach'rous Legions keeps
And make enquiry 'mongst y^e damn'd Race
This Treason's still too horrid for that Place.
Kneel to black B-shaw* and ask if hee'l
This one kind Secret now to us reveale—
My life for thine y^e honest devill replies
The fact beyond Infernall Knowledge lyes!
These were y^e men were foremost to betray,
And non-resisting Treach'ry led y^e way.
These were y^e famous Knights of Salisbury,
The tribe of Life and Fortune loyalty—
The stand-by men—the old abhorring race—
Base in y^e heart and only brave in face,
Who drew their Monarch in to be betray'd,
And left him in y^e quarrel they had made.
Wretches that fawn'd with non-resisting breath
Desert him in y^e agonies of Death.
What verse this black'ned party can expose?
Art sinks as y^e Infernall Mischiefe grows!
Noe words y^e horrid principle can tell?
'Twas born of Crime and laid to nurse in Hell!

ALFRED WALLIS.

"SIC TRANSIT GLORIA MUNDI."—This phrase was discussed in "N. & Q.," 1st S. vi. 100, 183; vii. 164; xi. 495; 2nd S. i. 503; xii. 215, 280, 483. The various contributions upon the subject pointed out from different sources the use of the words on the extinction of the burning tow at the consecration of the Pope; but no one showed from what other source the expression came, which is obviously the termination of an hexameter, nor does Büchmann, in the *Geflügelte Worte*, attempt this; but the whole line is as follows:—

"Præterita ista dies, necsitur origo secundi,
Sic labor an requies, sic transit gloria mundi,"

as it occurs in the *Carmina Proverbialia in Locos Communis digesta* (Lond., 1599, p. 147). There is an earlier edition, which I have not seen (Lond., 1688), and the book was printed several times, page by page, without alteration, as one in common use.

* Bradshaw, President of the "High Court of Justice."

The lines also occur, somewhat differently, in Andrew Moreton's (Defoe's) *History of Apparitions*, ch. vi. p. 93 (Lond., second edit.), in the account of the second appearance of the old man who predicted the fall of James IV., at Jedburgh, before the fatal battle of Flodden Field. He is said, after his warning, to have written on the mantelpiece, "Laeta sit illa dies," &c., as above. Buchanan gives an account of the first appearance before the king in the chapel at Linlithgow (*Rev. Scot. Hist.*, lib. xiii. c. 31, *Opp. t. i.* p. 458, Lugd. Bat., 1725). Will any one point out from what source this second appearance is derived, and also say whether there is an earlier instance of the lines occurring than as above?

ED. MARSHALL.

Sandford St. Martin.

GALATIANS III. 19, 20.—I venture to offer for the consideration of the scholarly Biblical critics who occasionally favour us with notes in your pages the following paraphrase of one of the most difficult passages in the New Testament. The Mosaic economy was invested by divine messengers with intermediate authority,—intermediate, namely, between the promise given to Abraham and its fulfilment in Christ. Now what is intermediate is necessarily incomplete (ὁ δὲ μεσίτης ἐνὸς οὐκ ἐστίν); but God is one (ὁ δὲ θεὸς ἐστίν), and complete unity must characterize his plans. Between the original promise and its fulfilment the law came, as the scaffolding comes between the plan of the architect and the material embodiment of his design. When the latter, in all its fair proportions, is ready to stand forth to view, the former, having fulfilled its temporary purpose, is removed.

To those who visited Edinburgh during last summer, one of the most striking objects, standing out against the western sky, was the airy and graceful scaffolding within which the spire of the new cathedral was growing step by step. As that scaffolding, now removed, to the spire, now complete, so was the law to the Gospel—a necessary μεσίτης between the design and its accomplishment.

The correctness of my paraphrase depends mainly on the sense which I attach to the words ἐν χειρὶ μεσίτου, "with intermediate authority," literally "with power of a come-between." By ἀγγέλων I understand Moses and his successors.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

THE CITY CHURCHES.—*Apropos* of the controversy as to the preservation of these London churches, the following proposal, gravely put forth by Mr. Charles Babbage, may be new and interesting to the readers of "N. & Q." As a member of the City Church and Churchyard Protection Society, I shall be acquitted of any wish to recommend

the plan to the present authorities of the Post Office :—

"Let us imagine a series of high pillars erected at frequent intervals, perhaps every hundred feet, and as nearly as possible in a straight line between two post towns. An iron or steel wire must be stretched over proper supports, fixed on each side of these pillars, and terminating at the end of every three or five miles, as may be found expedient, in a very strong support, by which it may be stretched. At each of these latter points a man ought to reside in a small station-house. A narrow cylindrical tin case, to contain the letters, might be suspended by two wheels rolling upon this wire; the cases being so constructed as to enable the wheels to pass unimpeded by the fixed supports of the wire.....Perhaps if the steeples of churches, properly selected, were made use of, connecting them by a few intermediate stations with some great central building, as, for instance, the top of St. Paul's; and if a similar apparatus were placed on the top of each steeple, with a man to work it during the day, it might be possible to diminish the expense of the twopenny post, and make deliveries every half-hour over the greater part of the metropolis."—*Economy of Manufactures*, p. 274, third edition, 1832.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

ABBREVIATION OF NAMES.—I find the following in Kelly's *Notices Illustrative of the Drama, &c., from the Town Records of Leicester* (London, J. Russell Smith, 1865), at p. 157, under date A.D. 1580:—"Geven to George Warde, beareward the Erle of Huntingdons Man, and to one other, being Sir Xpofer Hattons man and a beareward, at Mr. Mayor's dynner more than was gaythered . . . vij." Is this not another instance which will tend to strengthen Mr. Halliwell-Phillipps's ascertained fact concerning the contractions of name-spelling common at this period? I refer to his recently privately printed pamphlet, entitled *A Few Additional Words on the Question of the E and the A in the Names of our National Dramatists*, in which he points out that the character following the letter *k* is the well-known and accepted contraction for *es*.

I have before me a quarto tract—

"A | Declaration | of the Practices and Treasons | attempted and committed by Robert | late Earle of Essex, etc. | London, printed by Robert Barker, | anno 1601."

This volume is notable for having an autograph of Shakespeare on the title, spelt "Shak," with the contraction for *es*, but the last part of the name clearly spelling "peare." This in itself is of little value, except that Ireland (whose forgery I take it to be) was in the habit, as others at this period were, of spelling the bard's name Shakespeare.

J. W. JARVIS.

Avon House, Manor Road, Holloway, N.

FEMALE TEACHERS.—The reason urged by Erasmus, in the following passage, against the employment of females as teachers in boys' or mixed schools is certainly a very extraordinary one, and it is fortunate for the cause of popular education

that the legislators and code-makers of our time have formed a very different estimate of female aptitude for such a task :—

"Præter naturam est, feminam in masculos habere imperium; tum nihil immitius eo sexu, si qua ira commoverit animum, et incalascit facillime, vix autem conquiescit, nisi vindicta satiata."—*Erasm., De puer. stat. ac liberal. institut.* (ed Lugd. Bat., 1703, vol. i. p. 504).

The "nisi vindicta satiata" is an anticipation of Byron's "Sweet is revenge—especially to women."

A. C. MOUNSEY.

Jedburgh.

FOLK-LORE.—An old man, who is very observant of the weather, told me yesterday (21st inst.) that "as the wind was in the east at the moment the sun crossed the line, it would continue so for a long time." He asked me if I thought so; and was much edified by my telling him, in default of any observation of my own, that it is (or was) the custom of the old men in the Basque provinces to go outside the churches during the reading of the Gospel for Palm Sunday, to ascertain from what quarter the wind was then blowing, as that would be the prevalent one for the next three months, or year.

THUS.

"NOT A DRUM WAS HEARD."—Father Prout's scraps from Water-grass Hill seem to have deceived many people, he uttered his fun with such a grave simplicity. Being able to turn a poem into Greek, Latin, French, or Italian with equal facility, he tried his hand, among other poems, on the famous "Not a drum was heard," to which he assigned a French origin, in order to show how he could reproduce in that language this beautiful lyric. He gave such details as might naturally deceive people, stating that in 1749 Col. de Beaumanoir, going to India in Lally Tolendal's expedition, was killed fighting against Coote, and that in the appendix to the memoirs of Lally Tolendal were the lines commemorating his death and burial, commencing:

"Ni le son du tambour—ni la marche funèbre."

The wicked wag was restrained by no scruples of conscience in handing his own laurel to an imaginary French poet. Later on, in *Bentley's Miscellany*, No. 12, a writer claimed a German origin for this ode, with the same idea as Father Prout in claiming a French one. By far the best parody is by Ingoldsby, which every one will remember, and of which, therefore, for the sake of identification, I will only give the first stanza:—

"Not a *sove* had he got, not a guinea or note,
And he look'd confoundedly furred,
As he bolted away without paying his shot,
And the landlady after him hurried."

GEORGE BENTLEY.

Upton, Slough.

[The above interesting note answers D. I. M.'s query.]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PORTRAITS.—May I inquire to what books these belong?

1. In the foreground a wild-looking man, on his knees, loose gown, and arms outstretched; the background an arched book-case, a female on the right, with bow bent, aiming an arrow at the man below; on the left another, with palm branch, reaching him down a "pardon" with seal attached. "Printed according to Act of Parliament, 1747. Parr, Sculp." In "N. & Q." (5th S. i. 354), a similar portrait, or engraved title, is described as belonging to Hayward's *David's Tears*, 1623, but the absence of the regalia in mine shows that it could not, for that reason, be a later edition of the *Tears*, rather suggesting that it may have been adapted for some other work, and to a penitent of lower degree. In the mean time it is not out of place in my copy of Fuller's *David's Hainous Sinne*, lately reprinted.

2. A library, a man at a table, writing on the scroll before him "Lord how dreadful"; his attention suddenly drawn to a flood of light, revealing an angel holding towards him a book, upon which is inscribed—"all thy sins are forgiven. V^{da} Gutch." J. Q.

A PASSAGE IN THE "JOURNAL TO STELLA."—In Forster's *Life of Swift*, p. 452, occurs the following corrected passage from his journal, under date March 27, 1713:—

"I went afterwards to see a famous moving picture, and I never saw anything so pretty. You see a sea ten miles wide, a town on t'other end, and ships sailing in the sea, and discharging their cannon. You see a great sky with moon and stars," &c.

The description of this exhibition is not unlike one which is announced in Pinchbeck and Fawkes's Bartholomew Fair bill for 1733:—

"Fourth, A curious Machine, being the finest Piece of Workmanship in the World, for Moving Pictures and other Curiosities. Fifth, the Artificial View of the World. Wherein is naturally imitated the Firmament, spangled with a Multitude of Stars; the Moon's Increase and Decrease; the Dawn of Day; the Sun diffusing his light at his Rising, the beautiful Redness of the Horizon at his Setting as in a fine Summer's Evening. The Ocean is also represented, with Ships under Sail, as tho' several Miles distance; others so near that their shadows are seen in the Water, and, as they pass by any Fort, Castle, &c., they salute it with their Guns, the Report and Echo of which are heard according to their seeming distance." (Quoted in Major's *Hogarth*, ed. 1841, p. 230).

If the dates were not twenty years apart, these descriptions would seem to refer to the same show. Can any reader of "N. & Q." throw light upon this point?

AUSTIN DOBSON.

ROYAL CHAPLAINS.—Where is there an authentic record which will show whether certain clergymen, described as chaplains to the late Duke of Kent and the late Duke of Sussex, really held such appointments? **DETECTOR.**

BISHOP RICHARD BARNES.—Are any portraits or engravings known of the above? He was Suffragan Bishop of Nottingham from about 1567 to 1570; Bishop of Carlisle 1570 to 1577; Bishop of Durham (where he was buried) 1577 to 1587.

FAMA.

Oxford.

HUGO BARBATUS, OF DOMESDAY.—Who was he? I had always believed he was Hugh de Montfort, the son of Thurstan of Bastenberg [?]; but Wace expressly tells us that this Hugh, Sire de Montfort, was killed in a combat with Walkelin de Ferrières, soon after William succeeded his father as Duke of Normandy, and "the feuds against him were many, and his friends few."

C. L. W. C.

THE SAINTS.—I should be much obliged for information as to the kalendars in which, and the dates on which, the following saints are commemorated. What is their nationality? Who is their biographer? The names occur in an eleventh century list of saints, whose relics were at that time preserved in Exeter Cathedral: Eresius, Oflamnus, Tutus, Winardus, Ladinus Dionetus, Withenocus Majocus, Swigenocus, Ermelanus, Mamilla, Sativola.

F. E. WARREN.

St. John's College, Oxford.

[Sativola was a British princess; we believe, the patron of St. Sidwell's, Exeter.]

TREATISE ON EXTRADITION BY HENRY VIII.—Sir Edward Coke, in the *Institutes of the Laws of England*, cap. lxxxiv., after saying that King Henry VIII., in the twenty-eighth year of his reign, required the French king (Francis I.) to deliver Cardinal Pool (i.e. Reginald Pole) to him, as being his subject and attainted of treason, continues thus: "And to that end caused a treatise to be made (which I have seen), that so it ought to be done *jure gentium*: sed non prævaluit." Can any of your readers oblige me with a clue towards finding that treatise? I cannot find any mention of it in the State Papers published by the Government.

S. B.

JACOBITES EXECUTED IN 1746.—What was the Christian name of the Mitchell who was executed in 1746, about the same time as the Earls of Kilmarnock and Derwentwater, Lords Lovat and Balmerino, Rev. H. Lyon, Rob. Clavering, and — Ogilvie? I shall be glad to know anything about him.

J. W. M.

MS. LINES IN A FOLIO OF SHAKESPEARE.—In a folio copy of Shakespeare, in a contemporary

calf binding, which is made up of the First Folio edition to p. 276, and after that of the second edition, there are some MS. lines written on the margin of the page containing the verses by L. Digges, in a handwriting of the period. The ends of the lines are cut off; they seem to be in verse. Can any of your readers supply the words which have been cropped, and give any reference or explanation?—

"The play is done, the stage is—
the Actor lyes under a—
what ere before he writ—
was onely a mock tragedy—
but now hes dead indeed bef—
in reast farewell held live—"

I am not sure if the last line is correctly transcribed. They evidently refer to the death of Shakespeare.

F. G.

M. SCHERÉ'S ARTICLES ON SHELLEY.—Can any of your readers give me the dates of the two numbers of the *Revue des Deux Mondes* in which these occur?

A. B.

THE "WEST JERSEY SOCIETY."—Can any of your readers assist me to find any trace of the "West Jersey Society," which, founded in colonial days, is believed to be in existence in England at the present day?

B. F. S.

MARRIED WOMEN AND THE HUSBAND'S NAME.—When did woman first begin to take her husband's name? and what, if any, is the reason assigned?

CHARLES WOLCOTT BROOKS.

[The practice is not yet uniform, even in different parts of Great Britain. In Scotland the maiden name is still retained along with that of the husband; e.g., Margaret Lindsay or Jack, where the former is the maiden, the latter the married, name.]

JOHN HAMPDEN: COL. ARTHUR GOODWYN.—Had John Hampden a sister? If he had, to whom was she married? Was Colonel Arthur Goodwyn, usually called the friend and colleague of Hampden, killed at the battle of Chalgrove Field? Is the family of Goodwyn extinct? They were of Upper Winchington, Bucks. His daughter appears to have married Lord Wharton. Whom did Col. Arthur Goodwyn marry? I wish to know all this, because I have a sword which belonged to Col. Goodwyn, and a ring inscribed "Francis Cromwell, died 23 April, 1738." These I had from my mother's family. Her father's uncle was named Goodwyn.

MAJOR.

A SURVEY OF THE THAMES, TEMP. CHARLES I.—Among the records of Ch. Ch., Oxford, there was a very elaborate survey of the Thames, conjectured to be about the time of Charles I. Mr. Fisher, of the University Galleries, at the request of the late Mr. Black, extracted from the survey the view of the Palace of Plesance at Greenwich for the history of Gravesend. On inquiry, two or three years ago,

for this survey, it was not to be found. Can any of your correspondents say where it now is?

J. L. J.

Conservative Club.

"BEAUMONTAGUE."—At the Tay Bridge inquiry here, frequent mention has been made of the filling up of blow-holes, &c., in the columns of the bridge, with a mixture which the moulders styled "beaumontague." What is the origin of this word?

ETYMON.

Dundee.

JAMES WILLIS OF SOPLEY (1710-50).—Can any one refer me to a history of Hants, Dorset, or Wilts, in which he is mentioned? He is alleged to have lent large sums to the Government of his time.

W. C.

CALDERON DE LA BARCA.—Are there any other English translations of Calderon's *Dramatic Works* besides Shelley's, Malcolm's, Oxenford's, Fitzgerald's, Archbishop Trench's, and M'Carthy's? If there are any, I shall be glad to know the names of the translators, and the dates of publication.

DOBRAINICH.

Paris, 30, Rue de Montholon.

A GOSPEL OAK.—Hollingsworth, in his *History of Stowmarket*, p. 16 (1844), says:—

"In these and still earlier times, when Christianity was first introduced into England, it was customary to select one known and gigantic tree as their place of assemblage. Such trees have been always by tradition, from the earliest times to the present day, called Gospel oaks. But very few of them now are left to remind us of the fargone past. There is one such Gospel oak still remaining in the park of Polstead Hall. It stands almost in front of the house, at a distance of about 150 yards, and close to the adjoining Early Norman church." Is this tree still standing? And are there any more such trees in England, and where?

E. T. L.

AMERICAN DIPLOMATIC UNIFORMS.—A veteran diplomat informs me that at Brussels in 1825, Mr. Hughes, the American minister accredited to the King of the Belgians, wore a uniform in every respect similar to that worn by other members of the diplomatic body. I therefore am induced to inquire when, and for what reason, American diplomats abandoned their uniform in favour of the tail-coat and white necktie now in vogue.

RICHARD EDGUMBE.

Stone Hall, Plymouth.

THE EARLY HISTORY OF NELL GWYNNE.—Peter Cunningham, in his *Handbook of London*, quotes from the *Domestic Intelligencer*, August 5, 1679, a brief account of the death of "Madame Ellen Gwyn's mother," who was living at that time near the "Neate Houses," at Chelsea. An extensive district there, now forming part of Pimlico rather than Chelsea, was, as Strype informs us, one

of the localities where the early London gardeners raised produce for the market. Was the home of the Gwynnes originally in this neighbourhood? If so, possibly pretty Nell was led to the neighbourhood of Drury Lane, in the first instance, by her occupation as a fruit-seller. The "Cock and Pie," in that lane, where once she lodged, has ceased to be a tavern, but the house may yet be inspected; it is close to the southern termination of Drury Lane, I believe, and threatened with speedy demolition.

J. R. S. C.

"THE OXFORD QUARTERLY MAGAZINE."—A periodical thus named was published in 1825 (Oxford, Talboys & Wheeler; London, Pickering). Who was the editor? There are poetic pieces in the *Magazine*, having the signatures S. G. E., J. S., and M. I.

R. INGLIS.

SOUTH DEVON LEGENDS.—Believing that there is a legend connected with Babbicombe South, and also a legend connected with Horseman's Steps, at the foot of Lustleigh Cleave, South Devon, I should be glad if any of your correspondents would give me information on the subject.

A. P. ALLSOPP.

"THE SCRIBBLER."—Was a weekly periodical ever issued under this appellation; and, if so, who was its author or editor? Amongst some old family papers, I find a roll of such in manuscript, though the series is not quite complete. The last is "No. 34; July 14, 1722," and appears to have formed the concluding number.

M. D. K.

SCOWLES, SCARLES=SCORLE?—At p. 9 of Wright's *Wanderings of an Antiquary*, a farmhouse near Coleford, known as "Scowles Farm," is said to have derived its name "from Roman iron mines around, which are known by the popular appellation of 'scowles,' a name which" the writer "cannot explain." In this district we have the word "scarles" for the refuse or *scoria* of iron. Are the two words *scowles* and *scarles* the same, and both derived from *scoria*? Perhaps some of your learned correspondents will enlighten me.

R. B.

South Shields.

COWLEY AT BATTERSEA.—When Cowley grew tired of the Court he took a house, first at Battersea, then at Barnes, then at Chertsey. Is there any record of the whereabouts of his house at Battersea? It was then a rural spot of some interest, in the midst of market gardens, and Lammas land, and the estate of the St. Johns. C. A. WARD. Mayfair.

BERGUSDICIUS AND HEERBOORD.—What is known of them? I have a Latin school-book on logic, printed at Utrecht c10 100 LXXXIX. I assume this to be 1689, with which the appearance of the book corresponds.]

P. P.

REV. JOHN WEATHERLY appears in the list of subscribers to Dr. James Foster's *Discourses on the Principal Branches of Natural Religion and Social Virtue* (London, 1749, 2 vols.). The book is dedicated to Hugh, Lord Willoughby of Parham. What living did Mr. Weatherly hold? Any particulars of him will be acceptable. DUNELM.

AUTHORS OF BOOKS WANTED.—

A little ballad styled *The Unconscious Rival*.

JOHN PICKFORD, M.A.

AUTHORS OF QUOTATIONS WANTED.—

"No peace nor ease the heart can know,

Which, like the needle true,

Turns at the touch of joy or woe,

But turning trembles too."

W. H. C.

"On peut, je l'essai, un plus sçavant le fasser."

A. B.

"And still the world goes on; night after night

She hushes up the clamours in her heart,

And journeys onwards through unsinning heavens,

Skirting creation with a ring of gloom."

GLYN.

Replies.

THE GIPSIES.

(6th S. i. 49.)

I add to my late queries about Gipsies the following:—

1. Who was the Rev. Sir [?] Richard Black, who, as an ordained missionary, sought to convert the Gipsies to the Anglican Church (Tényes, *Statistik des Königreichs Ungarn*, Pesth, 1843, p. 99)? He seems to have published statistics of the Gipsy population of Europe. Where?

2. What has become of *A Collection taken down from the Mouths of Gypsies in Somersetshire*, by a clergyman resident there in 1780 (edited, with notes, by W. Pinkerton, Esq., F.L.S., London, Hotten, 1865)? This work was advertised, but never published, and neither Prince Lucien Bonaparte, to whom it was to have been dedicated, nor Messrs. Chatto & Windus can give me the slightest information respecting it. Its value might be very great, since it is one of the earliest collections of Anglo-Romanes.

3. Dr. Richard Bright, after whom "Bright's disease" was named, published three excellent Romani vocabularies in his *Travels in Hungary* (Edinb., 1818). Did he pursue his researches in this direction, and did he leave any further collections on the subject? Also, where can I find an obituary of him?

4. The same questions apply, *mutatis mutandis*, to Lieut. Francis Irvine, of the Bengal Native Infantry, who contributed to the *Trans. of Lit. Soc. of Bombay* (1819) a Gipsy vocabulary, learnt by him in 1805 from John Lee on the outward-bound voyage of the Preston, East Indiaman.

5. Also to Col. John Staples Harriot, who contributed a vocabulary to the *Trans. of Roy. As. Soc.* (1830), the vocabulary having been collected in North Hampshire in 1819-20.

6. Is there, in Worcester Cathedral or elsewhere, a monument to a gentleman "done to death by Gipsies" in 166-?

7. According to Grellmann, Gipsies threatened to burn the town of Northampton in 1776 or thereabouts. Can his statement be verified?

8. For Gipsy burials, &c., I would draw special attention to the parish registers of Beckenham and Dulwich for Norwood, of Epping and Loughton for Epping Forest, of Eversley during Kingsley's incumbency, of Risborough, Bucks, for the Lovett family (*circa* 1766), and of Highworth, Oxfordshire, for the name of a Gipsy queen buried early in Aug., 1830.

9. I am particularly anxious for information about the Welsh Gipsies, and especially about the Wood family, of which there are upwards of two hundred now scattered through the Principality. Their founder, Abram Wood, who seems to have gone from England into Wales about 1750, had three sons and one daughter—John or Valentine (=Jane Boswell), Solomon (=Jane Hughes? a Gentle), William (=Mary Stanley), and Dambas (=Meredith Ingram, member of another Welsh Gipsy tribe). Of these three sons I only know that Solomon was born at Llanarmon, near Llanfair-talhairn, or at Abergele. But John or Valentine's sons bring us down to more certain dates. Adam, the eldest, was born at Abergyndwyn, near Towyn, and died at Lampeter about 1855-7, *et. ninety*, his wife, Elizabeth Reynolds of Rhayadr (Gentile), dying two years later; Thomas, the second son, was born at Llan-y-bide or Llanbeer (?), in Carnarvonshire, and died at Carnarvon(?); and Jeremiah was born at Llandovery, Carmarthenshire, and died at Tal-y-llyn, Cardiganshire, about 1868-9. The exact dates of the deaths of the above would help me to fix the date of Abram Wood's migration to Wales, an important point in the history of the curious old Welsh-Romani dialect. By lovers of Cymric harping, too, these names should be preserved, for their bearers were excellent harpists.

FRANCIS GROOME.

5, Argyle Park Terrace, Edinburgh.

In 1783 the burial of a Gipsy took place in the parish church of Stretham, Cambridgeshire. The entry in the register is, "Ashena, daughter of Edward and Greenleaf Boswell, Ap. 23," and on the restoration of the church in 1875-6 we found under the old pews a small slab, inscribed with her name, covering the grave in the north aisle. This slab now forms part of the pavement of the tower. The tradition in the parish is that the Gipsies periodically visited the grave; but books having been lost from the church, the pilgrims were sus-

pected of having stolen them, and their pilgrimages were thenceforth prohibited.

The fee for interment in the church was probably high, but parochial tradition again asserts that the Boswells were a rich family, and when encamped in the neighbourhood always had their table laid out with "silver plate."

Borrow (*Gipsies in Spain*) states :—

"With respect to religion they call themselves members of the Established Church (of England), and are generally anxious to have their children baptized and obtain a copy of the register. Some of the baptismal papers, which they carry about with them, are highly curious, going back for a period of upwards of two hundred years. With respect to the essential points of religion they are quite careless and ignorant : if they believe in a future state they dread it not, and if they manifest, when dying, any anxiety, it is not for the soul but the body—a handsome coffin and a grave in a quiet country churchyard are invariably the objects of their last thoughts; and it is probable that in their observance of the rite of baptism they are principally influenced by a desire to enjoy the privilege of burial in consecrated ground. A Gipsy family never speak of their dead save with regret and affection."

A writer, J. H. R., dating June, 1827, in Hone's *Table Book*, after describing the reverence Gypsies pay the dead, goes on to say :—

"In addition to this I transcribe a notice from a MS. journal, kept by a member of my family, which confirms the custom above alluded to :—

"Here was just buried in the church (Tring) the sister of the Queen of the Gypsies, to whom it is designed by her husband to erect a monument to her memory of 20*l.* price. He is going to be married to the Queen (sister of the deceased). He offered 20*l.* to the clergyman to marry him directly, but he had not been in the town a month, so he could not be married till that time. When this takes place an entertainment will be made, and 20*l.* to 30*l.* spent. Just above Esquire Gore's park these destiny-readers have a camp, at which place the woman died, and immediately after which the survivors took all her wearing apparel and burnt them, including silk gowns, rich laces, silver buckles, gold ear-rings, trinkets, &c., for such is their custom."

HUGH PIOR.

Stretham Rectory, Ely.

The following note I placed on a fly-leaf of Hoyland's *Gypsies* :—

"This book I lent to eight or ten Gypsies who encamped near my house. They kept it two days, and were well pleased to have one of their number read it to them. I squatted an hour or two in one of their tents on an exceedingly wet day, and felt very comfortable. I found that their language corresponded with the three examples in this book, with very slight exceptions. Of the Boswells I made no inquiry, but I got the following particulars of the Lees (see p. 185).

"Zachariah Lee lived about Epping Forest above a hundred years ago. He had a son named Samuel, and probably other children. Samuel had fifteen or sixteen children. Matilda, one of the youngest, is now living near London, unmarried, and the Zachariah Lee, fiddler (p. 185), was her brother. This Zach. was twice married, his first wife being Lettice —, and his second Charlotte Boswell, or Bos. She is now encamped here, and will be eighty next 4th November. She has a bad cough,

and seems very feeble. Her mother was a real gypsy, but her father was a 'houseller (house-dweller) and English.' I think she will be mistaken as to his being English. Zachy and Charlotta travelled about Norwood in Surrey and Epping. They had five children, but I have only the names of four : (1) Wasti (Vashti, I presume), who married John Grey, and had a daughter, the beautiful gypsy girl Delia, often seen at Southport. Wasti's portrait was once taken when at Conisbro' by a Doncaster gentleman and done in oil. (2) Lavinia, now aged forty-four, unmarried, and sustains her aged mother. She is a very intelligent woman and exceedingly agreeable. (3) Elias and (4) Robert, of whom I know no more than their names."

This note is dated Sept. 15, 1878. Hoyland's *Gypsies* was printed at York in 1816.

I am sure the subject need only be brought before your readers and interesting notes will be forthcoming. I shall be happy to assist Mr. Groome in gathering data in Yorkshire. Have any of our Bedford genealogists traced the Bunyan pedigree? Was John Bunyan a Gipsy?

J. HORSEFALL TURNER.

Idel, Leeds.

Only this week I noted the following entry in the somewhat mutilated registers of Stanbridge, near Leighton-Buzzard, Beds :—

"Mr Herne a Gypsy Queene was buried ye 20th of August 1691 by me Ed. Hargrave (Vicar of Leighton) and no affidavit made."

On the next page is the following entry, presumably referring to the above :—

"A warrant was granted by S^r Mr. Wingate to distrain on ye king of the Gypsies but no distress to be found."

F. A. B.

AN ENGLISH BANQUET IN 1768 (6th S. i. 32).—
"Notts," about which C. B. inquires, are the birds commonly supposed to take their name, more usually spelt "knot," from King Canute. They were formerly in great repute for the table. Wilughby says of them, "Being fed with white bread and milk they grow very fat, and are accounted excellent meat"; and Pennant, "These birds, when fattened, are preferred by some to the ruffs themselves." They figure very appropriately in the bill of fare on the occasion of a dinner given to a king of Denmark, if there be any truth in the vulgar derivation of their name; but this is a point on which I should like to see Camden's assertion confirmed by something that may be called evidence.

ALFRED NEWTON.

Magdalene College, Cambridge.

I have no doubt that "notts" are the knot (*Tringa cinerea*), the red sandpiper, of which Bewick says that it is "esteemed by many equal to the ruff in the delicacy of its flavour." With regard to "Godiven pye," I would suggest that one of the synonyms of the godwit (*Limosa Rufa*) is the "godwyn," and Bewick says, "the godwit is much esteemed by epicures as a great delicacy,"

and sells very high." Seeing that in the third course of the above dinner, notts and godiven pye are named in company with quails, ortolans, wheat ears, &c., I think that it is fair to conclude that the knot and the godwit formed part of the menu.

G. DE JEANVILLE.

In Bailey's *Dictionary* (ed. 1757) the following reference occurs: "*Godivos* (in cookery), a kind of delicious farce (French)." Boyer's *Dictionary* gives, "*Godiveau*, s.m. (ou pâté de godiveau) a sort of pie." "Farce" is equivalent to our modern "force-meat," or "stuffing," from which the character of the pie in question may be conjectured with sufficient accuracy.

HOWARD S. PEARSON.

"Aspects" I take to be the French *aspic*, savoury jelly. "Green truffles" and "green morells" are, no doubt, these fungi in a fresh state; but "tourt," "ragou royal," "tendrons," and "terene," are puzzles. Perhaps a cookery book of that period might throw some light on the subject.

E. MCC—.

These birds—"notts" or "knots"—are frequently on sale at the poulterers' shops here. Bailey says, "*Knots* (so called from King Canutus the Dane, who esteemed them very highly), a delicious sort of small birds, well known in some parts of England."

W. D. SWEETING.

Peterborough.

"Godiven pye" evidently comes from the French *godiveau*. Alexandre Dumas, in his *Dictionnaire de Cuisine*, says: "On donne ce nom à un hachis de viande dont on forme des espèces de boulettes avec lesquelles on garnit les tourtes et les vols-au-vent."

A. W. T.

MILTON'S GRANDFATHER (6th S. i. 115).—If Mr. ALLNUTT will refer to "N. & Q.," 2nd S. vii. 232, he will find there has long been no doubt as to Richard Milton having been the grandfather of the poet, which was determined by me, and is referred to by Prof. Masson, vol. ii. p. 492. It has not, however, yet been turned to full account, though, with what I have done and what has been done by Col. Chester as to the family of the poet's mother, the groundwork is laid for rewriting the biography of John Milton the elder. In this aspect the discovery of Mr. ALLNUTT is of great importance.

One result of my determination is to suggest a new date for the father's birth, namely 1577-8, and I have lately offered a new explanation of his alleged education at Christchurch, Oxford, in his having been sent as a choir boy to the cathedral, and there learned his Latin for the scrivener-ship, and his music, proceeding to his apprenticeship in London. My Oxford and other correspondents, including Mr. Mark Pattison, the eloquent critic of the poet, who has laboured in the investi-

gation, have looked unfavourably on my propositions, because they consider the recusant can never have sent his son to any heretical school. An answer is now given in my favour by Mr. ALLNUTT, because if in 1582 Richard Milton could serve as churchwarden, the other matter of providing scholarship for his son in 1586 was but a small one. It is further possible that Richard Milton became a confirmed Roman Catholic only in his later years.

HYDE CLARKE.

32, St. George's Square, S.W.

"THE MENDING OF ARGO-NAIRS" (6th S. i. 176).—The word *argonauts* must be a mistake for *argonauts*. The ship Argo, in which Jason made his celebrated voyage to Colchis, was subsequently patched and repatched until scarcely a chip of the original timber remained. The question then arose, and was discussed by the scholiasts, whether, under these circumstances, she was really the ship Argo or not. The same question has been discussed in more modern times in relation to the Irishman's gun, which had a new stock, lock and barrel. Query was it the same gun?

J. A. PICTON.

Sandyknowe, Wavertree.

COLERIDGE: EPIGRAM (6th S. i. 77).—I have always heard the epigram entitled *On Grapes and Gripes* attributed to Coleridge, and I find that Mr. W. Davenport Adams, in his *English Epigrams* (Routledge & Sons), is of the same opinion.

A. P. A.

The epigram is not contained in the last and most complete edition of Coleridge, published by B. M. Pickering in 1877, although it does contain some nearly as bad. Admirers of Coleridge would be glad to forget many of his epigrams. Let us hope this one has been falsely laid to his charge.

R. R.

Boston.

H. K. will find the lines he quotes in *A Memoir of Charles Mayne Young, &c.*, by Julian Charles Young, vol. i. p. 182 (1871), where instead of "spring" (second line) the word "come" occurs. Many years before his book was published I heard the Rev. J. C. Young mention the lines, and the anecdote connected with them, precisely as he has printed them.

WM. PENGELLY.

Torquay.

WASHING THE FEET OF BRIDES (6th S. i. 97).—The observance of this custom does not appear to be general. Wood, in his *Wedding Day in all Ages*, only gives one instance. Among the ancient Poles, the bride walked three times round a fire, then sat down and washed her feet. The custom of washing the bridegroom's feet is more frequently referred to. The daughter of a Brahmin is dressed by her father in a festive dress, and washes the bridegroom's feet, the bride's mother pouring out

the water for that purpose. In Malabar the bridegroom's feet are washed with milk by a young relation. In some parts of Java the bride, as a sign of her subjection, kneels and washes the feet of the bridegroom when he enters the house.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

This practice prevails among the agricultural classes of, at least, the east of Scotland. The actual ceremony is falling somewhat into abeyance, though the "feet washin'" is still the name given to an evening of hilarious enjoyment preceding the marriage by a day or two. It used to be fashionable, and still is to some extent, to wash the feet of the bridegroom as well. The operation is probably satisfactory to all but the immediate subject of it, who has to submit to be plastered to the knees with an unsavoury compound of hog's lard, soot, and perhaps other ingredients.

THOMAS BAYNE.

This custom is still honoured in the observance in Scotland, but on the evening previous to the marriage day, and not after the ceremony has been performed as in the old Roman days. The practice is quite common in the north of Scotland, both in relation to bride and bridegroom, and, so far as the latter is concerned, usually gives rise to some horseplay. I have a lively recollection of a relative of my own, a bridegroom, taking flight one winter night from his persecutors, who were subjecting him to very rough usage in the cleaning operation. They were using a hard scrubbing-brush and brick dust. The victim, rather than endure the torture, ran a considerable distance, barefoot and barelegged, through snow lying a dozen inches deep, and took refuge in an out-house, where he shut himself securely in. Soot is a very common ingredient used in the operation; but at any rate something must be added to the water, to show that the feet were in want of washing. I don't think there is any common knowledge of the derivation of the custom; but certainly, among the classes who keep it up, no marriage would be considered completed in an orthodox fashion where this important preliminary was omitted.

JAY.

See Napier's *Folk-lore of the West of Scotland* (1879), p. 47.

GEO. L. APPERSON.

Wimbledon.

"ORE" (6th S. i. 95).—At this reference I asked whether *ore* was used in any part of the country in the sense of wool, as given by Halliwell, and, if so, where? I also ventured to express an opinion that this definition was founded on a mistaken conception of a passage in Camden's *Britannia*. As I have received no answer to my query, I now send the passage referred to, and leave your readers to judge whether my view is correct. The mistake appears to have arisen with Topsell, who,

in his *History of Four-footed Beasts*, p. 485 (ed. 1673), says:—

"Again, speaking of Lemster ore, or Lemster wool, in Herefordshire, he [Camden] writeth thus: 'Sed ei præcipua hodie gloria est a lana in circum vicinis agris (Lemster ore vocant) cui excepta Apula et Tarentina, palmam deferunt Europæi omnes.' The greatest glory of that soil is in their wool, which ariseth from sheep feeding in the fields and pastures adjoining thereunto (which wool they call Lemster ore)."

But Camden simply means that "in circum vicinis agris" the name of Leominster is in their common speech (*ore*) pronounced *Lemster*.

S. J. H.

Lemster (Leominster) wool has been called Lemster "ore," because of its great fineness and value, but I never met with any other wool being called "ore," and should be very glad to have an instance pointed out to me.

"As for the wooll in this county, it is best known to the honour thereof by the name of *Lempster ore*, being absolutely the finest in this county, and indeed in all England."—Fuller's *Worthies*, p. 83.

"But now it [Lemster] glories chiefly in the wool of the neighbouring parts (commonly called *Lemster ore*), which, excepting that of Apuleia and Tarentum, is by all Europe accounted the best."—Camden's *Brit.*, vol. i. p. 690, 1753 ed.

"But then the ore of Lemster

Py Cot is uver a Sempster,

That when he is spun, or did

Yet match him with her thrifd."

Antidote to Melancholy, 1661, p. 47. "Welshman's Song in Praise of Wales."

"a bank of mosse

Spungie and swelling, and farre more

Soft than the finest Lemster ore."

Herrick, *Description of Oberon's Palace*, Grosart's ed., 1876, vol. ii. p. 105.

Dr. Grosart has this note:—

"Leominster wool, often referred to on account of its whiteness, with a sub-reference in 'ore' to its being the staple; and hence the riches (equal to ore) of the place and district."

R. R.

Boston.

The name *ore* or *oar* for wool is well known at Leominster, celebrated in former times for its production of that commodity. In the tithe award of that parish are specified Leominster "oar tithes," and "petty oar small tithes" by those designations. I am not sure of the spelling, whether *ore* or *oar*.

J. C. G. L.

WORDSWORTH'S "PRELUDE" (6th S. i. 155).—I cannot ascertain the name of the château to which Wordsworth alludes. The lady who was the object of the passion of Francis I. is probably the Comtesse de Thoury, for whose sake he stayed at Chambord.

J. K.

WORDSWORTH'S "ELEGIAC STANZAS" (6th S. i. 215).—The poem on Sir G. Beaumont's painting of Peel Castle was written in 1805, and published in

1807. I have a copy of Wordsworth's *Poems* (in 4 vols., 1820), given by the author to Mr. S. Cookson, in which the "Elegiac Stanzas" are only fourteen in number, the lines quoted as the sixth stanza not being there. To each volume is prefixed an engraving of some one of Sir G. Beaumont's pictures, Peel Castle being in vol. iv., where the stanzas are (p. 262).
CHR. W.

THE OBER-AMMERGAU PASSION PLAY (6th S. i. 237).—I am much obliged to SIGILLUM for pointing out a careless and misleading expression on p. 43 of my little book on the Passion Play. The play was first represented in 1634, "and has been continued"—so runs my account—"since then without intermission every ten years." I ought to have said that the decennial representation dates from 1640. The first representation was immediately after the deliverance of the villages from the plague—that is, in 1634. But it was then considered more convenient to divide the representations decimally, so the next representation was fixed for 1640.
MALCOLM MACCOLL.

1, New Burlington Street.

DENIZENS IN IRELAND (6th S. i. 136).—C. S. K. will find the lists he requires in the Library of the British Museum, Egerton, 77, "Denizens of Ireland":—

"A list of Protestants who, in pursuance of an act of Parliament 13th Car. 2. for encouraging protestant strangers and others to inhabit and plant in the kingdom of Ireland, took the oaths of allegiance and supremacy, whereby they became liege, free and natural subjects of Ireland, in every respect, condition and degree, to all intents, constructions and purposes, as if born in Ireland, and were free to exercise their calling in any city or Corporation of this Kingdom, according to the tenor and effect of the said act."

This MS., which is most valuable for tracing the origin of many families who have settled in Ireland, not only from England, but also from France, Germany, and Holland, is divided into three columns, the first describing "Name and occupation"; the second, "Place of Nativity"; the third, "Time of taking y^e oath." Some years ago I transcribed those connected with the county and city of Cork.
Cork.
R. C.

A DANE'S SKIN (6th S. i. 215).—

"Not very long ago a portion of hard dry skin was found underneath the bossed head of a huge iron nail that was fixed into the door of the Chapter House at Westminster. Upon this skin were found several hairs. Mr. Quckett, Curator of the Museum of the College of Surgeons, recognized this hair to be human, and asserted that it belonged to a fair-haired person. In former times the Danes used to come up the mouths of the English rivers to pillage the churches. When they were caught they were skinned, and their skins nailed to the door of the church they attacked. In the course of time, all the exposed portion would peel off, that covered by the nail would remain protected, and thus bear testimony to the cruelty of our ancestors. In the College of Sur-

geons may be seen three specimens of human skin, presented by Mr. Albert Way, viz. 'Portion of human skin, said to be that of a Dane, from the door of a church at Hadstock, in Essex'; a second specimen is from Copford, in Essex, and a third from the north door of Worcester Cathedral."—*Curiosities of Natural History*, by Frank Buckland, First Series, p. 84.

See also Fourth Series of the same work, p. 174 et seq.
R. B.

The *Archæological Journal*, vol. x. p. 167, contains a note, by Mr. Way, on some doors in Westminster Abbey, leading to the Revestry, one of which was covered, in Dart's time, with human skin. A paper, by Mr. Way, in the *Archæological Journal*, vol. v. p. 185, "On the Tradition of Flaying, inflicted in Punishment of Sacrilege," is almost amusing, if such a subject can be so, in its minute and curious details respecting the fragments of the skins of certain light-haired individuals, who had suffered the ghastly punishment of flaying, and whose *cruxes* had been respectively affixed to the north doors of Worcester Cathedral, and to the doors of Hadstock and Copford Churches, in Essex.

To persons who desire to pursue an inquiry into the technicalities of this dreadful process of flaying, the remarkable picture (by Hemling?) at Bruges will not be without interest.
A. H.

Little Ealing.

In the *Journal of the Archæological Institute*, xxxiii. 23, Mr. Micklethwaite refers to Scott's *Gleanings from Westminster Abbey*, p. 50, and to vol. x. of the above *Journal*, p. 167. The skin has been all cut or torn away except under the iron-work, where it may still just be discerned that there is some left. It is on the door leading from the vestibule of the Chapter House to the space under the dormitory stairs.
J. T. F.

Bp. Hatfield's Hall, Durham.

[See also "N. & Q.," 4th S. v. 310.]

SCOTTISH WILLS (6th S. i. 136).—Your correspondent will find his question answered in the affirmative in a paper by Mr. George Seton, M.A., in No. 1 of the *Antiquary*.
W. E.

"PROMPTORIUM PARVULORUM" (6th S. i. 132).—It is due to Mr. Way to point out that several of the inaccuracies noted, viz., those at pp. 8, 29, and 97, were corrected by himself, in the "Additional Notes and Corrections," at the end of the volume.
G. F. S. E.

FÉNELON (6th S. i. 134).—The French themselves frequently use the double accent. De Porquet, in his educational works, and the old publishers, invariably wrote Fénélon; so did Letellier, in his *Grammaire Française*, and M. de Lévizac also. See old lists of publications of J. Gratiot, Rémont et Fils, &c.

B. D. MOSELEY.

JEWISH PHYSIOGNOMY (5th S. iv. 248; v. 275; xi. 497; 6th S. i. 206, 226).—I did not know that any one nowadays imagined the "ancient medal, with a head, supposed to be that of our Saviour," to be "the work of a contemporary artist." I presume the one meant is that described in Godwyn's *Moses and Aaron* (1678), p. 267; also described and figured in Hottinger's *Cippi Hebraici* (1672), p. 149 and Tab. vi. On one side is a profile of Christ, with the Hebrew name "Jesu," and on the other a Hebrew inscription, in square characters, to this effect: "King Messiah is come in peace, God is made man," or, on some, "Light of man is made life"; these are described as being both of gold and of silver. Surely they are seventeenth-century forgeries, made by Jews in order to be sold to Christians as curiosities, like the "shekels" figured by Hottinger and others, together with genuine Jewish coins. It is not long since I saw a dozen of these sham "shekels," fresh from the mint, mounted on a card, and exposed for sale in a London shop window. They were in white metal, and of the type figured by Hottinger, Tab. v. No. 5. In the same work may be seen representations and descriptions of some more forgeries of the same class, by which impudent Jews took in the antiquaries of the seventeenth century. Speaking of a "coin" with the head of Moses horned with a pair of ram's horns, and his name on his collar in Hebrew letters, the learned Hottingerus says, "Nummus ejusmodi heri demum opportune mihi fuit oblatum." One would like to know what the great Orientalist gave for it!

J. T. F.

Bp. Hatfield's Hall, Durham.

"DESDEMONA" (6th S. i. 114).—In Donaldson's *New Cratylus*, second ed., 1850, p. 310, there are the following remarks on the etymology of this name:—

"There is one case in which *dés* has sprung directly from the Greek *δύς*; for *Des-démona* is merely the Italian form of *Δύς-δαίμονα*, the accusative of the name given to this unfortunate heroine in the original Cyprian story from which Cynthia borrowed his novel. The accusative form is of course the usual one in Italian. So Shakespeare's *Cressida* is merely Homer's *Chryseis*, represented, however, as the daughter of Calchas, and not of an Asiatic priest of Apollo."

A. L. MAYHEW.

Oxford.

THE PROVINCE OF POETRY IN EDUCATION (6th S. i. 76).—The subject of the Latin essay at Oxford in 1817 was, "Quam Vim habeat ad informandos Juvenum Animos Poetarum Lectio?" the prize for which was gained by Thomas Arnold. He refers, as might be expected, to many passages in Plato and Aristotle bearing upon the question, and to the treatise by Plutarch, *Quomodo Adolascens Poetas audire debeat*. The motto prefixed to the essay will indicate the view maintained: "ὄτι μὲν

ταύτων ἐστὶ παιδεία τις, ἣν οὐχ ὡς χρησίμην παιδευτέον τοὺς νεῖες, οὐδ' ὡς ἀναγκαίαν, ἀλλ' ὡς ἐλευθέριον καὶ καλὴν, φανερόν ἐστι" (Aristot., *Politic.*, lib. viii. c. iii.). Rollin, in his *Belles Lettres*, discusses the question, "Whether the Profane (that is Heathen) Poets may be allowed to be read in Christian Schools," and answers that they may under proper guidance. He refers to a treatise by F. Thomassin, *Méthode d'Enseigner et d'Étudier Chrétienement les Poètes*, and to the discourse of St. Basil "To the Young: how they may Profit by the Study of the Works of Heathens, especially Poets." This is the twenty-second homily in the second volume of the Benedictine edition, and has been frequently printed separately, in the Greek and Latin, and in other versions.

W. E. BUCKLEY.

PRINTING BY ELECTRICITY (6th S. i. 137), sometimes called electro-tint, was patented by Mr. Palmer, of Newgate Street, with other inventions, by which the engraving may not only be copied from other engraved plates, but the engraving itself actually produced by electrical agency; this he also called "glyphography"; invented between 1841 and 1842. This will, I hope, remove J. C. J.'s impression as to the electricity being used as a motive power. It may also interest him to know that lately a method of engraving glass by electricity has been discovered.

G. S. B.

A PAIR OF PUZZLES (6th S. i. 35).—Puzzle No. 1 must have been sufficiently cleared up by the editorial note. As regards puzzle No. 2, I would remind HERMENTRUDE that a greater than Mrs. Stowe has authorized the use of the word *fair* in regard to beauties who are not *blondes*. In *A Dream of Fair Women* one of them appears as

"A queen with swarthy cheeks and bold black eyes."

I believe that Tennyson has centuries of precedents, and hundreds of contemporary writers to keep him in countenance.

ST. SWITHIN.

CURIOUS EPITAPHS (6th S. i. 34).—The one copied by D. G. C. E. from St. Paul's, Bedford, reminds me of another in the same church or churchyard. It is to the memory of a female of the name of Clark:—

"She had no fault, save what travellers give the moon,
Her light was bright, but died, alas! too soon."

On visiting the church a few months since, I was glad to find it had been greatly improved by the skilful work of Mr. Scott, but was sorry, on looking at Sir William Harper's monument, that some wicked person had stolen his helmet: I can remember it as far back as twenty years: it seems a shame that it should now disappear; older inhabitants remember it forty or more years ago. I remember Elston Church was once whitewashed, and after the work was finished the workmen, either

by accident or on purpose, removed one, if not two, coats of mail. I hope the vicar and churchwardens of St. Paul's will make a stir about the purloined helmet, and bring the offender to justice, or come upon the responsible person for damages.

M. A.

THE MINT AT COLCHESTER (6th S. i. 116).—Money was minted at this place as early as the period of the Ancient Britons. All the gold coins of Cunobelinus (king of the Trinobantes from about A.D. 5 to 41), bear the name of his capital CAMV, for Camulodunum, now Colchester. Specimens may be seen in the British Museum. For illustrations *vide* Evans's *Coins of the Ancient Britons*, 1864, plate ix. There was also a mint of importance here in Saxon times, when the name of the city was spelled *Colen-ceaster* or *Coleceaster*, &c. Coins of this mint are in existence of the following kings:—Æthelred II. (978–1016); Cnut, Harold I., Edward the Confessor, Harold II., William I. and II., Henry I., Stephen, and Henry II.'s first coinage, before A.D. 1180. After this there seems to have been no more money coined at Colchester, except a few very rare "pieces of necessity" (rough pieces of silver of the value of a shilling, bearing the stamp of a castle with five towers and the legend "Carol fortuna resurgam"), which were made during the siege of July-Aug., 1648, no doubt for the purpose of paying the troops, &c., when other money had run short (*vide* Ruding, plate xxix., Nos. 7 and 8). For the history of the Colchester Mint and further particulars of its coins, I must refer MR. TURNER to the Rev. Rogers Ruding's *Annals of the Coinage*, third edit., 1840, and E. Hawkins's *Silver Coins of England*, second edit., 1876. HENRY W. HENFREY.
Bromley, Kent.

"PAIR OF LETTERS" (6th S. i. 115).—"Pair" in this expression is probably used in the sense of "duplicate copy." In the Channel Islands, where a system of wheat-rents, forming a perpetual charge on landed property, is in vogue, whenever an estate changes hands by purchase, every holder of a rent charged on it is entitled to a copy of the contract of conveyance, authenticated under the seal of the bailiwick; and this document forms his title to demand payment of the rent-charge from the new proprietor. It is called "une lettre sous sceau," but in common parlance "une paire de droits." See "A pair of organs" (6th S. i. 82) where it is shown that "pair" originally meant any number of equal or similar things (*pares*).

EDGAR MACCULLOCH.

Guernsey.

PIED FRIARS (6th S. i. 117).—Pica or Pie is the Latin or English surname of a well-known bird, which, like other birds, e.g. Tom Tit, Robin Redbreast, and Poll Parrot, generally has a familiar

form of a Christian name as well, in this case Magot or Madge, whence Magpie. From the black and white plumage of this bird, the lawn and black satin costume of English bishops is playfully styled a "Magpie," and in the same way the Dominican friars, from their black and white dress, were called pied friars. I rather think that a drawing of a magpie bishop, in a brochure entitled *Caught Napping*, first directed attention to the remarkable resemblance. The "Rules called the Pie" (*Pica seu Ordinale*), are said to be so called from the "piebald" appearance of the pages which contain them.

J. T. F.

Bishop Hatfield's Hall, Durham.

ARTISTIC REMUNERATION (6th S. i. 174).—MR. ELLIS's note on the rate at which Sir James Thornhill was paid for painting the great hall at Greenwich, reminds me of an anecdote of Meissonnier, which I think will be new to many readers of "N. & Q." The enterprising manager of a theatre called upon the famous artist and asked him to paint a drop-scene for a certain theatre and name his own terms. "You have seen my pictures then?" asked Meissonnier. "Oh, yes!" exclaimed the manager; "but it is your name, your name I want; it will draw crowds to my theatre." "And how large is it you wish this curtain to be?" inquired the artist. "Ah! well, we will say fifteen metres by eighteen." Meissonnier took up a pencil, and proceeded to make a calculation. At last he looked up, and said, with imperturbable gravity, "I have calculated, and find that my pictures are valued at 80,000 francs per metre. Your curtain, therefore, will cost you just 21,600,000 francs. But that is not all. It takes me twelve months to paint 25 centimètres of canvas. It will, therefore, take me just one hundred and ninety years to finish your curtain. You should have come to me earlier, Monsieur; I am too old for the undertaking now. Good morning."

WILLMOTT DIXON.

ARM-IN-ARM (6th S. i. 134).—I noticed last summer that it was a common custom for gentlemen and ladies to walk arm-in-arm in Paris and its environs, and, by a sort of dissolving view, there was, in this and other nonchalant habits of the Parisians, pictured to my mind what might have been observed in English towns forty or fifty years back, when there were very much fewer people in the streets than there are now. In our crowded streets it is impracticable for a man and his wife to walk even abreast; they must proceed goose-fashion, the gander going first.

P. H.

"DAGGER-CHEAP" (6th S. i. 136).—MR. DAVIES has kindly referred me to his own very satisfactory answer to himself in 6th S. iii. 395, from which it is quite evident that the term was derived from a cheap tavern: "In Holborn, at the Dagger."

J. T. F.

MILES AND MILESTONES (6th S. i. 17, 185).—The mile is not an original English or Teutonic measure of length, but was borrowed from the Romans, with a considerable amount of latitude in its application. All our native land measures start with the *perch*. This has been fixed by statute at $5\frac{1}{2}$ yards, but originally it differed in various parts of the country. The Lancashire perch was $7\frac{1}{2}$ yards, the Cheshire perch 8 yards, the Irish perch 7 yards. Forty of these on end constituted a "furrow-long," or furlong, and 8 furlongs were a mile. Taking the standard perch at $5\frac{1}{2}$ yards, this makes the English mile 1,760 yards. The Roman mile was 1,000 paces, of nearly 6 feet each, equalling 1,614 yards. The English mile of 1,760 yards was the nearest approximation which our unit of measurement could give to the Roman "mille passuum." The mile was fixed at 1,760 yards by a statute of Elizabeth. In Ireland, however, where the perch of 7 yards had prevailed, the furlong was 280 yards, instead of 220 as in England, and the mile 1,960 yards, being to the English mile as 7 to $5\frac{1}{2}$, which it continues to the present time. If I mistake not the old "lang Scots mile" was about the same length. Although the English statute mile has superseded all provincial measures, the square measures still vary, the Cheshire acre containing 10,240 square yards, the Lancashire acre 9,000, against 4,840, the statute acre. The diversity of the unit from which land measures start may account for the great variety in the length of the mile all over Europe, no two countries being alike in this respect, but all adopting some approximation, in name at least, to the Roman mile.

J. A. PICTON.

Sandyknowe, Wavertree.

THE PRONUNCIATION OF "ANTHONY" (6th S. i. 19, 123).—In pronunciation the *h* no doubt is properly silent, but may I, as an interested party, protest in your columns against the unfeeling remark of DR. KREBS, that "the *h* ought to be eliminated"? I humbly submit that *Anthony* is the proper English form of the Roman name *Antonius*, and that the letter *h* has won for itself a prescriptive right to a place in the word by the continuous usage of centuries. I do not believe that the added *h* had anything to do with an imaginary Greek derivation or a Greek θ , nor do I think that Miss Yonge is right in attributing the inserted letter to Dutch influence. In the correspondence of James IV. of Scotland, A.D. 1505, letter vii. (written in Latin), the form *Antonius* constantly occurs (see *Royal Letters, Richard III.*, &c., Rolls Series, No. 24, vol. ii. p. 199).

ANTHONY L. MAYHEW.

Oxford.

ANOMALIES IN ENGLISH PRONUNCIATION (6th S. i. 114, 219).—Under this heading some useful remarks on proper names are given by HERMEN-

TRUDE. But the derivation there proposed for *Reginald* is much to be regretted, since it destroys faith in her work. If *regin* is to be derived from *rein*, we may then say that the insertion of *g* makes no difference to a word, and there is an end of all true philology. I would recommend the purchase of Wackernagel's *Altddeutsches Handwörterbuch*. At p. 229 we find O.H.G. and Goth. *ragin*, counsel; whence *Raginhart*, *Reginhart*, and (by loss, not insertion) *Reinhart*, Mod. E. *reynard*, "strong in counsel," as the name of a fox; also *Raginward*, *Reginward*, "protecting by counsel," whence F. *Renouard*. Similarly *Reginald* must either be for *Raginwald* (where *wald* is power), or is a corruption of *Raginward* or of *Raginalt*, to settle which question it will be best to have recourse to history. It is probably not a difficult matter. But *regin* from *rein* is impossible.

CLERK.

LOUIS XIV. (6th S. xii. 487; 6th S. i. 24, 204).—Whatever may have been the exact height of Louis XIV., it is evident, from the following passage in the *Secret History of Henrietta*, the wife of Philip Duke of Orleans, that the latter was a little man. Madame de la Fayette tells us that "he was handsome and well shaped, but of a size and beauty more suitable to a princess than a prince." When describing the death of Henrietta, which occurred in June, 1670, Madame de la Fayette says: "From hence she went to see the work of a famous English painter, who was then drawing Mademoiselle's picture"; and further on, "The same English painter was drawing Monsieur's picture." Monsieur would be the Duke of Orleans and (I presume) Mademoiselle his daughter. Was the painter Sir Peter Lely? What portraits did he paint in Paris, and are they known?

RALPH N. JAMES.

CURIOUS CHRISTIAN NAMES (6th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138, 237, 492; 6th S. i. 66, 125).—Ezekiel is not uncommon, but I have a neighbour here so called who is younger brother to an Ishmael. I have seen an entry in the baptismal register of St. Nicholas, Whitehaven, of "Jolly, son of Jolly and Ann Bacchus," and in that of Thornthwaite, Keswick, of "Crispin, son of Crispin Pharaoh." Again, in a Bethnal Green parish there appears, "Tobias, son of Tobias Philpot." I remember seeing in the *Times*, some thirty years ago, notice of a Hampshire incumbent's marriage to a lady of the name of Oozoolong. I saw, a few years since, at the village of Cadnam, New Forest, a man named Maher-Shelal-Hashbaz. Near the same village is a well-known roadside inn, yclept the "Bell," and immediately opposite stands the "Dragon." Having seen them, I can answer for this not being apocryphal, though these are not Christian names.

C. M. C.

Somerset.

HENRY SCRIMGER (5th S. xii. 322, 402).—On p. 323, col. 2, near the bottom, PROF. MAYER says that he has not seen J. S. Brunquelli *Historia Juris*, cited by Saxius, and I therefore send the passage referred to, from the third edition of the book, Amst., 1740, p. 285, § xlix (=xviii).—

"Cum autem in editione Nouellarum *Haloandri* Græcæ aliquot Constitutiones desiderarentur, noua Græca Nouellarum *Henrici Scrimgeri*,* prodiit editio, in qua non solum ope Codicum MStorum Cardinalis *Bassarionis* & *Hulderici Fuggeri* textus Græcus emendatior est expressus, sed etiam XXIII. Nouellæ, ab *Haloandro* præteritæ, sunt additæ."

W. E. BUCKLEY.

BULL-BAITING IN ENGLAND (5th S. xii. 328, 455, 518; 6th S. i. 25, 86, 105, 186).—I am indebted to a local antiquary for the enclosed account of bull-baiting in Aylesbury:—

"The last bull-baiting in Aylesbury took place on Sept. 26, 1821, when steps were taken by the more peaceable inhabitants to stop such disgraceful sport, and the ringleaders were subsequently indicted for a riot and fined one shilling each, seven days' imprisonment, and to enter on their own recognizances, in forty pounds each, to keep the peace for one year.

"It appears to have been the custom for owners of dogs who wished to bait the bull to pay one shilling each entrance fee, and if their dog 'pinned' the bull they received five shillings. It was an exciting scene, and fraught with some danger, when the owners, whose dogs were 'tossed,' rushed into the ring to catch them, and to save their own necks made an exit smart enough to escape the horns of Taurus. On special occasions, such as election times, it was not unusual to see nine or ten dogs on the bull together.

"As late as 1826 there was a bull-baiting at Thame, and in 1823 a similar exhibition took place at Oakley, a few miles from this place, when the bull, being fat and lazy, was dosed with gin and beer to promote a little excitement in him. The particulars are not worthy of record.

"This is the last baiting we have any note of in this district. I have a paper cutting of a description of a bull-bait at Durdham Downs, Bristol, giving most graphic and minute particulars.

"In the year 1820 (Nov. 14) there were great rejoicings in Aylesbury consequent upon the abandonment of the trial of Queen Caroline, when the chief amusement consisted of a bull-baiting in the market square. We had also cock-fighting, cock-throwing, badger-baiting, duck-hunting (usually in some quiet spot on Sunday mornings), and dog-fighting, which have all happily died out, pugilism alone remaining as a very sorry vestige of the sports and amusements of the 'good old times.'"

J. W.

ORIGIN AND FIRST USE OF "PALESTINE" (6th S. i. 177).—A Greek word, from the word *Philistia*, based on Hebrew *palash*, to migrate or wander. Gesenius gives the Ethiopic root. The word *pelesheth*, the "country of the wanderers," we have translated "Palestina" in Exod. xv. 14. Its equivalent is found on both Egyptian and Assyrian monuments. Herodotus (bk. i. 105) speaks of "Palestine in Syria"; Josephus (*Antiq.*, bk. i.

ch. 6) says, "Now all the children of Mesraim, being eight in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistine; for the Greeks call that part of that country Palestine." In bk. viii. 10 he speaks of "the Phœnicians and Syrians that live in Palestine." This probably marks the period when the word began to be applied, from the Philistines' strip of the country west of the Jordan, to the whole of Palestine in its modern sense.

JOSIAH MILLER, M.A.

In Smith's *Dict. of the Bible*, ii. 660 seq., s.v. "Palestina, Palestine," it is stated that,—

"these two forms occur in the A.V. but four times in all, always in poetical passages; the first in Ex. xv. 14, and Is. xiv. 29, 31; the second, Joel iii. 4. In each case the Hebrew is *Pelesheth*, a word found, besides the above, only in Ps. lx. 8, lxxxiii. 7, lxxxvii. 4, and cviii. 9, in all which our translators have rendered it by Philistia or Philistines.....The apparent ambiguity in the different renderings of the A.V. is in reality no ambiguity at all, for at the date of that translation Palestine was synonymous with Philistia."

The writer cites Milton to the same effect. Bouillet, *Dict. d'Histoire et de Géographie*, treats Palestine as a name given to Syria by the Romans.

NOMAD.

This name, as is well known to Biblical scholars, was originally applied to the land of the

Philistines, *Philistæa* = פְּלִשְׁתִּים, which nation

had first settled on the coast of the Mediterranean, in the south-west of Palestine. Thus Josephus still speaks of the Παλαιστίνους as opposed to Ιουδαῖοι (cp. *Antiquit. Jud.*, vi. 6, 1). We find the term first used as a part of Syria (ἡ Παλ. Συρία), and denoting the country between Phœnicia and Egypt, by Herodotus and Strabo. Pomponius Mela, Ovid, and other Greek and Roman writers, at the time of the Roman dominion, use it as an equivalent of Judæa, the land of the Jews.

H. KREBS.

Oxford.

פְּלִשְׁתִּים.—Exod. xv. 14.

τῆς δὲ Συρίας τοῦτο τὸ χωρίον, καὶ τὸ μέχρ' Αἰγύπτου πᾶν, Παλαιστίνην καλεῖται.—Herodot., vii. 89.

A. C. MOUNSEY.

Jedburgh.

"HE THAT WILL TO CUPAR, MAUN TO CUPAR" (6th S. i. 236).—This saying I have heard referred to in my boyhood as originating in a noted case of sheep-stealing or horse-stealing, which happened in the county of Fife. There were two culprits: one was discovered, arrested, and condemned to death; the other escaped detection until, his curiosity overcoming his prudence, he repaired to Cupar, the county town, to witness the execution of his friend. Being there identified, he ultimately met with the same fate. It turned out afterwards

** Basilæ, 1511, f. & Parisiis ex officina Henrici Stephani, anno 1568, fol."

that some member of his family had warned him most earnestly not to venture into the town, but when entreaty was found in vain, had been heard to exclaim, "He that will to Cupar, maun to Cupar."—*Anglicæ*, "A wilful man must have his way."
ANGLO-CELT.

A correspondent of "N. & Q." says elsewhere, "He that will have his own way, must have it, even to his injury. The reference is to the Cistercian monastery founded here by Malcolm IV." (E. C. Brewer, *Dict. of Phrase and Fable*, s.v. "Cupar").
ED. MARSHALL.

THOMAS PAINE'S DEATH-BED (6th S. i. 216).—The orthodox legend of Paine's dying recantations is exposed by Mr. Moncure Conway in an article in the *Fortnightly Review* for March, 1879 (vol. xxv. N.S., p. 397). Myths of this kind are long in perishing. I have myself heard a clergyman of the Church of England, entertain his congregation with all the old lying fables as to Voltaire's last moments.
R. W. BURNIE.

KING JOHN AS EARL OF MORETON (MORTAIN) (5th S. xii. 387, 476).—In the muniment-room of the Corporation of Chester there are three charters by King John. The first and second, which are without date, have broken seals of green wax, and are granted by "John, Earl of Moreton, and Lord of Ireland." The other is by John as king, in the third year of his reign. See Mr. Helsby's edition of Ormerod's *History of Cheshire*, vol. i. p. 201, note b.
J. E. BAILEY.

BOOK-PLATES (6th S. i. 2, 178, 197).—I have a collection of armorial book-plates, and among them many duplicates. These I should be glad to exchange. With reference to foreign book-plates, I have never seen a finer series than those collected by the late Dr. Wellesey, of Oxford. I fortunately secured them at the sale of his collection.

J. J. HOWARD, LL.D.

Dartmouth Row, Blackheath.

A PRINT BY DAVID LOGGAN (5th S. xii. 509; 6th S. i. 25, 166, 225).—James Caulfield, in his *Calceographiana*, printed in 1814, values Loggan's portrait of "Thomas Sanders Esq. of Ireton, in armour, small folio," at 1*l.* 11*s.* 6*d.* He appends this note:

"This portrait some time since was very scarce, but at a sale of books and prints, the property of Hans Winthrop Mortimer, Esq., I bought in one lot near fifty impressions, which I sold at fifteen shillings each; within the last two or three years, having disposed of all I had, the price has gradually advanced; and as I learnt from Mr. Mortimer himself the plate was destroyed, there is the greatest probability it will still become scarcer" (p. 60).

J. INGLE DREDGE.

Lines QUOTED BY HANNAH MORE (6th S. i. 136).—Buckle quotes this bit about "preparing hell for curious and proud fools" in his *History of*

Civilization, vol. iii. p. 241 (1872). He gives it from Binning's *Sermons*, but Binning was not the author. John Lyly, in his *Euphues*, 1579, says: "I must aunswere thee as an olde father answered a young foole, which needes would know what God did before hee made Heauen, to whome he saide, hell, for such curious inquisitors of god's secrets" (Arber's reprint, p. 169). And St. Augustine says, in his *Confessions*, bk. xi. cap. xii., "Behold, I answer to him who asks, 'What was God doing before He made heaven and earth?' I answer not, as a certain person is reported to have done facetiously (avoiding the pressure of the question), 'He was preparing hell for those who pry into mysteries.'" The italics are mine. Having traced it up to Augustine, I must leave some other contributor to "N. & Q." to tell us who this "certain person" was.
R. R.

Boston.

"THE HARROWING OF HELL" (6th S. i. 155).—Much information respecting the pictorial treatment of this subject is to be gained from vol. ii. of Mrs. Jameson and Lady Eastlake's *History of Our Lord as Exemplified in Works of Art*, pp. 250–262. W. I. R. V. may also refer with advantage to Hone's *Ancient Mysteries Described*, p. 138, where there is a curious representation of the "Descent into Limbus," taken from an ancient drawing.
ST. SWITHIN.

A SERMON BY REV. P. BRONTË (6th S. i. 135).—The sermon referred to was published separately by Mr. Brontë, and extracts from it may be found in Mr. Whaley's *Wild Moor*, and my *Haworth Past and Present*. Martha Brown, the intelligent servant of the Brontës, died last month at Haworth.
J. H. T.

Idel, Leeds.

NATHANIEL JEFFREYS, M.P. FOR COVENTRY (6th S. i. 216).—His *Review of the Conduct of H.R.H. the Prince of Wales*, 1806, went through at least eight editions. Perhaps it would be more correct to say appeared with eight different title-pages, for the misprints of the fifth edition are also to be found in the three subsequent ones. The second edition is certainly not rare, and was not suppressed, though there were several replies to it, and some would gladly have "extinguished" Mr. Jeffreys himself. May I draw attention to the expression, now so common in booksellers' catalogues, "Very scarce, having been rigidly suppressed,"—a phrase which sounds grand but, practically, means very little? A list of books which authors really have tried to suppress would be of much interest; probably not more than one in a hundred of those now so designated really deserves the description.
EDWARD SOLLY.

MCGILLIVRAY AND MILFORT (6th S. i. 156).—Notices of the former appear in Appleton's

American Cyclopædia, and *Drake's Dictionary of American Biography*. The latter work also contains a short account of Milford.

THOS. MASON.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 77, 127, 166, 227).—

"It's a very good world that we live in," &c.

When I sent the reply on this subject, I had a faint impression that it was near Sittingbourne that I had seen the board in question in my childhood; but I did not feel sufficiently sure about it. On further reflection, however, I believe it may be safely referred to the neighbourhood of that place.

T. W. WEBB.

About the year 1826 a passenger on the Dover mail might have seen between Rochester and Gravesend, and not far distant from the bottom of the Gad's Hill, immortalized by Shakespeare and Charles Dickens, a gentleman's residence surrounded by a highly cultivated garden. As this garden was probably frequently plundered by wayfarers, two large boards were erected by way of caution, the one being inscribed, "This is the garden of Eden; touch not its forbidden fruit lest you die. Mantraps and spring guns set in these grounds," and beneath was fixed open, to display the formidable teeth, a mantrap. On the other board was painted in large letters,

"This is a very good world that we live in,
To lend, or to spend, or to give in,
But to borrow, or beg, or to keep a man's own,
It is the very worst world that ever was known."

As this appeared to have been there many years, I am not aware of any earlier instance of the inscription.

LAMBERT WESTON.

(6th S. i. 237.)

"Ah God, for a man with heart, head, hand," &c.,
is from Tennyson's *Maud*, canto x., last stanza.

M. A. M. J.

Miscellaneous.

NOTES ON BOOKS, &c.

English Men of Letters. Edited by John Morley.—*Bunyan*. By James Anthony Froude. (Macmillan & Co.)

WHEN, in 1854, Lord Macaulay prepared his sketch of Bunyan for the *Encyclopædia Britannica*, the date of the first edition of the *Pilgrim's Progress* was unknown, and no copy of it was believed to exist. It is characteristic of the wider knowledge of our literature which marks the last twenty years that the date of the first edition is now an educational commonplace, and that one copy at least of the book itself has been discovered. This, indeed, is not referred to by Mr. Froude, but in more than one passage of the present study his remarks tend to further rectification of Macaulay's brilliant little biography. The latter, for example, assumed that we owe the portraits of Greatheart, Captain Credence, and the rest, to Bunyan's service under Fairfax. But Mr. Froude gives reasons for thinking (and one supposition is as good as another) that it was rather with the Royalists than the Parliamentarians that Bunyan acquired his military experience. Again, Lord Macaulay refers to the gaol at Bedford as "a dungeon, compared with which the worst prison to be found in the island is a palace." On the other hand, the present biographer shows, and his arguments seem practically unanswerable, that, except in the minds of Nonconformist martyr-makers, the look-up, "fourteen feet square," on Bedford Bridge was probably never used as Bunyan's place of confinement. It

is far more likely that he was lodged in one or other of the two "roomy" town gaols. On yet another essential point Mr. Froude differs from his distinguished fore-runner. Lord Macaulay says, somewhat sweepingly, that the *Holy War* is the second-best allegory in the world; Mr. Froude, on the contrary, makes out very clearly that as an allegory the *Holy War* is unsatisfactory, and far behind the writer's masterpieces. The general reader has always held much the same opinion. In contrasting these details it is but fair to say that we are giving them a larger prominence than they occupy in Mr. Froude's pages, which cannot fail to delight his numerous admirers by their narrative and critical charm. The accounts of the *Holy War* and the somewhat neglected *Life and Death of Mr. Badman*, are remarkably fresh and novel. As to the style, it is superfluous to praise Mr. Froude's fluent and lucid English; but in the progress of this book one certainly feels inclined, not once but often, to echo the ejaculation of Dickens over Tennyson's *Idylls*,—"What a blessed thing it is to read a man who can write!"

Shorter Works in English Prose. Selected, edited and arranged by Henry Morley. With Illustrations. (Cassell & Co.)

THIS book may be the harbinger of a satisfactory change, for the appearance of a collection of well-chosen extracts is in some respect more valuable than one of a series of literary criticisms. Every year adds its contribution to the mass of critical, analytical, or biographical matter which has overlaid the great works of English poets or prose writers. At the present day little is read of Shakespeare, Milton, or Pope, of Steele, Defoe, or Addison, though much is read about them. It is with modern as it has been with classical literature. Our grandfathers quoted felicitously from Greek and Latin authors, and read their works with keen appreciation, if not of their difficulties, at least of their beauties. Eighty years ago Horace and Vergil were the favourite companions of many country squires and parsons. Now sound scholarship and critical faculties are encouraged at the expense of a taste for the beautiful, and the poets of Greece and Rome are studied to illustrate grammatical difficulties, and not as masterpieces of creative power. The practice may be useful, but few schoolboys retain a love for classical literature under a trial so severe. Similar causes are producing similar results in our knowledge of English literature. Superficial omniscience is the craze of modern society and the especial aim of those examinations which pursue the present generation from the cradle to the grave. People desire to prattle intelligently about, or pass satisfactorily in, subjects of which they are substantially ignorant. Many could deliver a sound opinion on the authenticity of Shakespeare's plays, or detail all the sources of his tragedies, who could not quote a dozen consecutive lines of the most beautiful passages of his writings. The reward for the outlay of time is more immediate when second-hand knowledge is obtained from a text-book, and the information is more generally available. The tendency to multiply guides, primers, and text-books in literature has, it is to be hoped, culminated, and Mr. Morley's book may mark a turn in the tide. The extracts are taken wholly from prose writers. They appear to be carefully and judiciously selected, and are introduced by short biographical notices of their authors, which few persons are better qualified to write than Mr. Morley.

History of the Wyras of Glentworth, 1522-1852. Including Memoirs of the Principal Families with which they were connected. By Charles Dalton. Vol. I. (Chapman & Hall.)

THIS book promises to be an elaborate genealogical sketch of the descendants of Sir Christopher Wray, who was Lord

Chief Justice of England in the reign of Queen Elizabeth, and the author begins by disproving the slur cast on the legitimacy of Sir Christopher's birth, which originated with Vincent the Herald, and was repeated by Lord Campbell. The question of Sir Christopher's parentage was determined by Mr. Raine's discovery of his mother's will, which was printed at length in the volume of Richmond wills published by the Surtees Society. Mr. Dalton has republished this will with Mr. Raine's foot-notes, and as the whole book is a compilation from printed works of easy reference, without verification from original sources, it will not be of much use to critical genealogists who refuse to accept statements without proof. Mr. Dalton promises, however, that the second part of his work will contain extracts from Colonel Chester's unrivalled collections, which have been contributed with his usual liberality. We therefore reserve any further notice of *The History of the Wrays* until we have seen how far the narrative is supported by proofs in the next volume.

The Etymology of some Derbyshire Place-names. By Frederick Davis. Reprinted from the *Journal of the Derbyshire Archaeological Society*, in 1880. (Bemrose & Sons).

MR. DAVIS has made a useful collection of Derbyshire local nomenclature, though we must say that his authorities seem to us sometimes in direct conflict with his own interpretation. For instance, we do not at all see how he contrives to get "the king's fort or city," as the meaning of Conksbury, out of the Domesday form "Cranchesberie," nor can we agree to derive Croxall from "L. cruz, and A.-S., *alh, ealh, hall.*" But as Mr. Davis gives the Domesday forms wherever he can, it is open to his readers to form their own judgment, and, whether coinciding with his views or not, we can all thank him for providing fresh subjects for the consideration of the philologist and archaeologist.

The Great Berkeley Law-suit of the Fifteenth and Sixteenth Centuries. By James Herbert Cooke, F.S.A. Reprinted from the *Transactions of the Bristol and Gloucestershire Archaeological Society*, vol. iii.

MR. COOKE'S paper has a more than local interest as a curious picture of mediæval litigation between great houses, during which neither masters nor followers contented themselves with the slow process of the courts, but had recourse likewise to the rougher and speedier arbitrament of the sword. The letters printed by Mr. Cooke from Smyth's MS. Lives of the Berkeleys add not a little to the picturesqueness of the narrative.

A Diocesan Map of England and Wales, by the Rev. D. J. Mackey, B.A. (W. & A. K. Johnston), has appeared opportunely, just as a see of Liverpool is about to be founded. It shows the provisions of the Bishops' Act (1878), and the recommendations of the Cathedral Commissioners of 1864.

We have received a privately printed *Review* by Mr. Bellasis, of Lincoln's Inn, *Bluemantle Pursuivant*, of the notice of Mr. Foster's Peerage contributed to the *Genealogist* by Mr. Tucker, *Rouge Croix Pursuivant*. Where such doctors disagree we can only wish them a fair field, and hope that truth may shine forth the more clearly.

We have received the following books:—From Messrs. Macmillan & Co., *Supplement to the Annals of Our Time*, by J. Irving, and *The Year's Art*, for 1879, by M. B. Huish, LL.B.—From Messrs. Rivingtons, *The Sidereal Messenger of Galileo Galilei*, a translation, with Introduction and Notes, by E. S. Carlos, M.A., and *Yesterday, To-day, and For Ever* (twelfth edition), by E. H. Bickersteth, M.A.—From Mr. Bogue, *The Cause of Colour among Races*, by W. Sharpe, M.D., and *The Secret of a Good Memory*, by J. Mortimer-Granville.—From Messrs.

Relfe Brothers, *First Principles of Modern History*, 1815-1879, by T. S. Taylor.—From Messrs. Shaw & Co., *The Maidens' Lodge; or, None of Self and All of Thee* (a tale of the reign of Queen Anne), by E. S. Holt.—From Messrs. Griffith & Farran, *St. Alban's Diocesan Church Calendar*, 1880.

THE widespread interest attaching to the name of Wesley makes us desirous of recording the fact that the following inscription has lately been placed in the south cloister of Westminster Abbey:—

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WESLEY

1725 1726 1727 1731

INFANT CHILDREN
OF SAMUEL WESLEY

BROTHER OF JOHN WESLEY

"THE FOLK-LORE OF SHAKESPEARE," by the Rev. T. F. Thiselton Dyer, M.A., author of *British Popular Customs* and *English Folk-lore*, is the title of a work which Messrs. Griffith & Farran will publish. The following shows an outline of the subject and the manner in which they are grouped:—"Life of Man—(a) Birth, Baptism, Childhood; (b) Marriage; (c) Death, Burial. The Human Body. Charms and Spells, Divinations, and Auguries. Day of Seasons. Weather Lore—Sun, Moon, Rainbow, Stars, Comets, Thunder, Winds, Squalls, Clouds, &c. Birds. Animals. Insects, Reptiles, Fish. Plants. Witches. Fairies. Ghosts and Spirits. Drama. Sundry Superstitions. Sports and Pastimes. Fools." Messrs. Griffith & Farran have also in the press a new work by Miss M. Betham Edwards, entitled *Six Life Studies of Famous Women*.

WERN'S "MEMORIALS OF THE CIVIL WAR IN HEREFORDSHIRE."—May I be permitted to take advantage of the wide circulation of "N. & Q." to request the correction of two errors (of my own) which occur in the above recently published work, and which have been kindly pointed out to me by Mr. Herbert A. Evans. One is in vol. ii. p. 108, note 1, where it should have been remarked that the place traditionally called "Wintour's Leap," being some three miles from Beachley, can hardly have been the scene of his escape after the action there; the other is at p. 207, where "Mr. Mogria's" house at Crick should have been printed *Mr. Moore's*.

T. W. WERN.

Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

H. R. L.—*Tragaldabas* is a *drame bouffe* in five acts, and in verse, by Auguste Vacquerie. It was produced at the Porte St. Martin in July, 1848, and printed in 1874. Caprina is the cousin of the hero; Elisée is her lover, and Grif and Minotore are the cronies of Tragaldabas.

E. I. ("No. 60, Berkeley Square").—See "N. & Q." 5th S. xii. 87.

W. P. (Cardiff).—We shall be glad to have the note referred to.

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LONDON, SATURDAY, APRIL 3, 1880.

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Notes.

THE "WHITE LION" INN, WYCH STREET.

It has recently been stated in the public prints that an old building in Wyeh Street, Strand, called the "White Lion" Inn, is about to be removed. The house referred to is at the end of a short and narrow passage on the north side of Wyeh Street, a little to the west of New Inn Gateway. A question whether this is the "White Lion" Inn or not, prompts this communication to "N. & Q." Mr. Walford, in *Old and New London*, vol. iii. p. 34, says:—

"In a narrow court off this street the notorious Jack Sheppard served his apprenticeship to Mr. Wood, the carpenter; and in White Lion Passage stood the 'hostellerie' of the 'White Lion,' the scene of many of the events in the career of that prince of crackmen, who used nightly to meet in the taproom his professional friends and acquaintances, and with whose feasts and various adventures the pen of Mr. Harrison Ainsworth has made us so familiar. The site of the old 'White Lion' was at the corner of one of the small courts on the northern side [of what?], and is now occupied as a carpenter's shop."

In Hare's *Walks in London*, vol. i. p. 45, the inn is also treated as a thing of the past. Diproe's *History of the Parish of St. Clement Danes* similarly deals with the subject. No authority is given for the statements above referred to. Their

authors clearly intend to convey that the "White Lion" Inn has disappeared. On the other hand, the building which I have had an opportunity of visiting, thanks to the courtesy of the present tenant, certainly possesses many of the features common to old London inns. It stands at the end of White Lion Passage, which is a *cul-de-sac*. At one time, apparently, there was a continuation of the passage under the house, but it is now closed. Part of the building, noticeably on the west side, has been removed and rebuilt, probably not very many years ago. What is left of the old building is more considerable than appears from the outside. Seen from the passage, there is an open gallery on the first floor, reached from a broad staircase with twisted balustrades, now sadly out of repair. Above the gallery, the second and third floors overhang, and are now covered with weather slating. At the end of the gallery furthest from the staircase is the entrance to a large room, which is now divided by rough partitions into three. The principal, and largest, part is pretty much as it no doubt was nearly two centuries ago. It is panelled to the ceiling, and the panels are painted with landscape subjects, still distinguishable. There is a large fireplace, the panel over it having a group of musical instruments painted in *grisaille*. This room, until quite recently, has been used as a bookbinder's shop. On the floor above is another large and loftier room, apparently dismantled, and used, when I saw it, as a drying room for apothecaries' herbs. Within the last thirty years this room has, I am told, been used for private theatricals. Above this, again, is a large room, hitherto used as a printer's composing room, the floor of which is said to be suspended from the roof by massive beams; and, so far as I could see, having regard to the crowded state of the room, this appeared to be the case. On the east side, three windows, one on each floor, open upon New Inn. They are now masked by spiked boards, and I am told that these obstructions were put up, more than thirty years ago, by the governing body of New Inn, the old house being then tenanted by a very doubtful class of people, and immediately after the discovery, one morning, of the body of a woman on the pavement beneath these particular windows. Whether these obstacles were lawfully put up is not for me to say. It is sufficient to observe that the arrangement of the buildings in New Inn apparently shows that when the latter were built these three windows were even then "ancient." I merely allude to this as some evidence of the age of the building which I am now describing.

Mr. Harrison Ainsworth has been named in connexion with this house; but in his novel he really gives us no topographical information. Indeed, he only mentions it incidentally two or three times, and then invariably as the "*Black Lion*."

He does not tell us precisely where Mr. Wood lived, except that his house was at the back of St. Clement's Church. He says that the beam carved with the notorious housebreaker's name is in existence, but does not say where.

I have referred to Rocque's map of London (1746) and to the printed index thereto, but I find no mention of a "White Lion" Inn in Wych Street. *Baldwin's Complete Guide* (twelfth edit., 1770) also does not refer to it. Even White Lion Passage does not appear upon the map.

I venture to hope that those of your readers who may be able to contribute to the history of this little bit of old London will give me, and many others who are equally interested, the benefit of their knowledge.

C. E. H. CHADWYCK-HEALEY.

Lincoln's Inn.

"MARRIAGE A LA MODE," PL. V.

There is a passage in Swift's *Journal to Stella* for March 31, 1713, which relates how he, Lady Maaham, and Dr. Arbuthnot sat contriving to make fools of their acquaintance with respect to the execution of a certain Mr. Noble, which had taken place three days before. Their plan, which did not succeed, was, by insidious questions, to circulate the report that he had been but half hanged, brought to life by his friends, and seized again by the officers of justice. The jest was a paltry one to occupy such an illustrious trio. The account is nevertheless interesting, from a note which has been appended to it by the late Mr. Forster (*Life of Swift*, i. 453). He says:—

"Among the papers at Narford, strange to say, I found in Swift's handwriting the very 'lie' [this was Swift's own word for it] thus prepared to turn into April fools the friends who might be credulous enough to believe it. A curious interest is imparted, to it by the fact that, in the famous scene of 'Marriage à la Mode,' where the seducer is escaping through the bedchamber window after murdering the husband, Hogarth had in mind this very Noble, whose profession was the law, and who was hanged for committing murder in precisely those circumstances."

The statement is specific, but I have found no reference to it elsewhere. Mr. Forster, whose knowledge of the eighteenth century was as extensive as it was accurate, had doubtless good ground for what he said. Moreover, as he speaks of his researches at Narford Hall, the Norfolk seat of the descendant of Swift's friend Sir Andrew Fountain, some of whose family Hogarth subsequently painted,* it is quite possible that his note was based upon information, written or traditional, which has not yet been given to the public. I therefore turned with some curiosity to Noble's story, which so many years after was (according to

Mr. Forster) to supply material aid to Hogarth's invention.

It may be worth while to recall the facts of this occurrence. There is a full account of it in Howell's *State Trials*, xv. 731-62. The hero, Richard Noble, "Gent," was the son of a prosperous coffee-house keeper at Bath. He was well educated, and in 1712 was "a gay, amorous young fellow, about twenty-eight years of age," practising as an attorney at New Inn. In this capacity he had been called upon to arrange certain matters in dispute between a Mr. John Sayer, Lord of the Manor of Biddleaden in Bucks, and his wife, whose maiden name was Nevil. The pair had been married some time. They were on the worst of terms; the man was profligate, and the woman vicious. The result of Noble's intervention was an intrigue between himself and Mrs. Sayer, who shortly afterwards left her husband and lived at various places with her paramour "in a loose, scandalous manner." In Jan., 1713, she was resident at one Twyford's "in George Street in the Mint." To this place, on the 29th, Mr. Sayer came with two constables and a warrant to secure his wife's person. As he was trying to open the door of a lower room, in which were Mrs. Sayer, Mrs. Salisbury (her mother-in-law), and Mr. Noble, he was stabbed in the left breast by a sword-thrust from Noble, of which he almost immediately expired. All three of the above-named persons were tried—Noble for murder, Mrs. Salisbury for aiding and abetting, and Mrs. Sayer for petty treason. The women were acquitted, but Noble was sentenced to death. He was executed on Kingston gallows, on Saturday, March 28, 1713, and, according to the public prints, "dy'd very penitent." From the numerous pamphlets in the case, announced in the *Post Boy* and other journals, it must have attracted considerable public notice. But, from beginning to end, it is a pitiful and ignoble story, without a single redeeming incident. The women, if anything, were worse than the men. And, instead of taking laudanum at the fate of her lover, as in Hogarth's picture, Mrs. Sayer was so indecently rejoiced at her escape that the court had to reprimand her. History further relates that she was afterwards married again—to "an eminent physician in London"!

As a 'prentice, with his admitted fondness for "shows of all kinds," Hogarth may have witnessed the execution of Noble at Kingston, and it may have been impressed upon his mind. But the terrible tragedy in the "Turk's Head Bagnio" of "Marriage à la Mode" differs materially in its details from the scuffling assassination in the Mint. The antecedent circumstances differ still more, though, of course, a superficial similarity is suggested by the fact that in either case the lover was a lawyer. On the whole, unless the eighteenth century was far more bare of fashionable crime than it is re-

* "The Fountaine Family" was exhibited by Mr. A. C. Fountaine in the recently closed Exhibition of Old Masters.

corded to have been, I am greatly inclined to doubt whether Hogarth really found it necessary to go back thirty years for the suggestion of this episode. If he really did, it shows more conclusively than ever the genius of the artist who could transform such mean and miserable material into a great moral work of art.

AUSTIN DOBSON.

PEDIGREE OF MARVELL.

Never having seen or heard of a pedigree of Marvell, I send the accompanying fragmentary one, trusting it may be the means of gathering

William Harris, of=Lucy, da. of John=The Rev. Andrew Marvell, of Meldred, co.=Anne, da. of Pease,
Oakham, in Alured, of Charter Camb., b. 1686; M.A. of Emanuel College, m. Oct. 22, 1612, ob.
Derbyshire, 2nd House, by Eleanor, Camb., 1608; curate of Flamborough, co. April 13, 1638, and was
husband; Francis da. of Ralph Constable, of York, 1670; rector of Winstead, (2) 1614-24; buried in Holy Trinity
Darley, of Kiln- stable, of St. Sepulchre's, m. Nov. Church, Hull, Apr. 28;
hurst, nr. Rother- 27, 1638; 2nd 1st wife. (3)
ham, 1st husband. wife. (1) Hull, Sept. 30, same year. Drowned crossing the Humber, 1640.

James Blaydes, of=Anne Marvell, eldest da., b. Mar. 14, 1615, m. Dec. 29, 1633, in the Charter House Chapel. (5)
of Sutton, co. York, J.P., son of Joseph Blaydes, of Sutton, by Anne, da. of Robert Booth, of Old Durham. (4)
Edmond=Mary Mar- Popple, vel, 2nd of Hull, da., b. Oct. 26, 1616, m. Aug. 18, 1638. (4)
Elizabeth=Robert=Editha Darley, ob. 1639.
Andrew Marvell, eldest s., b. Mar. 31, 1631, poet and statesman, M.P. for Hull, 1657-78, ob. in London, Aug. 18, 1678, buried under the pew in St. Giles's-in-the-Fields. (5) (7)
John Marvell, 2nd s., b. Sept. 7, 1623, ob. inf., bur. Sept. 20, 1624. (5)

Joseph Blaydes, of=Jane, da. of Will- William=Elizabeth Robert Nettleton, =Lydia Blaydes, Thomas Moore,
Sutton, bapt. Sept. 28, 1671, Mayor of Hull, 1702. (9)
Ham Mould, Mayor of Hull, 1698.
Blaydes. (10)
Carr.
Mayor of Hull, 1697. (11)
May 8, 1706.
Fellow of Magdalen College, Camb.

(1) "1638, November 27, Andrea Marvel, clericus, et Lucie Harris, vid. generosa." From the parish registers of Norton, co. Derby. Dr. Sykes, of Doncaster, first discovered the entry of the elder Marvell's marriage to Lucy Harris in the Hunter MSS. in the British Museum, &c.

(2) The following entry is from the church-book (*sic*) of Winstead: "Anno Dni. 1614. Andrewe Marvell, parson of Winstead, was inducted into the corporall and peaceable possession of the sayd parsonage by Mr. Marmaduke Brooke, deane, parson of Rosse, upon Easter even, being George's-day, the twenty-third of Aprill, in the yeare of our Lord 1614."

(3) Dr. Grosart did not know more of Andrew Marvell's first wife, further than that her Christian name was Anne; but in response to a note of mine in "N. & Q." 5th S. xi. 283, the following evidence from the parish registers of Cherry Burton was contributed by Mr. JOHN SYKES, of Doncaster: "1612, Oct. 22. Andrew Marvell and Anne Pease, married."

(4) These marriages are registered in Holy Trinity Church, Hull.

(5) The following are from the Winstead registers: "Anno 1615. Anne, the daughter of Andrewe Marvell, borne March 14th, being tuesday in the night, and was baptized upon the Annunc. Mart. 25." "Anno 1616. Mary, the daughter of Andrewe Marvell, borne October 20, and was baptis. upon Simon and Jude's day, October 28th." "Anno 1618. Elizabeth, y^e daught. of Andrew Marvell, Borne Sept^r 30, and baptized Octob. 6th." "Anno 1621. Andrewe, y^e sonne of Andrew Mar-

vel, borne Martij ultimo, being Easter even; and was baptized April 5th." "Anno 1623. John, y^e sonne of Andr. Marvell, born 7th 7^{mo}; was baptized Sept^r 9th." (6) Of what family was this Robert More? (7) "And. Marvell admissus in matriculam Acad. Cant. Coll. Trin. Dec. 14, 1633. Reg. Acad."—Wood's *Athenæ*, vol. iv. p. 231 (ed. Bliss). (8) It is generally supposed that Andrew Marvell, jun., was never married; but from the following evidence adduced by Dr. Grosart it would appear that he left a widow: "Andreas Marvell. Decimo nono die em^o Com^o Marise Marvell relicta et Johi Grene Creditori Andreas Marvell nup. par. Sti Egidii in Campis in Com. Midd. Ar. def. he^{ntis} &c. ad ad^{strand}. bona iura et ord. ed. def. de bene &c. Jurat." Extracted by Col. Chester from the Administration Act-Book for 1679 of the Pre-rogative Court of Canterbury, under the month of March (I should be glad to have this extract in full, and to learn of what family was Mary herein named). The first edition of his poems, in folio, 1651, had the following preface: "To the Reader,—These are to certify every ingenious reader, that all these poems, as also the other things in this book contained, are printed according to the exact copies of my late dear husband, under his own hand-writing, being found since his death, among his other papers. Witness my hand, this 15th day of October, 1680.—MARY MARVELL."

(9) Ex quo the writer, and the Blaydes-Thompsons, &c.

(10) Ex quo the Blaydes-Haworths, &c.

(11) Issue Robert Nettleton, only child, ob. i.p., July 25, 1774, æt. 81, bur. in Camberwell churchyard.

Arms.—Or, a chevron engrailed between three leopards' heads sa.

Crest.—Out of a ducal coronet or, five ostrich plumes (?) ppr.

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

WOMAN'S TONGUE.

In the old Scottish ballad of *The Dumb Wife of Aberdour*, the husband is represented as meeting with "a great grim man" (the devil, in fact), to whom he complains of his misfortune in having a wife who was dumb; upon which the arch-fiend says to him:—

"Tak no disdain,
And I sall find remeid,
Gif thou wilt counsel keep,
And learn weel what I say:
This night, in her first sleep,
Under her tongue then lay
Of quaking aspen leaf,
The whilk betokens wind;
And she shall have relief
Of speaking, thou shalt find.
What kind of tale, withouten fail,
That thou of her requires,
She shall speak out, have thou nae doubt,
And mair than thou desires."

To make sure work, the husband lays three leaves under her tongue; and when she awoke in the morning she at once began to speak to him—with a vengeance! He afterwards consults with the fiend about making her dumb again; but, quoth Satan:—

"The least devil in hell
Can give a wife her tongue;
The greatest, I you tell,
Can never make her dumb."

(I have seen a version of this ancient ballad, in the form of a modern "comic" song, in which a marvel-working doctor performs the cure; and when asked by the husband to undo his work, he replies, "Nought can stop a woman's tongue unless she's dumb.")

This curious ballad of *The Dumb Wife of Aberdour*, is given in vol. ii. of Prof. Aytoun's collection of Scottish ballads, who says of "this sagacious ballad, the production of some early Scottish misogynist," that it was preserved in the Maitland MS. in the Pepysian Library, and also in another MS. in the University Library, Cambridge. Prof. Aytoun, however, does not seem to have been aware that the Satanic device of placing an aspen leaf in a woman's mouth to make her speak is also alluded to in a curious old English book, entitled,

"The Praise of all Women, called *Mulierum Pean*. Very fruitful and Delectable unto all the Readers.

Look and read who can,
This book is praise to each woman."

By Edward Gosynhill."

(Probably printed, says Mr. J. Payne Collier, in 1560.) This is Mr. Gosynhill's account of the origin of woman's tongue:—

"Some say, the woman had no tongue,
After that God did her create,
Until the man took leavés long
And put them under her palâte;
An aspen leaf of the Devil he gat,
And for it moveth with every wind,
They say women's tongues be of like kind."

It is, to say the least, curious that Sir Walter Scott, in his well-known apostrophe to woman, near the close of *Marmion*, should compare her to the aspen:—

"Variable as the shade

By the light quivering aspen made."

W. A. CLOUSTON.

LORD MACAULAY AND TEMPLE BAR.—Have I discovered another "spot on the sun"? and even if so, perhaps the privilege of poetical license can be, in this instance, successfully pleaded in bar of conviction, or the literary court of appeal may decline to exercise its jurisdiction, on the principle of *de minimis non curat*, &c. Lord Macaulay's metrical account of the battle of Naseby is, as is well known, supposed to be narrated by a "doer in the strife," "Obadiah Bind-their-kings-in-chains-and-their-nobles-in-links-of-iron, Sergeant in Ireton's regiment." In the tenth stanza of the poem this warrior is made exultingly to say of the retreat of the Cavaliers:—

"Fast, fast, the gallants ride, in some safe nook to hide
Their coward heads, predestined to rot on Temple Bar";

quoted in Mr. Fry's recent and excellent little work on London (David Bogue), at p. 72. Now I venture to assert that such a notion could not have been conceived by the brain of any man in 1645, half a century at least before any head had ever been exposed "to rot on Temple Bar." The bar upon which the heads and quarters of traitors were wont to be displayed was not built until at least a quarter of a century after Naseby. It may be urged that a bar—a more or less substantial structure, marking the division of the two cities of London and Westminster—*did*, in fact, in 1645, stand on the site of the edifice recently removed, and had assumed a very tangible shape in the reign of Henry VIII., before which time it existed only in the unpretentious form of posts and chains; but then it had never been customary to spike the heads or quarters of traitors upon it—at all events there is no tradition extant of its ever having been so employed. The gates—the actual gates, not the mere marks of the limits of the outer wards—of the city were chiefly used for that gruesome purpose; notably Traitors' Gate or Tower—not to be confounded with St. Thomas's Gate in the Tower of London—at the south, or Southwark, entrance to London Bridge. Shakespeare makes Catesby say of Lord Hastings (*Richard III.* Act III. sc. ii.):

"The princes both make high account of you,
For they account his head upon the bridge [*aside*]."

The first use of Temple Bar for the exhibition of poor humanity's *disiecta membra* was in 1683, when one of the quarters of Sir Thomas Armstrong—who was trepanned in Holland and executed, without trial, upon an outlawry, on a charge of being concerned in the notorious Rye House plot—was spiked upon its leaden roof, the wretched knight's head being similarly exposed on the top of Westminster Hall. This, be it observed, was twenty-eight years after Naseby fight. The first head that reached this dishonourable elevation was that of Sir William Parkins, executed with Sir John Friend, the brewer, for complicity in the assassination plot (*temp.* Gul. III.) in 1696. His colleague's quarters kept his own and his head's company for some years. I think, then, that I am justified in reasserting that the idea of the possible exposure of heads upon Temple Bar could not have occurred to the mind of a contemporary delineator, expressing idiomatically the habits and modes and forms of thought of 1645, and that therefore in this instance the distinguished poet was guilty of an indubitable anachronism. S. P.

Temple.

A WINGFIELD BRASS.—Not long ago, when ordering a monumental brass, I fell into talk with the maker concerning the excellent material and workmanship of old brasses as compared with new ones; in illustration of which excellence, he produced, to my surprise, an original brass of the time of James I., bearing the well-known name of Wingfield. He told me that some fifteen years ago he was sent for into the country, by an architect employed in "restoring" a village church, in order that he might repair some of the brasses there. The parson of the parish, however, declined to have them repaired or replaced; observing that they were (as to him they doubtless really were) rubbish. By reason of which opinion, Mr. Blank found himself presented with some of this rubbish; to wit, with the Wingfield brass above mentioned, and with several large fragments (which also I saw) of a fine fifteenth century brass, with the figure of a lady under a foliated canopy. No one seems to have told the archdeacon or the rural dean about this little present; and the case as it stands seems a very pretty example of the "restorations" with which we are all familiar. That, however, is not my present point. I only want to commemorate the brass in "N. & Q.," and to find out, if possible, the name (which cannot now be remembered) of the parish, and the identity of Elizabeth Wingfield. She, of course, is not the Elizabeth Wingfield, dead in 1617, whose monument at St. Botolph's, Aldersgate, is mentioned in "N. & Q." 6th S. i. 216. I have some reason to think that the parish may be North Weald or South Weald, in Essex: and there are, or were, Wingfields in Essex, as well as in Derbyshire,

Rutlandshire, and Hampshire. The brass is a plain oblong, 17½ in. wide, and 8½ in. high; and the inscription upon it, all in bold clear capitals, is as follows:—

HERE LYETH BVRIED THE BODY OF ELIZABETH
WINGFIELD, FIRST MARRIED TO RICHARD SAYNDERS
GENT. BY WHOM SHE HAD ISSUE ONE SONE ONELYE.
SHE DECEASED MAIY Y^e 14th. 1616. AGED 76 YEARES.
HER FAITH AND PATIENCE IN HERMORTALL PAYNE,
REQUIRES A STONE OF MARBLE TO REMAINE.
HER LABOURS, PAYNES & PANGVES ARE PAST,
SHE NOW INIOYES MOST BLESSED REST AT LAST.
IOHANNES SAYNDERS E LONDINI GENE. FILIYS AMANTISSIM'
ET MOSTISSIMVS, AMORE ET PIETATE, ERGO
HOC MONVMENTVM POSVIT.

The reader will observe a superfluous *r* in the fifth line, between "her" and "mortal." He will also, and with greater interest, observe that Mistress Elizabeth Saunders, *née* Wingfield, died exactly three weeks after Shakespeare.

A. J. M.

[May it not rather be inferred, from the language used, that Wingfield was the name of Elizabeth Saunders's second husband, not her maiden name?]

"THE SCIENCE OF LANGUAGE," AND THE ROOT "MAR."—It is impossible to take up the works of Max Müller without being charmed and instructed. Every page which he writes teems with philological facts, and opens out vistas which are suggestive of fresh fields and pastures new. The most able men, however, are not the least apt, in elaborating their theories, to fail to perceive the weakness of some particular link in the chain of their reasoning, and this I venture to think has been the case in the learned professor's investigation of the root *mar* (*Science of Language*, vol. ii. p. 349 f.). Assuming an original meaning of "grinding down," and bringing it, by interchange of *r* and *l*, into connexion with *mola*, *mill*, *mar-namai*, *mōlos Arōs*, *marinōs*, *morior*, *mors*, *mōra* (a wasting away of time), *mōlōnes* (the millers), the *Aloadæ*, *Mars*, *Mamars*, *Marcus*, and *Charles Martel*, Max Müller includes the Greek verb *μάρτω*. He perceives traces of the original meaning of this word in *γῆρας ἐμαρψε*, old age ground him down (*Od.* xxiv. 390); *χόβρα μαρπτε ποδοῖν* (*Il.* xiv. 328), he struck or pounded [reached, Liddell and Scott] the soil with his feet. Now it strikes me that this is theory, and not supported by facts. Let any one turn to his Liddell and Scott, or other lexicon (mine is Jacobitz and Seiler, Leipzig, 1843), and examine the verb *μαρπτε*, the older form of the root of which is *map*, found in the shortened aorist in Hesiod (*Scut.* 252), and he will look in vain for any notion of grinding in any single passage. It seems exactly to correspond with our *catch*, which might be substituted in every instance—thus the Cyclops caught two of the companions of Ulysses in order to roast and eat them; in Pindar, *Nem.* i. 45, "he catches the reins in his hands"; Eur. *Hippol.* 1188, catching him by the foot; *Iliad* xxiii. 62, sleep caught him—

and even in the sense of "embrace," *Il.* xiv. 346; and to catch up (in a race), *Il.* xxi. 564; and of the thunder of Zeus, which surely does not grind but strike. *Μάρπω* is commonly connected, as Max Müller himself observes, with *Ἀπράω*, but the existence of the older root *map* suggests the idea that the *r* may be euphonic, and that the root form of this verb has yet to be found.

H. F. WOOLYRCH.

Oare Vicarage.

"TO TAKE A PERSON A BLOW."—"Cursed be he that took Friar Sandelo a blow on the pate." Upon this line of Marlowe's *Faustus*, III. i. 91, Prof. Wagner comments: "It does not appear to be English to say 'to take any one a blow on the pate,' and we should probably write *strook* in the place of *took*." By no means. To my mind the repetition of *strook* (it has occurred in the previous line) would much impair the quasi-solemn individuality of Marlowe's "curses" in this passage. The expression is a perfectly natural and common one in this part of the country, and if you were to offer "to take" a North-countryman a *bat*, *crack*, *clout*, or other of his numerous synonyms for a blow, he would have no hesitation as to your meaning. It is true the usage is not specially noticed in Wright or Halliwell, but in Jamieson I find: "To *tak*, used as signifying to give; as, 'I'll tak you a blow,' 'I'll tak you over the head wi' my rung,' S.—Tent. *tack-en*, to strike." As to Jamieson's etymology, it may be right; but as the hand *takes* the blow to the recipient I should have thought it merely a special usage of "to take." Compare the similar use of "to bring" in Anderson's *Cumberland Ballads* ("The Clay Daubin"):—

"Rob Lowson tuk part wi' peer Jenny,
And *brong* (i.e. brought) smithering Gwordie a cluff."

Here the blow is regarded not from the giver's, but from the receiver's, point of view. Indeed, "take," "bring," "fetch," are all freely applied hereabouts to the infliction of a blow.

W. THOMPSON.

Sedbergh.

AN UNDESCRIBED SYSTEM OF NATURAL HISTORY.—I have an edition with the following titles:—

"An Universal System of Natural History, including the Natural History of Man; the Orang Outang and whole tribes of Simia; all the well-known Quadrupeds, Birds, Fishes, and Amphibious Animals; Insects, Polypees, Zoophytes, and Animalcules; Trees, Shrubs, Plants, and Flowers; Fossils, Minerals, Stones, and Petrifications, forming a Magnificent View of the Three Kingdoms of Nature divided into Distinct Parts, the characters separately described and systematically arranged. Vol. I. London: Printed for the Proprietor, and Sold by Champante & Whitrow, Jewry Street, Aldgate, and at the British Directory Office, Ave Maria Lane, St. Paul's."

It has also an engraved coloured title, which reads:

"Magazine of Natural History, comprehending the whole Science of Animals, Plants, and Minerals, divided into Distinct Parts, the characters separately described and systematically arranged, by E. Sibly, M.D., F.R.H.S." It has some very good engravings by Chapman, drawn by J. Dale; the date only appears on the plates, which reads, "Published as the Act directs, 1795."

I cannot find mention of this edition in Watta, Lowndes, Bohn's guinea catalogue, or in any sale catalogue I have met with. I have the first five volumes and part of the sixth, and should be glad to know what number completes the work. E. Sibly is only to be met with in Lowndes under "Occult Sciences." Some of your readers may see sufficient interest in my inquiry to spare me a word.

J. W. JARVIS.

Avon House, Manor Road, Holloway, N.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHRISTIAN NAMES IN BAPTISM.—What are the earliest traces of the practice of "naming" children at their baptism? It does not appear ever to have been the practice to give a new name to grown up persons when they were baptized. There is no evidence, so far as I am aware, of such a practice in the early church, and in the Church of England service for the baptism of "such as are of riper years," all that is asked for is "the name"; there is nothing to imply that the name should be a new one. Apostles and first Christians apparently bore the same name after their baptism as before. The only instance that I can find adduced to the contrary is that of St. Paul, whose name is stated by St. Ambrose to have been changed from Saul to Paul at his baptism (Serm. ii. ed. Bened., Paris, 1686, quoted by Wheatly *On Book of Common Prayer*, p. 347, ed. Bohn). St. Augustine, who was baptized by St. Ambrose, continued to be called Aurelius Augustinus just as much after his baptism as before. And the same is true of Ambrose himself, of Chrysostom, of Basil, and many more who were baptized as adults, and whose names we know. I know it will be said that, the names of Jewish children having been uniformly given them at their circumcision (St. Luke i. 59), it was natural for a similar custom to be introduced when baptism succeeded in the Christian church to the place of circumcision among the Jews. But what I am anxious to ascertain is, when this custom, universal, and so natural now, first took its rise. I cannot find any account of it in Bingham's *Origines*, a book exceedingly full of information as to the details connected with baptism in the early church, nor in any of the many treatises on the Book of

Common Prayer which I have consulted. The nearest approach to an answer is in Wheatly, as quoted above, who says, "The Christians continued from the earliest ages to name their children at the time of their baptism"; but he does not give a single quotation from any early Christian writer in proof of this. His quotation from St. Ambrose only bears upon adults, and is obviously at fault, for St. Paul clearly bore the name of Saul long after his baptism (Acts xi., xii., xiii.), and his only other reference is to the Council of Nicea, which "forbade the giving of heathen names to Christians," but does not, so far as the reference goes, identify this "giving of names" with baptism.

If you should think this subject a suitable one for your columns, it would interest, I think, many others besides myself. It has an important bearing on the growing custom of giving children a "Christian" name at the Registrar's office, before they have been baptized. G. F. W. M.

[The real name of St. Chrysostom was John, though it is apt to be sunk in his distinctive appellation, even as a dedication. If our correspondent can produce an instance of a baptismal ritual in which the person to be baptized is not directed to be named, he will have a basis for discussion which is not at present obvious.]

A CHARTIST VERSION OF "GOD SAVE THE KING."—Can any reader of "N. & Q." supply the words of an adaptation of *God save the King*, composed by the late Mr. Ernest Jones for the purpose of being sung at the great Chartist gathering in London in 1848? The only fragment I can now call to mind runs somewhat thus:—

"And if they this deny
Then grant us, Lord, but one more day
Of Cromwell's time."

Upon which one of the London papers, I am almost sure it was the *Times*, remarked, that if Mr. Jones's prayer were answered the first act of Cromwell would be to ship off the said Mr. Jones to the plantations. K. P. D. E.

"THE POWER OF CLOTHES."—I came across an odd tract in the British Museum the other day, from the title-page of which it is just possible Mr. Carlyle may have got a hint for *Sartor Resartus*. I describe it bibliographically:—

"The Miraculous Power of Clothes and Dignity of the Taylors, being an Essay on the words *Clothes make Men*. Translated from the German. Philadelphia, Ments, MDCCCLXXII." 12mo. pp. 11.

The work itself hardly comes up to the promise of its title. Who was the author? We may assume, I suppose, that it was not "translated from the German." R. W. BURNIE.

SCOTTISH MILITARY DRESS IN THE SIXTEENTH CENTURY.—Can any of your readers help me to form some correct idea of the uniform in which the Scottish companies appeared who went to take their part in the troubles of the Spanish Nether-

lands in 1576? The people of Flanders and Brabant nicknamed them in Flemish "Broekillen," and in French "Broucquilles." This would be equivalent to the Lowland Scotch "Breekees." The uniform is thus described by MM. Henne and Wauters in their *History of Brussels*:—

"Broucquilles qui avaient un bas relevé jusqu'à la ceinture attaché avec une aiguillette et l'autre qui leur tombait presque sur le soulier. Foppens dit qu'ils portaient une espèce de haut-de-chausses sur la tête."

Five companies so dressed appeared in Brussels in 1579, and this "habillement singulier" caused the townsfolk to call them by the strange name given above. H. L. L. G.

REV. W. PERRIN was author of *Hebrew Canticles, and other Poems* (Philadelphia, 1820). Can any of your correspondents on the other side of the Atlantic favour me with a few biographical particulars relating to this poet? There seems to be no mention of Mr. Perrin either in Allibone or Drake. R. INGLIS.

PASSAGE IN TENNYSON'S "MARIANA."—At the commencement of stanza iii. of this highly imaginative poem occurs the following passage:—

"Upon the middle of the night,
Waking she heard the night fowl crow;
The cock sung out an hour ere light;
From the dark fen the oxen's low
Came to her."

What is the usual name of the bird styled by the poet "the night fowl," which is said to crow in the middle of the night? The allusion cannot be to the cock, as that bird is mentioned in the succeeding line. Shakspeare says of the latter bird, in a slightly parallel passage:—

"Horatio. I have heard,
The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the god of day." *Hamlet*, I. i.

And again, in the same play:—

"Marcellus. Some say that ever 'gainst that season
comes

Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long." I. i.

JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

MR. BLIGH, OR BLY, OF NORWICH.—Will any of your East Anglian correspondents favour me with any biographical particulars of this ingenious mechanic, who invented the portable horse-power threshing machines now so generally superseded by steam threshers? He once established a factory for his contrivances at Banbury, and I know that models of castings for his machinery are to this day carefully preserved by an eminent firm of engineers in that borough. Mr. Bly's working model, neatly got up in brass and mahogany, impelled by a coiled mainspring, is in my own possession. Two of the horse-power machines

belonging to my father were, in the reign of terror of 1830-31, the epoch of the "Swing riots," taken to pieces and sunk in a pond; but when transportation had removed many rioters, and quenched the taste for mischief in others, they were brought back to working order, and one of them still exists. **WILLIAM WING.**

Steeple Aston, Oxford.

BRISTOL PATENT SHOT is said to enjoy a preference from its perfect rotundity. The patent for its manufacture was taken out by Mr. W. Watts, and it is said that the discovery was made through a dream of Mrs. Watts. She dreamed that she had made shot by dropping melted lead from a height into a well of water below. Is the story a dream, or is the dream a fact? **C. A. WARD.**

Mayfair.

ANECDOTE OF BYRON BY COLONEL NAPIER.—In Sir Benjamin Brodie's *Psychological Inquiries*, the sixth dialogue, it is stated that Byron's head was "unusually small, the fact being confirmed by an anecdote, related by Colonel Napier, of a party of fourteen persons having tried to put on his hat, and having found that it was too small to fit any one of them." In what publication by Colonel Napier is this story to be found? **JAYDEE.**

THE STUDY OF FOREIGN HERALDRY.—Can any one kindly recommend me a good handbook or introduction to the study of foreign heraldry, chiefly German and French? I cannot read German, so I should like something in the latter language, if nothing in English be procurable.

WILLIAM MARSHALL, ENGRAVER.—What is the date of the latest engraving known to be executed by William Marshall, and in what year did he die? **ZERO.**

NIGEL DE ALBIN.—I should be much obliged if any of your correspondents would give me some information about Nigel de Albin, who married Amicia, daughter of Henry de Ferrers, *temp.* William the Conqueror. I want especially the pedigree of the Albin family down to the time the heiress of Albin married a St. Amand, which I believe was about 1250. I also want some information concerning the St. Amand family, other than what is contained in Dugdale's *Baronage*. Who was the father of John de St. Amand, a Professor of Civil Law *circa* 1303? **RICHARD USSHER.**

A "LEMON SOLE."—Can any correspondent of "N. & Q." tell me what this fish is, or if it is a Devonshire name for some fish not a sole? At an hotel (Torquay) I objected to my breakfast sole, as not being a sole, as ordered, but being a plaice, and was answered that it was a *lemon sole*. All I can say about its merits on the table is that its flavour can be as easily produced, by the careful com-

bination of warm water, white blotting-paper, and salt, as the flavour of a plaice can be.

NEPHRITE.

ARMS ON BELLS.—The following arms are found on bells in Lincolnshire and Yorkshire, dated in the seventeenth century. By whom were they borne? Checky, a fess vair, impaling a chevron between three swans. **THOMAS NORTH.**

DAVID POWELL'S "HISTORY OF WALES."—Where is this book to be found? Fuller (*Worthies*, p. 356), quoting the book, calls Powell "a good antiquary," and compares Camden with him as being "no whit his inferior." Powell is also one of Edmondson's (*Baronage*) authorities. It is not mentioned in Moule's *Bibl. Herald*, and is (or was) not at Birmingham; I have looked for it in vain at the British Museum. **R. H. C. F.**

SHAKESPEARE'S CLOCK.—Does such a thing exist, and where? My reason for asking is, that on looking over some back numbers of *Chamber's Journal* (April, 1864), I found an engraving of a clock said to have belonged to the poet, and now in the hotel at Stratford. I have a clock, that was bought at the Stowe sale in 1848, which is the facsimile of the one referred to (made by Wm. Bull of Stratford) and it appears to be very old. It is well known that the Buckingham family had a few of the poet's relics, and this might have been a copy, or one of the same period. **ADAMS QUARM.**

Kingsbridge, S. Devon.

"DAMIEN'S BED OF STEEL."—Goldsmith closes *The Traveller* with the lines,—

"The uplified axe, the agonizing wheel,
Luke's iron crown and Damien's bed of steel."

Query, should not Damien's be Damiens's, the regicide? Luke (Dosa), who was put to death by a red-hot iron crown for treason, seems to favour this reading. Damiens was executed in the Place de Grève, some say by being torn limb from limb by four horses, but this does not accord with the poet's allusion. I should be glad to have the matter explained more satisfactorily.

E. COBHAM BREWER.

THE COFFEE-HOUSES, &c., OF THE LAST CENTURY.—Are there any books giving an account of the position and relics of the various places in London connected with our literature in this and the last centuries, such as coffee-houses, clubs, and lodgings? **E. J. WILSON.**

[Consult Timbs's *Clubs and Club Life in London*.]

RING CUSTOM IN LINCOLN.—In Lincoln a curious custom obtains. Is it known elsewhere? The mayor once during his year of office (I believe on his birthday) sends his official ring to the principal schools, and it is considered a breach of etiquette if the pupils have not a holiday given. What is

the origin of this custom, and is it observed in any other town? C. FISHWICK.

MRS. WYNDYMORE, COUSIN OF MARY, QUEEN OF WILLIAM III.—In *Chambers's Journal*, of Jan. 31, 1874, appeared some leaves of a diary, dated just one hundred years before. I extract from it the following:—

"January 22. Died in Emanuel Hospital Mrs. Wyndy-more, cousin of Mary, Queen of William III., as well as Queen Anne. Strange revolution of fortune that the cousin of two queens should for fifty years be supported on charity."

How was she so related to these queens?

JANE BUCK.

Sunderland.

LITERATURE OF COLOURS.—In view of the paper on artists' materials, ancient and modern, to be read by Mr. Holman Hunt before the Society of Arts, on April 21, what works other than the following have been published on the subject?—

"Ancient and Modern Colours, from the Earliest Periods to the Present Time: with their Chemical and Artistical Properties. By William Linton. London, Longman, Brown, Green & Longman, 1862. 8vo. pp. 12-84.

F.

MAJOR-GENERAL WILLIAM ROY.—I wish to obtain particulars of the parentage and life of this officer, who died in 1790. I should be much obliged by details or references. H. M. C.

"LYNVA."—The name of a yacht. What is the meaning of this word? T. B.

AUTHORS OF QUOTATIONS WANTED.—

"No man is so insignificant as to be sure his example will do no hurt." Lord Clarendon's words, it is believed; anyhow, an exact reference is desired.

FREDK. BULE.

Replies.

"LEAD, KINDLY LIGHT."

(6th S. i. 232.)

I am not surprised at your inserting in "N. & Q." Cardinal Newman's letter, but it would have made the whole matter more complete and intelligible if ST. SWITHIN had extracted from the *Guardian* of Jan. 28 the paragraph which gave occasion to my communication. I therefore enclose it herewith, and if you think fit to reprint it in "N. & Q." I would beg to be allowed to ask three queries. 1. What are the lines in the first edition of *Joan of Arc* which Coleridge pronounced to be "very fine," but quite unintelligible even to himself, "though his own composition"? They are not to be found either in the later editions of *Joan of Arc* or among Coleridge's own poems. 2. We have here a record of four poets who have been unable or unwilling to explain their own lines, viz., Coleridge, Goethe, Keble and Newman. It

might be interesting to collect the answers of other poets who have been similarly questioned. During the past month I have myself had three additional instances brought before me, which, if none of your other readers have met with them, I will send to "N. & Q." 3. What is the title, date, &c., of "Dr. John Brown's interesting little tract, *Bibliomania*"?

"It was Coleridge's habit, when residing with his friend Gillman, to annotate the books circulated by the Highgate Book Club. A correspondent of the *Pall Mall Gazette* has picked up a copy of Dr. John Brown's interesting little tract *Bibliomania*, and finds an account of Coleridge's own copy of the first edition of Southey's *Joan of Arc*, which is one of the volumes of which Lamb speaks as 'enriched with S. T. C.'s annotations, tripling their value':—

"Coleridge had a large share in the composition of this poem, and criticises it pretty freely. The greater part of Book II. was written by Coleridge himself, and is marked as his composition. At the long passage beginning 'Maid beloved of Heaven' he has written, 'These are very fine lines, though I say it that should not; but hang me if I know, or ever did know, the meaning of them, though my own composition.' Startling as this candid confession is, it has been paralleled in my own time by as great a poet as Coleridge, as I have reason to know. When Lord Francis Egerton was translating *Faust* he came to a passage which puzzled him. He referred to all the numerous writings upon Goethe's masterpiece by his admiring countrymen, but without success; and, as a last resource, he determined to write to the poet himself. He did so, and in due time received a very courteous reply, nearly identical with Coleridge's confession—at least so far as an acknowledgment on Goethe's part that he really did not know what he had in his mind when he wrote the passage in question. I hope I shall not be looked upon as a literary heretic if I suggest to such of my friends as are in the habit of discussing so interminably some of the more obscure passages in the writings of Shakespeare, that if through mesmeric influence the poet could be questioned as to what he intended by the passages in question he might candidly admit, with Coleridge and Goethe, 'Hang me if I know, or ever did know, the meaning of them, though my own composition!'" —*Guardian*, Jan. 28, 1880.

W. A. G.

Hastings.

[Among a series of pamphlets entitled "Odds and Ends," published by Edmonston & Douglas, Edinburgh, which included *The Euterkin*, by Dr. John Brown, occurs one called *Bibliomania*. In 1865 it was announced as "in preparation."]

Cardinal Newman is dear to every thoughtful Englishman; and I hope there are few who will not regret the publication of a letter in which, as it would seem, that illustrious man has chosen in his old age to do injustice to his own position in literature, to one of the most impressive and touching of his lesser works, and even to the eternal verity of Poesy herself. "The word of a professor of lying, that he does not lie," is not more futile than Dr. Newman's statement that he is not a poet. And when he implies (for he does not say it plainly) that he cannot remember his own meaning in the last two lines of *Lead, kindly Light*, one may recog-

nize the language of a man who cares not to recall what he said in a bygone day and a bygone state of feeling. But to assert that poetry, which is the measured and exact expression of the highest truth, is not an expression of truth at all,—such an assertion almost assures us that the master of language is only resenting a trivial inquiry by presenting the inquirer with a paradox. As to the meaning of the two lines, that is surely clear enough, whatever their author may now say. The troubled and hesitating spirit finds itself “amid encircling gloom”; “the night is dark” and the soul has lost awhile the “angel faces,” not only of Fancy and Hope and youthful Confidence, but of those divine forms of faith and assurance, which it had “loved long since,” which had accompanied the believer during the early fervour of his belief. The whole of this lovely little poem is but an unconscious reproduction, with a different *motif*, and in an altered but not a tenderer key, of poor Cowper's pathetic hymn, in which he longs (I quote from memory) to regain

“A calm and holy frame;
A light to shine upon the road
That leads me to the Lamb.”

A. J. M.

The meaning of Dr. Newman in the line to which ST. SWIRIN refers would be less likely to be lost if Dr. Greenhill would publish his letter to Dr. Newman, with his answer in full, as the value of a reply so greatly depends on the question to which it belongs. Dr. Newman has expressed his opinions as to the angels very precisely in prose twice: *Apologia pro Vita Sua* (Lond., 1864, pt. iii.), “History of My Religious Opinions up to 1833,” pp. 90-3; *Apologia pro Vita Sua*, new edition (Lond., 1875), chap. i. pp. 28-30. It is clear that this last is a carefully studied passage, because, although it is copied from the earlier publication in the main, there are a few verbal alterations, in order, as it seems, to ensure accuracy. It occurs in either publication a few pages before the notice of *Lead, kindly Light*: “At last I got off in an orange boat bound for Marseilles. We were becalmed a whole week in the Straits of Bonifacio. Then it was that I wrote the lines, *Lead, kindly Light*, which have since become well known,” p. 100; and p. 35, where again there is a slight alteration, the sentence “we were becalmed” being transposed, so as to follow “well known.” It is also shown here what was the progress of Dr. Newman's sentiments upon this, as they may be seen from a printed sermon in 1831, p. 91 (see correction, p. 28), and a private letter in 1837, p. 92 and p. 29.

ED. MARSHALL.

Sandford St. Martin.

Surely there can be no doubt about the meaning of the last two lines of *Lead, kindly Light*. I have

always understood them to be expressive, as clearly as beautifully, of the Christian's hope of being re-united, on the resurrection morn, with those loved and lost by death upon earth.

J. H. C.

THE HARRISONS OF NORFOLK (3rd S. vi. 274; 5th S. vi. 174, 196; x. 175, 212, 270; xi. 114, 229, 451, 512).—Of the marriage of Richard Fendick and Sarah Harrison, 5th S. xi. 513, there were born at Hemsby:—1. Daniel, Oct. 27, 1700, who settled at Yarmouth prior to his marriage there, Jan. 24, 1742, with Elizabeth, daughter of Samuel Tolver, and died June 10, 1744. (His widow espoused, secondly, Robert Thirkettle, of Burgh, and thus became stepmother to her brother Samuel, who was then the husband of Mary, daughter of the said Thirkettle and of Mary Ann, his former wife. This Mr. Tolver's son, Samuel Tolver, Mayor of Yarmouth, 1789, was father to Mr. Samuel Tolver, many years town clerk, &c., there, who died Jan. 14, 1865, aged eighty-five, and was buried at Burgh Castle, and great-uncle to Sir James Paget, now Sergeant Surgeon to the Queen). 2. John, born Dec. 14, 1700, and who died Jan. 30 that year (O.S.). 3. Elizabeth, born Nov. 22, 1703, who died in Sept., 1719, and was buried at Yarmouth. 4. Mary, born Dec. 25, 1705, died Aug. 12, 1707, and was buried at Hemsby. 5. Richard Fendick, of Yarmouth, born Dec. 22, 1707, and subsequently of East London, master of a foreign-going ship, married, first, at Halvergate, March 25, 1736, Edna Moulton, of Beighton, and, secondly, Jan. 20, 1746, Mary Cotton, at Caister-on-Sea, where she afterwards married Robert Brook, of Beccles, co. Suffolk. Mr. Fendick, who died Oct. 4, 1749, and was buried at Hemsby, had by his first wife certainly three children, born at Yarmouth, viz., Sarah, May 21, 1738; Daniel, July 6, 1740; and Edna, April 11, 1742, wife of Gregory Harrison, a surveyor and optician. 6. Sarah, born Oct. 21, 1711, married prior to 1736 Robert Tolver (another brother of Daniel Fendick's widow, Thirkettle's second wife), and died April 6, 1790. They were the great-grandparents of the Right Rev. William Jacobson, D.D., now Bishop of Chester, who married Eleanor Jane, one of the daughters of the late Dawson Turner, Esq., and of Mary, the first of his two wives, a daughter of the late William Palgrave, Esq., of Yarmouth and Coltishall, by Elizabeth, his wife, only daughter of the said Thirkettle and of Elizabeth his last wife, widow of the said Daniel Fendick. 7. Mary, born March 17, 1716, married at Yarmouth, Aug. 11, 1739, to Mr. John Gillett, of Halvergate, where she, a widow, was buried Oct. 12, 1784.

Gregory Harrison,* last mentioned, and who re-

* In 1786 he and John Green, of Southtown, built the old lever bridge over the Yare by tender, to draw which

sided upon the So Quay, Yarmouth, was a son of Gregory Harrison, of Palling, gent., and of Jane, his wife, daughter of Henry Harper, and a grandson of Edmund Harrison, who was born at Kirby Bedon, June 8, 1698, who settled at Sherringham, and great-grandson of Thomas Harrison, of Great Plumstead, known as "Hereson de Brecksel," and of Mary his wife ("N. & Q.," 5th S. x. 212). This Gregory Harrison and Edna, his widow, died at Yarmouth, the former Dec. 3, 1814, aged seventy-three, and the latter July 27, 1824, aged eighty-two, and were buried at Hemsby. Issue several children, of whom there were born at Yarmouth, Martha, about June 28, 1775; Richard Fendick Harrison, April 11, 1781; Thomas, Aug. 10, 1785; and Edna, Jan. 24, 1787, who died March 11, 1803. The said Gregory Harrison and Henry his brother, under their father's will, acquired the whole of his estate; their mother had provision under a "marriage bond."

The before-named Daniel Fendick, Mrs. Sarah Tolver, his sister, who died April 6, 1790, aged seventy-nine, Sarah Jacobson, her granddaughter, who died May 5, 1790, aged fifteen, and who would have been aunt to the bishop, and the said Edna Harrison, her grandniece, were all buried in the south-west part of the old churchyard at Yarmouth, under one tomb, near which the late William Harrison, eldest son of the "Hassingham Methodist," and who died April 2, 1846, was also buried, and in an adjacent vault were subsequently interred two of his grandnephews, whose remains have been recently removed to the vault at Caister, where those of their grandmother, Mary, relict of the late John Harrison ("N. & Q.," 5th S. x. 271), were also interred. She was born at Caister, Nov. 29, 1791, and died July 20, 1879, being then the oldest member, of nearly seventy years' standing, of the Wesleyan Society in Yarmouth.

The remarks at the head of the notice (5th S. xi. 451) relative to the Harrisons at Filby, should also be read as applicable to the under-mentioned persons of the name connected with Rollesby.*

Kettering, wife of Symond,† son of Stephen‡

they met at the "Tumble-down Dick Tavern," late "Rose and Thistle," at top of Gregory Harrison's Row (124), where, after a *schnapping* dispute, which positively led to blows, a guinea was tossed to determine whether the price should be a crown more or not. The victor wrote the tender at the lower sum, 2.150*l.* 5*s.*, which obtained them the contract, for the next in price was but half-a-crown higher. A Gregorie Harrisonne, with his infant sons, Gregory and John, was buried at Yarmouth, 1645.

* Mrs. Ann Herrie, daughter to Sir "francis" Herrie, Knt., was buried May 1, 1614. In "N. & Q.," 5th S. x. 212 it may be seen Thomas Harrison alluded to the daughter of Sir "John" Herrie, Knt. Samuel, only son of Benjamin Harrison (p. 271), and who was born at Caister, Oct. 24, 1823, died at Everton, Jan. 23, 1879, leaving a widow (*vis* Beckett, of Yarmouth) and five children.

† Sir John Harrison Yallop, Knt., Mayor of Norwich, 1315 and 1331, and who died at Brighton, June 14, 1835,

Haryson, alluded to 5th S. xi. 451-2, died April 8, 1625. By his last wife, Alyce Westwick, whom he espoused June 3, 1627, he had issue, Sicely and Sarah, twins, born March 21 following; the latter died *primo die* 1628, and the former April 28 same year; Marie, born Sept. 10, 1633, died Sept. 15, 1636; Thomas and Hargrave, posthumous twins, born at Thorpe, Aug. 20, 1634; the former died March 24, 1635, the latter was probably buried at Dilham.

In the printed pedigree, the third John, youngest of seven sons of James and Sarah Harrison,§ of Lingwood, is stated to have been born there May 18, 1768, instead of 1769. There is also an error in dating the birth of Sarah, youngest of their four daughters, who was prematurely born on Christmas Eve, 1772. Thomas, their third son, and grandson of Thomas Harrison, of Great Plumstead, clerk, and of Elizabeth, his wife, born at Lingwood, June 28, 1758, married Mary Brooks, of and at Rollesby (where he settled), Oct. 12, 1780, and died Dec. —, 1819. Issue:— 1. Thomas, born Aug. 6, 1781; he was in the navy, died single, aged about thirty, and possibly was buried at Burgh. 2. John, born Nov. 10, 1783, and died Dec. 1, 1796. 3. William, born March 28, 1786, also in the navy and some time at Jamaica; he died a bachelor, being accidentally killed upon the Yare, about 1825, and buried at —. 4. Mary, born Feb. 6, 1789, married at Yarmouth, Nov. 19, 1812, to Christmas Powley.|| 5. Sarah,

aged seventy-two, had a silver "Gatch," covered, and made to hold a quart of sack, with a chamber in the bottom which could be filled with another liquid, and retained or rejected pneumatically by means of orifices in the bottom and handle. On this jug were engraved the arms of Harrison and Hargrave and, I believe, of Atkinson, with the motto "*Le culte en difficulte*" over the crest, and the names of Tomas, Symond, and Jhonathan Harryson, with that of Copledioke Lingwood, of Billockbye, date 1619. It was restored to Sir John's mother by George Harrison Read, Esq., Mayor of Wexford in 1792. His wife was a niece of the then Lord Loftus. A portrait of Sir John hangs in St. Andrew's Hall. He was buried at St. Peter's.

‡ He married, at Martham, Feb. 24, 1594, *Alicia* Inglish, both single; and Joseph Dennis and *Alice* Harryson, of Billockbye, married May 13, 1637. Both entries are in one Bible.

§ She died Feb. 5, 1777, he Dec. 27, 1793, and both were buried at Lingwood. The other issue were—John, born March 8, 1753, died April 30 same year; Mary, born May 2, 1754, married — Glasspoole, and had a son living in Yarmouth about 1815; James, born Jan. 1, 1766; Elizabeth, born March 22, 1757, married at Buckenham, July 20, 1770, to John West, of Lingwood; John, born Dec. 9, 1759, died young; William, born June 1, 1761, died Oct. 8, 1762; Hannah, born Oct. 18, 1763, married, May 23, 1786, to William George, of Halvergate; Daniel, born Sept. 1768, married, late in life, a widow, and was living at Strumpshaw, without issue, in 1825.

|| He was a son of Christmas Powley, of Martham, whom he survived scarcely four years, and died March 18, 1832, aged forty-eight, and was buried there, as was their son William, who died July 7, 1829, aged

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born March 1, 1792, and died March 4, 1807. 6. James Harrison, of Billockby, born June 6, 1794, married at Burgh, April 2, 1823, Maria Cowan; he died, without issue, April 13, 1835, and was buried there. 7. John, born Sept. 6, 1798; he was a stonemason at Yarmouth, and married (at Ubbeston, Suffolk), Sept. 16, 1817, Susanna, daughter of William and Mary Jex, of that town; he died April 8, 1870, and his widow died May 11, 1871, aged eighty-two, and with several of their children they were buried there. 8 and 9. Daniel and Elizabeth, twins, born March 31, 1803; the latter died unmarried about 1830; the former has three sons and one daughter by Sarah, his wife, all married: viz., William, settled in Canada in 1851, John, and Sarah, wife of — Hindes, of Blundeston, Suffolk. 10. Susan, born Oct. 7, 1806, married to — George, of Thurne; she died issueless about 1860, and was buried there.

The issue of the last-named John and Susanna Harrison were three sons and four daughters, all born at Yarmouth: viz., Martha Maria, born and died 1818, and buried in Tombland, Norwich; Charles Wyne Harrison, born Jan. 17, 1819, married Oct. 31, 1840, Catharine, daughter of Richard and Mary Seagoe, of Dilham; * Henry William, born 1820, died 1822; Susanna, born May 17, 1823, died 1833; Eliza, born Nov. 17, 1826, died 1842; Emma, born Aug. 11, 1829; Alfred, born Nov. 27, 1831, married in 1853, at St. Martins-le-Grand, Louisa, daughter of William Bullent, of Yarmouth, and with their issue, two sons and a daughter, emigrated to Canada in 1870; the daughter is the wife of Mr. John Jacob, formerly of Shropshire.

Erratum.—t^h S. xi. 451, note 1, col. 2, ll. 9, 11, for "Hannah" read *Mary*.

WILLIAM HARRISON RUDD.

Gt. Yarmouth.

"DRURYED"—BEGUILED (6th S. i. 194).—Henry Drury, to whom Bishop Hall refers in his sermon, was son and heir of Henry Drury, Esq., of Lawshall, co. Suffolk, and first cousin of Sir William Drury, of Hawstead, Kt. The Drurys of Lawshall were stubborn and conscientious "Popish recusants," and Henry Drury, the father, was frequently in

sixteen, and since 1836 two other sons, James and Samuel, have also died. Surviving issue, Mary Ann, wife of Andrew Pest Brownson. Mrs. Powley was married about 1836 to John Bullent, of Yarmouth, who died and was buried there about 1839, and in 1847 she accompanied her said daughter, son-in-law, and granddaughter on their return to Bayfield in Canada, where she was buried about 1854.

* Issue, a son and daughter, Charles Harmony Harrison, the artist, born Jan. 13, 1842, and Eliza, born 1844, died 1849. The former married, first, Elizabeth Phillis Porter, who bore him five children, and died Dec. 8, 1870, secondly, Emma, daughter of Trivett Read, who bore him a daughter at Wood Green in 1879. Both wives were of Yarmouth.

prison for his religion in Queen Elizabeth's time. During the Queen's progress in the summer of 1578, she made visits of inspection at many of the houses of the recusant gentry in Suffolk and Norfolk, and among other places Lawshall was so visited on August 5. Very probably the Queen had received intelligence that a Catholic priest was harboured in the house, and this accounted for the visit, but whether or no, the priest was not found then, and nothing particular happened. Five or six years later, however, the priest was caught, and confessed that he had lived there for years in the capacity of tutor, and taught Mr. Drury's two sons. When John Gerard came to England in 1588 Queen Elizabeth's host of Lawshall was dead, and so also was one of his sons; the estate had therefore come to young Henry Drury, whom Bp. Hall names, subject to his mother's life interest in a portion of it. Father Gerard took up his residence at Lawshall in September, 1589, and remained there about two years. It seems that in 1592 Henry Drury made up his mind to renounce his native country and to take refuge abroad. He accordingly sold his Suffolk estate and crossed over to Belgium, where, at Antwerp, he became a lay brother of the Society of Jesus, having, as it is said, previously made over his whole fortune to the Jesuits. He died very soon after his entrance into the society. A short account of the young man may be found in my work, *One Generation of a Norfolk House*, though there are some trifling inaccuracies there, and a fuller one in Mr. Foley's *Records of the English Province of the Society of Jesus*, series ii., iv. p. 587.

AUGUSTUS JESSOP, D.D.

CALIGULA, A TERM IN PALÆOGRAPHY (6th S. i. 216).—Has not your correspondent made a slight mistake in the form of this word? Ducange does not know *caligula* in any sense which will answer the query, but he gives *callicula* with the meaning *atramentarium*, that is, an inkstand. As his authority for the word he cites the following passage:—"Ante conspectum suum ponit super mensam *Calliculam*, unde tribus digitis mortem hominum scribit aut vitam," from "imperfectus homil. 54 in cap. 15 Matth."

W. SPARROW SIMPSON.

The question is strangely worded; but this is hardly to be wondered at, as the word *Caligula* is indeed full of mystery till one holds the clue. A visit to the British Museum and an inspection of the catalogue of the Cotton MSS. would solve the matter at once. Or it may suffice simply to state that these MSS. are arranged in cases which are named after the Roman emperors, or such celebrated ladies as Faustina and Cleopatra. Thus MS. Caligula A. 1 means "Cotton MS., being the first MS. in shelf A in the case marked *Caligula*." Thus it is never applied to a part of a MS., as your correspondent supposes, but only to a whole

one. The nomenclature is really a useful one, because one knows that all such MSS. are Cotton MSS., and that they are in the Museum and can be found in a minute. The word *Caligula* means "a little shoe," and is given in every Latin dictionary.

CELEB.

[We were, of course, well acquainted with the Cotton classification, but never supposed that our correspondent could be referring to it.]

JOHN (6th S. i. 95).—MR. BOUCHIER has certainly spotted a degenerate feature in our modern nomenclature by the manifest comparative disuse of our national patronymic John. The same idea seems to have struck a pair of respectable Johns in their remarks to a lady of Bath (one K. A.) that the name was a good old English one, when presumably (for the italics are mine) lamenting the falling off in the supply. This, prompting the muse of the fair Bathonian, resulted in the production of the elegant silken covered brochure now before me, entitled *A Wreath of Laurels, Commemorating many Famous Johns, including Royal and Clerical, Literary and Political, Ludicrous and Divine, &c.*, in which she tells off in neat couplets the more prominent of the honoured name who grace our British records. Here is how K. A. handles her subject:—

"Friends of my morning, my meridian ray,
And friends, I hope, through one eternal day!
How just were your remarks on English John,
Since better name the sun ne'er shone upon.
Name I shall ever reverence and admire!
Name of my friend, name of my much-lov'd sire!
Name of his ancestors for centuries past,
Name that shall live as long as time shall last:
Though on the willow long my harp has hung,
To celebrate the name it shall again be strung."

Our national John, of course, figures, as also do Cowper's John, the legal "well-beloved" John Doe; the piscatory John Dory; Shakespear's swaggering John; nor is Sir W. Lawson's John Barleycorn forgotten:—

"Yet muse," says the poetess, "lest we great Jonathan offend,

Record him here our brother and our friend."

JONATHAN OLDBUCK.

I think I can corroborate MR. BOUCHIER's impression in the affirmative, that the Christian name of John is fast waning in England. There are, however, a large number living who bear this "grand old name"; but I am inclined to think fewer than even MR. BOUCHIER supposes under the age of twenty-five. In the parish of Dunmow, Essex, there is not only no one in the upper and middle classes of society at that age who bears this name, but only one I believe in the trading class under forty, out of a population of 3,000. The same complaint would apply to many other old English names. The public does not yet concur with MR. BOUCHIER that the name in question

"is too good to be supplanted by any other." There has long been an effeminate craze for unusual and farfical names, including surnames to be used as Christian names. Aristocratic and prettily sounding or florid names, according to the whim or want of sense in the parents, have long been selected, for the purpose, I suppose, of being singular, or maybe fashionable. There is no fear of the name becoming obsolete, for, as soon as it becomes uncommon, it will again be adopted. I cannot promise to perpetuate it, but, if ever I am blest with a son, I shall "call his name John," and MR. BOUCHIER shall be godfather if he chooses. While on the subject of names, I may mention a rather unusual one in Essex, lately introduced. A married couple, of the name of Day, happened to have a little stranger presented to them on December 27 last, during the Christmas holidays, and it was named Christmas, so that its two names presented the combination of Christmas Day. I do not know its sex, and I dare say most of your readers will be in the same perplexity, for I have never before known "Christmas" used as a Christian name. The infant died aged eight days.

JOHN W. SAVILL, F.R.Hist.Soc.

Dunmow, Essex.

HOWARD FAMILY (6th S. i. 235).—I am enabled, by the kindness of Col. Chester and the help of a remarkable book, Causton's *Howard Papers*, to give answers to most of my own queries, which I desire here to record. There were, it seems, seven Sir Charles Howards, who for some time were contemporary, viz.:—1. Sir Charles Howard "of Sussex," knighted 11th May, 1603. Sir Edward Howard "of Surrey," was knighted the same day. By his will, dated 1620, he left to his brother, Sir Charles Howard, his manor of Bagshot in Surrey (no mention of this as owned by a Howard is made by Manning and Bray, the historians of Surrey). Sir Francis Howard was knighted 1604. These three were brothers, and sons of Sir William Howard of Lingfield, co. Surrey. 2. Sir Charles Howard, afterwards second Earl of Nottingham, *qui ob.* 1643, was a knight in 1616. 3. Sir Charles Howard, afterwards third Earl of Nottingham, knighted April 2, 1624. 4. Sir Charles Howard, fourth son of Thomas, Earl of Suffolk, was a knight in 1620. He inherited Clun Castle, co. Salop, and married Mary Fitz, by whom he had two daughters, Elizabeth and Mary, both living 1671, the date of the will of their mother, then widow of Sir Richard Grenville, her fourth husband. Dying *s.p.m.* in 1626, his estate was administered by his next brother, Sir Robert Howard, who inherited Clun. A Sir Charles Howard was knighted in September or October, 1612, and another Sir Charles Howard at Newmarket, Feb. 26, 1610/11. These two must have been the same as numbers 2 and 4. 5. Sir Charles

Howard, son of Sir Francis above, who was knighted 1635, and died 1672, being progenitor of the Earls of Effingham. 6. Sir Charles Howard, son of Lord Wm. Howard of Naworth, who was knighted at Berwick, 27 July, 1639. 7. Sir Charles Howard of Somersham, "of the house of Suffolk" was a knight in 1646 (M. I., Somersham). Little is known of him, or of his parentage or posterity.

I seek for further information of the first-named Sir Charles Howard, third son of Sir Wm. Howard. Manning and Bray say he died 1652, *at. 57*; but the age is evidently a misappropriation of that of his nephew, Sir Charles Howard, who died 1672, *at. 57* (M. I., Lingfield); for, as he was knighted in 1603, he would be about 70 at his death in 1653. His two daughters, Anne and Elizabeth, then administered his estate, and he died a widower, of Merrow, near Guildford. In 1648 he was living there or elsewhere in Surrey. Was Corbet Howard, a landowner in Chelsham, co. Surrey, *temp.* Charles II., a son? Was Lieut. Thomas Howard, one of "the indigent Royalist officers," of Salop, 1661, another son? Was "Capt. Charles Howard," who in 1706 had a daughter Elizabeth baptized at the church of the Holy Trinity, Guilford, a grandson? Who was the Sir Charles Howard, master of the game of Putney Park, 13 Jac. I.? W. S. ELLIS.

Charlwood, near Crawley.

MAY DAY IN WORCESTERSHIRE (6th S. i. 115).—The custom of going to the woods for oak-boughs on May Day has quite died out in Clent, in fact, in Timmings's time (died 1850, aged 78) it was not observed with much spirit; birch boughs, indeed, were in as much request as oak for garlands. Timmings, who owned a small estate in the parish, was an ardent lover of old customs, and in one of his fields he set up a maypole, which is mentioned in his *Guide*. The Clent children are now satisfied with hawthorn branches cut from the nearest hedge, and the dirty ribbons and dingy finery with which they decorate them would certainly be no ornament to cottage doors. About the beginning of this century, at the Temple of Theseus, one of the ornamental buildings near Hagley Park, as soon as it was light on May morning, crowds of people would congregate and four or five bands be in attendance. This could not have been a long-established custom, since the Temple was built by the first Lord Lyttelton about 1760, and the usage probably came to an end in 1826, when the public were stopped from going when they liked to Hagley Park. Besides May Day, Clent people, young and old, went to the woods again on May 29, and fetched oak enough to decorate the church tower, so much being used that the tower seemed to terminate in an oak tree instead of a weathercock, while the villagers universally wore oak-balls about their persons, and

decorated their houses with oak boughs. This custom, also, is now entirely abandoned, and I think perhaps Timmings has been confusing the two days; the latter day was considered the greater holiday of the two, and several clubs met and walked in procession about the village.

A word as to the book from which your correspondent quotes. It is very rare in the neighbourhood to which it relates, and I know of only one copy in the village, and that is a very battered one. I have made every inquiry in the neighbourhood short of advertising, and have been unable to get hold of a copy. But it has been the foundation of many books since, especially the present *Clentine Rambles*, a work which the late Lord Lyttelton pronounced in "N. & Q." (3rd S. viii. 18) "waste paper." As a guide to Clent, Timmings's book is not much better, and in many things is quite untrustworthy.

VIGORN.

Clent, Worcestershire.

MATTHEW BUCHINGER, THE DWARF OF NÜRNBERG (6th S. i. 136).—His portrait and biography are given in Kirby's *Wonderful Museum*, vol. ii. p. 1.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Several years ago I made a note concerning this extraordinary man, but I neglected to write down my authority. In addition to the information given concerning him at the above reference, I have noted that "he could write the Lord's Prayer in the compass of a shilling," and that "he was married to a tall, handsome woman, with whom he traversed the country, exhibiting himself for money."

CUTHBERT BEDD.

See Caulfield's *Remarkable Persons*, 1819, vol. ii. p. 22, for portrait and memoir. R. F. S.

COPPER COINS OF 1864: PENNY PIECES (6th S. i. 36).—I have read of, or heard of, the report MR. ADAMS alludes to, of a bar of gold having got mixed with the bronze when the penny pieces of 1864 were coined, but do not think there is any truth in it. As to their intrinsic value, I do not see that they are more valuable than the pennies of any other date; but, on account of their scarcity, there will always be people to fancy them and hoard them as rarities, just as they would with a Queen Anne's farthing, or any other rare coin. A few years ago there was quite a *furor* about them in Manchester, where their price got up to about two or three shillings each; and it was said that a shopkeeper had got one stowed away, hoping at some future time to make her fortune out of it. Every one who has paid any attention to the matter is well aware of their great scarcity. However, since MR. ADAMS's note appeared, I have met with one, but have not for some years before seen any in circulation.

D. WHITE.

See the *First Annual Report of the Deputy Master of the Mint*, 1870, p. 112, "Bronze Coinage" (Spottiswoode's, price 8d.). A glance at these figures will, I think, at once explain the reason for the scarcity of copper coins of 1864:—

Date	Pence	Halfpence	Farthings
	Tons	Tons	Tons
1861 ...	339	802	24
1862 ...	470	341	40
1863 ...	261	89	4
1864 ...	32	3	7
1865 ...	80	45	13
1866 ...	93	14	10
1867 ...	51	14	14
1868 ...	11	17	13½
1869 ...	24	18	9
1870 ...	53	24	0
	1,414	867	134½

W. STAVENHAGEN JONES.

Πλουτοφθαλμία Πλουτογαμία (6th S. i. 236).—A copy of this play, 1651, 4to., can be seen in the Dyce Library, South Kensington Museum.

R. F. S.

THE PARISH OF FROME ST. QUINTIN, DORSETSHIRE (6th S. i. 195).—The church is dedicated to St. Mary. *Vide* Lewis's *Topographical Dictionary*, sub "Frome (St. Quintin)." F. W. J.
Bolton Percy.

THE STOVIN MSS. (6th S. i. 195) were, in 1839, in the possession of Mrs. Stovin, the widow of the Rev. James Stovin, D.D., late rector of Rossington, co. York (see *Archæologia*, xl. 223).

THOMAS NORTH.

"CONQUER" (6th S. i. 116).—Webster gives the pronunciation thus, *con'ker*, and Walker, *kongk'-ur* or *kong'-kour*; and Walker thus points out the preferable pronunciation of the word:—

"Mr. Sheridan, Mr. Elphinston, Mr. Nares, and W. Johnston have adopted the first pronunciation of this word; but as it is a wanton departure from our own analogy to that of the French, and is a much harsher sound, it were to be wished it could be reclaimed; but as it is in full possession of the stage, there is but little hope of a change."

FREDK. RULE.

Ashford, Kent.

CAN CATS SEE IN THE DARK? (6th S. i. 136).—To this query your correspondent will find as complete an answer as can be given at pages 51-53 of the second volume (first series) of the late John Timbs's useful compilation, *Things not generally Known*.

WILLIAM PLATT.

115, Piccadilly.

THE LAWYER'S FEE (6th S. i. 116).—By Edward III., in whose reign the French language was discontinued in the law courts, gold coin was introduced in six-shilling pieces, nearly equal in size to a modern sovereign (A.D. 1337). Afterwards (in 1344) nobles were struck at six shillings

and eightpence (and hence the lawyer's fee) with the emblem of a ship, commemorative of a famous victory gained by him over the French at Sluys in 1340. Several authorities agree that the present money is fifteen times less valuable than in the reign of Edward III. The Chancellor of the Exchequer at that time received only forty marks and the Attorney-General but fifteen per annum.

WILLIAM PLATT.

115, Piccadilly.

Half a mark=six shillings and eightpence, was, when that sum was equal to a pound sterling of present money, thought to be a sufficient lawyer's fee. *Verb. sup.*

HIC ET UBIQUE.

SHOULD POETICAL QUOTATIONS BE PRINTED AS PROSE? (6th S. i. 153).—I am for letting every man have his own way when engaged on his own business. No doubt Mr. WHISTON is right that, as a general principle, quotations in verse should as verse be printed; but sections of a verse, and even a whole verse, of such constant citation as "But a bold peasantry, their country's pride," long since dropped into the household phrase stage, do not need the space lost upon them that verse quotation requires. When a sentence has actually fossilized into a household word you may even drop the inverted commas too. I vote that this is no grievance.

C. A. WARD.

Mayfair.

GREEN FAMILY OF NORTHAMPTONSHIRE (6th S. xii. 449, 494; 6th S. i. 66).—A family of this name settled in Fermanagh. According to Madden's MS. history of that county (1719) Mr. William Greene went over to Ireland

"with his relation, Sq^r Burley [who was he?] and purchased a handsome estate in y^e north, and married [into] y^e ancient family of Spenser [what family of the name?], and of great relations. The coats of arms 3 running stags in a green field."

This William Green had a son, Marmaduke of Drumniaklin, who married Jane, daughter of John Crichton, of Crom Castle (of "y^e worthy family of Creighton, who was sister to Coll. Abraham Creighton"), and died June 24, 1681, leaving three sons, of whom Abraham, a captain in his uncle Col. Crichton's regiment of foot, died without heirs male, and Francis married and had issue. William, the eldest, rector of Killesher in the same county, purchased an estate in that parish from Sir James Caldwell, Bart., on which he built a handsome house and chapel of ease as a burying-place for himself and family. He married a sister of Col. Brooke Newborough of county Cavan, and had issue (with two daughters, Mary, wife of Rev. James Cottingham, M.A., of county Cavan, and Jane, who married Christopher Irvine, Esq., of Cooloe, county Fermanagh) two sons, James and Brockwell.

I wish to know whether there is any record of this family's descent from the Northamptonshire Greens mentioned by MR. CARMICHAEL.

C. S. K.

Kensington, W.

"GETTING INTO A SCRAPE" (1st S. viii. 292, 422 601; 5th S. xii. 174, 336; 6th S. i. 101, 145).—A writer in *The Book of Days* (vol. i. p. 78), thinks that we must look northwards for the origin of this phrase, which "involving the use of an English word in a sense quite different from the proper one, appears to be a mystery to English lexicographers." He goes on to say:—

"Toll, indeed, in his additions to Johnson, points to *skrap*, Swedish, and quotes from Iye: 'Draga en i *scraper*—to draw any one into difficulties.' But it may be asked, What is the derivation of the Swedish phrase? It is as likely that the Swedes have adopted their phrase as that we have adopted theirs.....There is a game called golf, almost peculiar to Scotland, though also frequently played upon Blackheath, involving the use of a very small hard elastic ball, which is driven from point to point with a variety of wooden and iron clubs. In the north it is played for the most part upon downs (or links) near the sea, where there is usually abundance of rabbits. One of the troubles of the golf-player is the little hole which the rabbit makes in the sward in its first efforts at a burrow; this is commonly called a *rabbit's scrape*, or simply a *scrape*. When the ball gets into a scrape it can scarcely be played. The rules of most golfing fraternities, accordingly, include one indicating what is allowable to the player *when he gets into a scrape*. Here, and here alone, as far as is known to the writer, has the phrase a direct and intelligible meaning."

I do not say that this explanation commends itself to my mind, and I only give it currency in "N. & Q." that those who are fully qualified to judge may have an opportunity of appraising it. Why should we go either to Scotland or to Sweden to get "into a scrape"? May not our own language have inherited the word, in the sense of reprimand, and thence figuratively of unpleasant predicament, from the same tongue which suggested *skrapa* to Scandinavians? I see that MR. WEDGWOOD says, "*Scrape*, in the sense of difficulty, is perhaps from the metaphorical sense of Sw. *skrapa*." Why "from"? May it not be a cognate form? I should like to have the history of the rise and progress of *scrape* in English.

ST. SWITHIN.

JOSEPH MOXON, F.R.S. (6th S. i. 156, 226).—There is an appreciative notice of this ingenious person in the Rev. J. H. Lupton's *Wakefield Worthies*, 8vo., 1864, from which it seems that he was born in Wakefield Aug. 8, 1637. His works, cited by your correspondent, are often referred to in Dr. Johnson's *Dictionary* as authorities for terms in art. In 1667 he proposed a canal for uniting the Thames and Severn; "but some foolish discourse at coffee-houses laid asleep that design as being a thing impossible and impracticable." He is also to be remembered for his

improvements in typography. "Moxon was the first of English letter-cutters who reduced to rule the art which before him had been practised but by guess, and left to succeeding artists examples that they might follow; by nice and accurate divisions he adjusted the size, situation, and form of the several parts and members of letter, and the proportion which every part bore to the whole." He describes the ten sorts of type used in his day: pearl, nonpareil, brevier, long primer, pica, english, great primer, double pica, two line english, and french canon. Cf. Timperley's *Typographical Encyc.*, pp. 566 and 514. J. E. BAILEY.

CHARLES BUCKE (NOT BUCKE) (6th S. i. 196).—This gentleman, according to Darling (*Cyclo. Bibliog.*), was "born at Worlington, Suffolk, 1781, died 1847. For more than thirty years he prosecuted his literary labours in the midst of great poverty." INQUIRER must distinguish between this writer and the Rev. Charles Buck, a dissenting minister who was pastor of the meeting in Bury Street, St. Mary Axe, and the author of numerous volumes. He died in August, 1815, aged forty-four. Besides Charles Bucke's chief work,—1. *On the Beauties, Harmonies, and Sublimities of Nature*, of which there was an enlarged edition in 1837 in 3 vols. 8vo.—the *London Catalogue* (1851) attributes to him the following: 2. *Book of Human Character*, 2 vols. 12mo.; 3. *Book of Table Talk*, 2 vols. 12mo.; 4. *Classical Grammar of the English Language*, 12mo.; 5. *Fall of the Leaf, and other Poems*, 8vo.; 6. *Julio Romano: a Drama*, 8vo.; 7. *Ruins of Ancient Cities*, 2 vols. 18mo. There are a few criticisms on numbers 1, 2, and 3, in Allibone, who names no others.

J. INGLE DREDGE.

"JINGO" (5th S. x. 7, 96, 456).—I have lately met with an earlier instance than any yet quoted: "Nothing is to be got out of him but Monosyllables. By *Jingo*, I believe he would make three bites of a Cherry" (Ozell's *Rabelais*, 1737, vol. v. p. 132). This is the earliest edition of *Rabelais* I have, but it is not unlikely that it may be found in earlier editions. R. R.

Boston.

"Poor Willie, wi' his bow-kail rant,
Was brunt wi' primise Mallie;
An' Mary, nae doubt, took the drunt,
To be compar'd to Willie:
Mall's nit lap out wi' pridefu' fling,
An' her ain fit it brunt it;
While Willie lap, and swoor by jing,
'Twas just the way he wanted
To be that night."

Burns's *Hallowe'en*, Edinburgh, ed. 1798.

The o is clearly dropped for the sake of rhyme.

MEDWIG.

EPIGRAM ON THE EMPRESS MAUD (6th S. i. 57, 242).—The eminent antiquary Hearne, in his

Curious Discourses (Nov. 3, 1600), quotes this epitaph three times in vol. i., pp. 230, 242, 320. The author of the distich was probably either Arnulphus, Bishop of Lisieux, or the chronicler of Dunstable (Richardus de Morins?), both of whom wrote more than one eulogistic epitaph on the empress's son King Henry II. (vide *Curious Discourses*, pp. 229, 230, 250, 310, 320).

WILLIAM PLATT.

115, Piccadilly.

GLUBB FAMILY (5th S. xii. 427; 6th S. i. 61).—Will F. M. or any correspondent state where in the South of Ireland persons of this name are to be met with, or have lived? Captain A. F. Glubb, R.A., at the beginning of the century, married an Irish lady, and his son was in after years in the Waterford Militia, but they were only birds of passage in Ireland, the home of the family being in Devon. A close search by three successive generations, extending over a century, has failed to find any not nearly related to the family. Family records for nearly four hundred years show that not more than two branches ever existed at one time, one of which always became extinct. It is more than probable that this will again prove a fact in the next generation. Is it not fair to suppose that Gloub and Glubb are identical? Have not the orthography of most names undergone greater changes in the last six hundred years? In the original entry, as shown by Palgrave, the spelling varies in the same entry. Are they not sounded alike? Whether there is any relationship is another matter which the writer would like to discover, and as to which he seeks assistance.

J. M. G.

See also 1st S. ix. 452, "Earl of Glencairn." The following particulars of the family of Cunningham of Okehampton may interest F. M. I have received them from a lady who is stated to be a descendant of the last Earl of Glencairn:—

"After the rebellion of 1745, in which many Scottish nobles were condemned to be beheaded, the last Earl of Glencairn fled with his three daughters, the Ladies Cunningham, to Okehampton, and there remained quietly. His eldest daughter, Lady Mary, married Mr. Luxmoore, of Okehampton (my great-grandfather), and had several sons; one of whom was the late Bishop of St. Asaph. The second daughter married a Mr. Bridgman, first cousin to the then Earl of Bradford; and the third daughter, Lady Elizabeth, married Mr. Glubb, and must have left a numerous family, as several families in Devon and Cornwall claim descent from her. The family of Martyn is one. I enclose a photograph of the picture of the last Earl of Glencairn, my great-grandfather. My mother was called Mary Cunningham, after her grandmother, Lady Mary Cunningham. The Glencairns are mentioned in the *Fortunes of Nigel*, under the name of 'Glenvarlochides.'"

The family of Cunningham must have settled in Devonshire previously to the arrival of the Earl of Glencairn, in 1745, as by the Lethbridge pedigree, a copy of which I have, John Lethbridge, born

1687, married, in 1712, Grace Cunningham, who is there stated to have been sister to the then Earl of Glencairn. Grace Cunningham died in 1762; and from her marriage with John Lethbridge the Launceston and Okehampton branches of the Lethbridge family sprung. I do not find Grace Cunningham's name in the pedigree of the Earls of Glencairn. Can any one help me in tracing this? Which Earl of Glencairn was her father?

JOHN PAKENHAM STILWELL.

Hilfield, Yateley, Hants.

"THE CHARITY SCHOOL STICK" (6th S. i. 172).—Although unable to give instances of the use of the term "stick" as synonymous with roll, except by William Blake in his *Silver Drops*, I should like to at once correct the mistake which M. D. K. has fallen into by confounding the Highgate Grammar School, founded by Sir Roger Cholmeley (not Cholmondeley), in 1565, and which still flourishes, with the "Lady's Charity School at Highgate," founded by Blake, about 1660 (?) which existed but for a very brief period. If your correspondent will refer to 1st S. viii. 69, 435, he will find some information which will probably interest him.

GEORGE POTTER.

Grove Road, Holloway, N.

NEVILL AND PERCY (6th S. i. 137).—Maud Percy, the wife of John, third Lord Nevill of Babay, was the eldest of four daughters of Henry, second Lord Percy, who died in 1351, and aunt of the first Earl of Northumberland (see Banks's *Dormant and Extinct Baronage*, art. "Percy").

W. D. PINK.

Leigh, Lancashire.

"CARNS" AND "CARESS" (6th S. i. 117).—These lines will be found in the octavo edition (the continuation) of the *Penny Magazine*; I quote from memory:—

"A word there is of plural number,
Foe to ease and tranquil slumber;
Any other word you take
And add an s will plural make,
But if you add an s to this,
So strange the metamorphosis,
Plural is plural now no more,
And sweet what bitter was before."

ESTE.

Birmingham.

The authorship of this enigma has been, I believe, ascribed to Charles James Fox.

WILLIAM PLATT.

115, Piccadilly.

The enigma was written by Canning; and, according to the opinion of a correspondent in *Knight's Magazine* for 1846, is not only "his best," but "perhaps the best riddle extant."

T. L. A.

"OUT"="FALSIFIED" (?) (6th S. i. 155).—MR. EDGUMBE interprets "out," in connexion with

Shipton's prophecy, as meaning *falsified*. Does it not rather mean *fulfilled*? Such, I believe, would be the meaning of the word, in any similar connexion, in, at least, the south-west of England.

LYDIA PENGELLY.

Torquay.

"ALTRUISM" (6th S. i. 117).—*Meaning*.—Altruism has been defined as the reverse of selfishness, but it is not the reverse of selfishness in the Christian sense—not in St. Paul's sense when he said "Rejoice with them that do rejoice"—but in the sense that by altruism a man is supposed to derive from the self-enjoyment or happiness of another man an enjoyment or happiness for himself, not *equivalent* to (which is Christian altruism), but *identical* with, his own self-enjoyment or happiness. How this should be I pretend not to be able to explain, but, to the best of my knowledge and belief, such is the philosophy of the school to which C. alludes. *Etymology*.—The word owes its origin to Comte, and the etymology is therefore French. Blunt's *Dictionary of Sects, Heresies, &c.*, states (*s.v.* "Positivists") "*vivre pour autrui* was Comte's motto," and I suppose the word *altrui* may be found in Littré's or other modern French dictionaries; it is not in older ones, such as Chambaud's.

C. F. S. WARREN, M.A.

[*Autrui* may be found, not *altrui*.]

Let me direct the attention of C. to the *Nineteenth Century* for February, where, at p. 265, he will find that, in an article on "Paganism in Paris," Père Hyacinthe says: "But it is always man that adores himself. If he adores himself in the individual person, it is egotism; if he adores himself in the person of some or all of his kind, it is what is called to-day, in rather barbarous French, *l'altruisme*."

CLARRY.

Littré explains this word thus: "Terme de philosophie. Ensemble despenchants, bienveillants. L'altruisme est opposé à l'égoïsme. Mot dû à A. Comte. Etym. *autrui*."

EDWARD H. MARSHALL, M.A.

"HISTORY IS PHILOSOPHY TEACHING BY EXAMPLE" (6th S. i. 171).—I believe that the German Schlegel is responsible for this often-quoted, well-sounding, unmeaning piece of absurdity.

A. H. CHRISTIE.

JOHN HUNTER, SURGEON, 1728-93 (6th S. i. 156).—See Jesse Foot's *Life of J. Hunter*, London, 1794, 8vo., and Joseph Adams's *Memoirs of the Life and Doctrines of late J. Hunter, Founder of the Hunterian Museum at the Royal College of Surgeons*, Lond., 1816, 8vo., reprinted in 1818. By the way, the *Bibliographie Biographique Universelle*, by M. E. M. Oettinger (Paris, 1866, vols. imp. 8vo.), to which I am indebted for the crumation I give above, states that J. Hunter

was born on July 24, 1725, instead of 1728. Is that a misprint, or is there any foundation for the statement?

HENRI GAUSSEKRON.

"THE HARROWING OF HELL" (6th S. i. 155, 266).—For a grand description of this, see *Piers Ploughman's Vision*, pas. 18. Nicholas Udall says *harrow* means to "visit":—

"In old tyme grete was the obscourance of sepulchres: and that porcion of mennes groundes, whiche was especially appoynted for their monuments or graues, was not broken with any plough. Whereupon when one Vectius beyng with this poicte of religion nothing afearde, had eared vp his fathers graue, Augustus made a pleasant ieste of it, sayng: Yea Marie, this is euen in verie dedde to *harrore* and visite ones fathers monument.

"Yet ones again he dalied with a worde of double signification. For the latine verbe, *colere*, in one signification is to honour or to worship, and in another signification it is to till or to housbande, as groundes or any other seembleable thyng is housebanded. Whiche I translate to *harroe* or to *visite*, as we saie that Christe harrored hel, and visited hell, when he descended doun to hel, immediate after his passion, and poured, scoured, or clenched thesame of soche soules as him pleased."—*Apophtegmes of Erasmus*, 1542, p. 265 of the Reprint (1877).

R. R.

Boston.

TWO VERSIONS OF A STORY: "JE SUIS NI ROY," &c. (6th S. i. 177, 202, 241).—The following extract, taken in March, 1861, from Bentley's *Miscellany* (probably of the same month and year), gives two separate mottoes, which seem, from some of the examples quoted in "N. & Q.," to have become mixed up later:—

"The Banner of Enguerrand VII., Sire de Couci, in the fourteenth century flouted the admiring world, telling them:—

'Je ne suis roi, ni prince aussi,
Je suis Sire de Couci.'

Still haughtier was the device of Rohan Soubise:—

'Roi je ne puis,
Prince je ne daigne,
Rohan je suis.'

R. R. LLOYD.

THE PRONUNCIATION OF "ANTHONY" (6th S. i. 19, 123, 264).—Are there any other words besides Thomas (and its derivatives), Anthony, and Thames, in which the *h* is silent after *t*?

W. D. SWEETING.

Anthony has a parallel in Theresa, which, I presume, is rightly pronounced with a silent *h*, but *quare*?

BOILEAU.

DISSOLUTION OF THE MONASTERIES (5th S. xii. 409; 6th S. i. 123).—Acts for the suppression of colleges, chauntries, and free chapels were passed 37 Hen. VIII. cap. iv., and 1 Edw. VI. cap. xiv. What distinctive powers did these two Acts give to the crown? If the first of these Acts gave full power for the suppression of colleges, chauntries, &c., what was the object of the second Act?

C. J. R.

THE VIOLET IN HERALDRY (6th S. xii. 488; 6th S. i. 83, 225, 245).—I can only remember one instance of the use of the violet in continental heraldry. The rather singular arms of the Comte de Lambel are thus blazoned: "D'argent à un lambel de gueules supportant un pin de sinople accosté de deux tours au naturel; une bordure d'azur semée de fleurs de violettes d'or." Here only the flowers are represented, without stalks or leaves. The use of the pansy, which is practically the same as the violet, is, however, more frequent, and I can supply several instances with but little research. Arg., three pansies az. (fleurs de pensée), are the arms of the French family of Babut. Arg., three pansies slipped ppr. are the arms of the family of Jaquot de Rosey. They are thus borne, as the second and third quarters, by Jaquot, Marquis d'Andelarre-Bouhier; and by the Spanish family of Ruiz de Rojas, of which a branch was also settled in the Netherlands. In both these latter cases I think there is evidence that the bearings, now certainly pansies, were originally roses. Arg., a chev. gu. between three pansies slipped ppr., are the arms of the Barons de Leuze, in Hainault. JOHN WOODWARD.

OBITUARY VERSES (6th S. i. 34, 84, 225).—MR. WARREN's parishioner was evidently a reader, and had been imitating another famous poet—him who wrote—

"Pharoah was a great rascal,
Because he wouldn't let the Children of Israel go up
into the Wilderness when they wanted to eat the
lamb called the Paschal."

R. R.

Boston.

AUTHORS OF BOOKS WANTED (6th S. i. 217, 246).—

In addition to what is stated by MR. WILLMOTT DIXON concerning "Love in a Balloon," I may say that when the late Mr. E. S. Dallas was editor of *Once a Week*, he was greatly troubled by correspondents who wrote to inquire of him where, in *Once a Week*, they could find the piece read by Mr. Bellow; and Mr. Dallas had to explain that it was Mr. Bellow who called the piece "Love in a Balloon," and that it originally appeared in *Once a Week* under the title "The Tale he told the Marines." It will be found in that periodical, No. 118, Sept. 23, 1861: and has lately been republished in a shilling book, "*Once a Week Readings*," containing "Love in a Balloon," and other choice pieces, &c." (*Once a Week Office*, 19, Tavistock Street.) It is ascribed in this book to Litchfield Moseley; but it does not appear in the volume of *Penny Readings in Prose and Verse*: by Litchfield Moseley, published by Worne & Co., and in its original form it was published without any signature or initials, which, I think, would not have been the case if it was written by Mark Lemon.

CUTHBERT BERN.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 157, 206, 246).—

"A righteous (merciful) man," &c.

This also occurs somewhere in Thomas Fuller's *Holy &c.* J. E. B.

(6th S. i. 257.)

"Nor peace nor ease the heart can know," &c., is from Mrs. Greville's *A Prayer for Indifference*; the poem is given in *extenso*, in *Elegant Extracts in Verse*, p. 480. FREDK. RULE.

See "N. & Q." 3rd S. iii. 265, where the *Prayer for Indifference* is compared with a passage from Abp. Leighton. ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Rowlandson the Caricaturist. By Joseph Grego. 2 vols (Chatto & Windus.)

MR. GREGO is an enthusiast; and in an enthusiast we can pardon much, even an occasional abuse of adjectives, and a too sparing employment of full st. ps. These volumes on Rowlandson supply a distinct want in the literature of caricature. To those whose knowledge of the artist is confined to the coarsely conceived and garishly tinted examples of his later style which sometimes appear in the windows of second-hand printsellers they will come as a pleasant surprise; to those who have no knowledge of him at all they will open a new source of gratification. But, in admitting so much, it is well to guard against misconception. To compare Rowlandson to Hogarth, as is sometimes done, is to greatly over-estimate him. He follows Hogarth in point of time, it is true, but he does not succeed him in the sense of taking his place. He is often hideously vulgar and grossly indelicate, sides of his character which are, of course, not exhibited in Mr. Grego's book; and he is comparatively destitute of satiric power and tragic invention. He has not even, like his contemporary Gillray, an energetic political hatred to animate his pencil; and his political sketches, as Mr. Grego points out, were rather the result of the demands of the market than the individual bias of the designer. But all these things reserved, there is still much that is special in his work, and something that is personal. He had an advantage which Hogarth had not enjoyed, a thorough academic training, both in England and France, and he drew the figure excellently—the female figure especially. He had a fine sense of rural landscape,—or rather of English roadsidescenes, for he seldom strays from the highway; and a happy faculty for dealing effectively with groups and crowds. Finally, he had an inexhaustible fancy and an unwearied hand, with a thoroughly interested and genuine appreciation of the endless "humours" of the coaching, gambling, prize-fighting, hard-drinking, plain-speaking age in which he lived. He had many of its qualities himself; and one reason why he drew it so well was because he understood it experimentally, as may be gathered from the extracts from Angelo's *Reminiscences*, and that delightful book, the *Wine and Walnuts* of Pyne the water-colour painter, both of which are frequently cited in Mr. Grego's pages. These characteristics explain the career of the artist, whose early sketches were compared to the work of Morland and Gainsborough, and won the praise of West and Reynolds, but who degenerated gradually into a popular caricaturist and a negligent draughtsman. To be studied at his best, he must be judged by the carefully finished drawings of his younger days—e.g. the famous "Vauxhall Gardens," of 1785, or the English and French "Reviews," which were shown in the Exhibition of 1862. Those who collect his works will do well to take Mr. Grego for their "guide, philosopher and friend." He has performed a laborious task with the utmost patience and industry; and, beyond the defect indicated at the outset

of this paper, we have nothing but praise for his book. The illustrations, being mostly fac-similes, give a good idea of Rowlandson's facile handling. Some of those in the "Introduction" are really charming; and our only regret on this head is that it has not been found possible to give one or two examples in tint.

Inverurie and the Earldom of the Garioch. By the Rev. John Davidson, D.D., Minister of Inverurie. (Edinburgh, David Douglas; Aberdeen, A. Brown.)

IN treating of the Garioch, Dr. Davidson is taking up a remote but historically very interesting country, and he tells its chequered story simply and straightforwardly, with the fullness which is desirable in such a record, while it would be out of proportion in a general history of the kingdom. That the Garioch has been, and probably still is, an earldom, will very likely be news to southern readers of the Minister of Inverurie's book. Later practice, we believe, sometimes made it into a sort of second title of the ancient earldom of Mar; but earlier use, as the public archives of Scotland testify, frequently styled the heirs of the Maormors of Mar, Earls of Mar and Garioch. We are glad to find that Dr. Davidson has the Monkbaron spirit on the subject of local versions of old historical ballads. It is pleasant to find in his pages not only the ballad on the battle of Harlaw, cited from "N. & Q." for 1865, but also another, and perhaps earlier, version, which Dr. Davidson tells us he has himself heard sung in the Garioch. The hagiography of north-eastern Scotland offers wide scope for research, and some of the saints, incidentally mentioned as patrons of churches and chapels up and down Garioch, would equal, if not excel, in strangeness the lists which our correspondent, the Rev. F. E. Warren, has from time to time brought to our notice. The appendix contains a number of genealogical deductions of Garioch families, Keiths, Leslies, Forbeses, Gordons, &c., who were "flourishing at the period of the revolution settlement," and are "still represented." Space will not admit of our going into any details on such points, but we cannot conclude without expressing our gratification at finding in the Minister of Inverurie so loving and careful an historian of the Garioch, and of the many men who are "sleepin' soun' and in their sheen i' the howe aneath Harlaw."

Fourteen Months in Canton. By Mrs. Gray. (Macmillan & Co.)

MRS. GRAY'S lively letters home form an agreeable appendix to her husband's more learned work on China. Like her husband, Mrs. Gray looked about her in the strange new country in which she found herself with unprejudiced eyes, and consequently was able to receive unbiased impressions. The result is that she has succeeded in putting before us a graphic picture of Chinese life and habits. As the wife of a respected Englishman, she had the *entrée* into the homes of distinguished Cantonese, and, as a lady, was admitted into the inner sanctuaries of the houses, and made acquaintance with the women of the family, usually kept carefully in the background. Of these ladies, their mode of life, their customs and manners, Mrs. Gray has much to tell. She also attended every Chinese festival and ceremony that she could—such as weddings, funerals, ancestral worship, anniversaries—and very striking is her account. She also strolled the streets of Canton, visiting its shops and sights; she made excursions up the country; she dined at Chinese houses native fashion, and at restaurants, eating all the national dishes; she kept eyes and ears well open, and the result is a most readable and entertaining book. Ill health forced Mrs. Gray to return home at the expiration of fourteen months, but we doubt whether persons who have lived longer in China have done so with as much result.

New Poems. By John Payne. (Newman & Co.) THE subtle and harmonious melody that pervades the whole of Mr. Payne's work develops itself more fully than ever in this new volume. His acute sense of rhythmical music makes it almost impossible for him to write discordant verse, although this very sensibility on the poet's part is apt to engender in his readers a feeling of sensuous pleasure that renders it possible to miss the full significance of his work in the enjoyment of its easy and undulating swing. No better proof of this could be found than the first poem in this book, "Tournesol," which, with the concluding poem "Melisande," seems to give the key-note to the whole volume. Full of delicate fancies and "haunting harmonies," "Tournesol" is really an elaborate study in alliteration, in which, nevertheless, poetry is not once sacrificed to mere form. Mr. Payne is evidently a loving student of the Elizabethan poets, and, if we may venture the opinion, especially of Marston and Fletcher. In the "Chant Royal of the God of Love," as in many others of these poems, is to be felt the same healthy ring and sweetness that run through so much of "The Faithful Shepherdess" and kindred works.

THE *Rivista Europea* of March 16 mentions the recent publication by the Directors of the Archives for Tuscany of an interesting volume, containing several hundred Greek, Latin, and Italian documents, ranging from 1168 to 1532, bearing on the relations of the Tuscan cities with the East and with the Turks.

The *Rivista* also states that the distinguished Sicilian orientalist and historian, Michele Amari, will shortly publish, with translation and commentary, a collection of Arabic sepulchral inscriptions found in Sicily.

We observe with pleasure that the *Rivista Europea* singles out for favourable comment, among recent articles in "N. & Q.," Mr. Chester Waters's article on "William of Tyre" (Jan. 24), and H. C. C.'s note on "North Italian Folk-lore" (Feb. 7), which last it praises as extremely accurate.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

G. F. (Cheltenham).—1. Ewald's *Guide to the Civil Service*, The Foreign Office and Colonial Office Lists, &c. 2. Nothing exactly similar, but the following should be consulted: Whitmore's *American Genealogist*, Savage's *Genealogical Dictionary*, Hinman's *Early Puritans of Connecticut*, Farmer's *Genealogical Register*, *The New England Historic and Genealogical Register* (quarterly, Boston), *The New York Genealogical and Biographical Record* (quarterly, New York), Hotten's *Lists of Emigrants*, Capt. Laurence Archer's *West Indian Collections in the Dept. of MSS., Brit. Mus., &c.*

G. B. S. asks for the most trustworthy means of discovering exactly or approximately the number of schools and colleges in the United Kingdom, excluding national schools.

D. I. M.—The *Reliques of Father Prout* are published by Messrs. Bell & Son in Bohn's Library.

NOTICE.

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Notes.

FLY-LEAVES.

The genial way in which your correspondent G. W. D. has explained the attractions of book-plate lore (*ante*, p. 2), is an encouragement to those who collect *ex-libris* of other kinds, such as fly-leaves and early printers' devices, to venture also on an apology for their own particular hobbies. Not that there is any rivalry between these different objects of research, for they may indeed be all of them followed up at the same time.

It has now come to be admitted by bibliographers that monograms, epigraphs, mottoes, or allegorical devices, whether placed inside or outside the cover of a book, are equally to be classed, with armorial and artistic book-plates, under the designation of *ex-libris*. Inscriptions on fly-leaves of books have a precisely similar claim. They frequently carry with them a much higher interest than attaches to any book-plates, *Largior hic campos æther vestit*. You not only find in fly-leaves the real autographs—sometimes unique—of former owners of a book, but even when detached from the volume they remain the still speaking memorials of distinguished men long gathered to their rest. If it be objected that they are but scanty memorials after all, it may be answered, in the words of an ancient writer,

that "men collect gold, not only in lumps, but also in small fragments, with the minutest accuracy" (S. Chrysostom). The truth of this may be admitted, even if we do not quite concur in the precept of the Koran, that "the ink of the learned is more precious than the blood of martyrs." The difficulty of collecting such memorials is amusingly put by an author (Wilson) in some unpublished remarks: "Every ingenious fragment is venerable to the virtuous, and always pleasant to a curious inquisitive mind; but a collector should have the industry of Hercules, the patience of Socrates, an eye like Argus, and a purse like that of Croesus." Of course such banter is not to be accepted *au pied de la lettre*, and a slender modicum only of all these desiderata for a collector will still enable him to rescue from the destructive and ruthless hand of Time some wise saws, quaint conceits, and pious meditations enshrined in fly-leaves. I can offer you a few examples, from my own little collection, of such literary waifs and strays; and perhaps some of your readers, who have more important collections of the kind, will in turn contribute other examples to your columns. As a rule, the majority of fly-leaf inscriptions contain no more than the name (with sometimes address and date) in the autograph of men of letters, or of otherwise distinguished individuals, whose renown has, in some cases, come down to us, in others has quite passed away. We will turn over a portfolio and cite a few of the former class. Here, on a fly-leaf, is the autograph signature and elaborately beautiful flourish of the Shakspearean, Robert Greene, appended to a Latin prayer to our Saviour, from St. Augustine's *Meditations*, and doubtless written in the latter days of bitter repentance of this poet, dramatist, and pamphleteer—probably about 1591.

Next, on part of the fly-leaf of the *Palace of Pleasure*, 1587, by William Painter, "Clarke of the Ordinance and Armorie," are written these lines:—

"Musick delites the eares,
It merry makes the minde,
It helps the brayne, it loyes the hart,
It chaseth care bie kinde."

The hand in which this is written is very similar to that of "William Painter" (*sic*) on another fly-leaf. Then we come to the following, in the handwriting of George Abbot, Dean of Winchester (afterwards Archbishop of Canterbury), in testimony of the early promise and excellence of Sir Dudley Digges. As we read it we can fancy the blush of ingenuous pride which may well have been felt at the praise of so wise and reverend a don thus gracefully given to the youthful Digges:

"Quò te cunque rapit tua mens, quocunque vocabit
Visendi studium, Juvenum dilecte morum,
Fulgens assiduus timor, et reverentia sancti
Numinis, hæc præsent tanquam fax semper eunti."

"Ego Georgius Abbas Sacre Theologie Professor et Decanus Wintoniensis conscripsi in gratiam et memoriam ornatissimi et doctissimi Juvenis Dudley Digges quem per quatuor annos in Academia Oxoniensi erudivi, labore aliquo, fructu amplissimo.—In Collegio Universitatis Oxon. Junii. 7^o, 1602."

Then follow others of the same class, in the autograph of Robert Bruce of Kinnaird, dated Saumur in France (Salmacii apud Gallos) October, 1616, and of Doctor Samuel Ward, of Cambridge, November 23, 1627. The following half humble, half selfish, sonnet is in the writing of John Wilkins, D.D. (Bishop of Chester, 1668-72):—

"Let him that will ascend the tottering seat
Of courtly grandure, and become as great
As are his mounting wishes. As for mee,
Let sweet repose and rest my portion bee,
Give me some mean obscure recess, a sphere
Out of the road of business, or the feare
Of falling lower, where I sweetly may
My self and deare enjoyments still enjoy;
Let not my life or name be known unto
The grandees of the times, tost to and fro
By censure or applause, but let my age
Slide gently by, not overcast the stage
Of publick action, unheard, unseen,
And unconcerned as if I ne'er had been."

Edward Leigh's *Critica Sacra*, London, 1646, 4to., was printed by James Young for Thomas Underhill. The printer presents a copy to William Dugard, of Sidney College, Cambridge, afterwards Master of Merchant Taylors' School, and mixed up with printing for Salmasius, Milton, and Oliver Cromwell quite as much as with education. Young, or Underhill, I am not sure which, covers the fly-leaf of his present with Greek distichs and anagrams, and in the following lines affects to pity Dugard as throwing away his talents—and undoubtedly they were of a high character—in teaching:—

"Hei mihi ! Dugardus, servili more, labore
Difficilem pueros instituendo, subit."

On a fly-leaf, with William Emerson, the mathematician's autograph signature, there follows after it in another hand, "crabbed as the devil, but as learned as Newton, considering that Newton had gone before him." This is more concentrated than Dr. Hutton's description of Emerson, but quite confirms it.

Next comes a fly-leaf with an anecdote in Boswell's handwriting, and signed by him:—

"Mr. Langton, who frequently visited Dr. Young,* informs me that there was an air of benevolence in his manner, but that he could obtain from him less information than he had hoped to receive from one who had lived so much in intercourse with the brightest men of what has been called the Augustan age in England, and that he showed a degree of eager curiosity in the common occurrences that were then passing, which appeared somewhat remarkable in a man of such intellectual stores, of such an advanced age, and who had retired from life

with declared disappointment in his expectations. An instance at once of his pensive turn of mind and his cheerfulness of temper appeared in a little story which he once told Mr. L. when they were walking in his garden, 'Here,' said he, 'I had put a handsome sun dial, with the inscription *Eten fugaces*, which (speaking with a smile) was sadly verified, for by next morning my dial had been carried off."

I must now close this note, already, perhaps, too long, although it does not nearly exhaust the stock of illustrations of its subject.

FREDK. HENDRIKS.

Linden Gardens, W.

[We hope our correspondent will resume the subject.]

STEPHEN BRADWELL, PHYSICIAN, 1633: THE MEDICINES OF THE SEVENTEENTH CENTURY.

I recently purchased for a friend a quaint little octavo volume, which I fancy is far from common, so that a notice of it may have an interest for some of your readers. It is entitled:—

"Helps | for | Svddain | Accidents | Endangering Life.
| By which | Those that lue farre from Physicians or
Chirurgions | may happily preserue the Life | of a poore
Friend or Neigh- | bour, till such a Man may be | had to
perfect the Cure. | Collected out of the best Authours |
for the generall Good, | By Stephen Bradwell, | Physician.
| London | Printed by Thomas Prvfoot, | for T. S. and are
to be sold by Henry | Overton in Pope's-head Alley, 1633."
Title as above, Epistle to the Reader, Table of Contents,
8 leaves, Helps, &c., pp. 1 to 127.

This little book contains some very good and sound advice to those who have to treat sudden accidents, and at the same time affords some striking examples of the coarse and rough modes of treatment then in vogue. Many of the recipes for medicines will not bear being reprinted in these columns, but some may be quoted as curious examples of what the medicines of 250 years ago consisted. Thus at p. 12:—

"These also that follow are especially commended against all kindes of Poysons whatsoever. Viz., the Hoofe of an Oxe cut into parings and boyled with bruied Mustard-seed in white wine and faire water. The Blood of a Malard drunke fresh and warme: or els dried to powder, and so drunke in a draught of white wine. The Blood of a Stagge also in the same manner. The seeds of Rue and the leaves of Betony boyled together in white Wine. Or. Take ij scruples (that is, fortie graines) of Mithridate; of prepared Chrystall, one dram (that is, three-score graines), fresh Butter one ounce. Mix all well together: Swallow it down by such quantites as you can swallow at once; and drinke presently upon it a quarter of a pint of the decoction of French Barley; or so much six shillings Beere. Of this I have had happy prooffe."

So much for the universal panacea against all poisons, but what would the Society for the Prevention of Cruelty to Animals say to this, which is recommended "to those of abilitie," that is of means. "Take a sound horse, open his belly alive, take out all his entrayles quickly, and put the poysoned partie naked into it, all save his head, while the body of the horse retains his naturall heate: and there let him sweat well" (in the margin

* No doubt the author of the *Night Thoughts*, whose petty domestic habits are so amusingly depicted in his life by Dr. Johnson.

"a way of sweating described by Mathiolus"). The author continues :—

"This may be held a strange course : but the same reason that teacheth to divide liue Pullets and Pigeons for Plague-sores approueth this way of Sweating as most apt to draw to itselfe all poysons from the heart and principall parts of the Patients body. But during this time of Sweating he must defend his braine by wearing on his head a Quilt thus made."

Then follow the names of a number of dried herbs, which he is told to "make into a grosse Powder and quilt them up in Sarsnet or Calico, and let it be so big as to cover all the head like a Cap ; then binde it on fast with a Kerchief." This is called in the margin "a Nightcap to preserue the Brain."

Many other quaint prescriptions might be given, but it would perhaps be only wearying your readers. One other must suffice. On p. 49 he writes :—

"Not lonz agoe I saw a young man stung in the eye-ball with a Bee, while he was too closely looking into the doore of the huiie, but the Bee left not her sting there. Vpon the place I applyed this Playster. I tooke a handfull of *Carduus benedictus* newly gathered, pounded it in a mortar very fine, and mixed it with the white of an egge, so spreading it upon a pledget of flaxe, I laid it to the eye and as it waxed dry renewed it twice. This Playster of Carduus is excellent to recover the eye if any venomous juice be spurted into it or if the eye be hurt by corrupt syre, which the common people call blasting : It caseth paines, taketh away bloody spots in the eyes ; and is good for all burnings in, or about the eyes."

"To this let me adde the bitings of Spiders ; the garden ones are the worst : for they are of the kinde of Phalangies. The Inward Antidote for them is a draught of New milke wherein the inner meate of River Crabs is boyled, or a Spoonfull of the braines of a sheepe boyled in water and Vinegar. Outwardly, apply the Cobweb of the same Spider, binding it on with a fine linnen rag."

The last paragraph is a curious illustration of the old superstition, as we now term it, of the necessity of getting a hair of the dog or animal that injures you. But with Mr. Bradwell the case was different ; he fully believed in the efficacy of that mode of treatment, and over and over again alludes to it. Thus "the flesh of the same beast that biteth, . . . inwardly taken helpeth much" ; "outwardly the best thing to be applied is the flesh of the same beast that did the hurt, pounded in a mortar and applied in manner of a Poultice." And again :—

"Now the Shrew-Mouse is a little kinde of a Mouse with a long sharpe snout and a short taylor ; it liveth commonly in old ruinous walls. It biteth also very venomously, and leaveth foure small perforations made by her foure fore-teeth. To cure her biting ; her flesh roasted and eaten is the best inward Antidote if it may be had. And outwardly apply her warme liver and skin if it may be had. Otherwise *Rocket-seeds* beaten into powder, and mixed with the blood of a Dog. Or els the teeth of a dead man made into fine powder."

In several places the author speaks about himself, and from these passages I gather that he was the son of a Mr. Bradwell, who was physician to Lady Walsingham, wife of Sir Francis Walsingham,

secretary to Queen Elizabeth ; that his mother was the daughter of "Master John Banister," who also appears to have been a physician ; and that he was educated at Cambridge, and was apparently living, or had lived, in Devonshire. Thus, at p. 26 he tells this story :—

"I knew a *Mountebank* in *Devonshire*, that perswaded many to the use of them ["Mushrooms commonly called *Toadstools*"], whereof two (the one a young man and the other a woman) to the hazard of their lives were overtaken with his Cookery. To the young man I gave this Medicine, two drams of Hens-dung dried and powdered ; faire water, white wine, and Vinegar, of each halfe a quarter of a pint, with halfe an ounce of Honey. All mixed together he drank it, vomited, . . . and so recovered. The woman, being his mother, and seeing me use the dung, conjured me to give her some other Medicine that was more cleanly. Whereupon I made her go to her well warmed bed ; and then gave I her a draught of *Posset-ale* wherein *Pennyroyall* was boyled to which I put a little *Aqua Vitæ* and *Salt Peter* : Shee thereupon did Sweat abundantly and recovered."

Again, at p. 101 he narrates an accident "to a worthy old gentlewoman in the North part of *Devonshire*." On p. 47, speaking of the stings of wasps, &c., he continues :—

"As some thirtie yeares agoe appeared by the *Lady Walsingham, wife to Sir Francis Walsingham, Secretarie to Queene Elizabeth* : who (as I have often heard it related by my Father who was her Physitian) being stung in the hand by a wasp at dinner time ; the venom presently swelled up all her arme to her shoulder, and thence to her throat, that had not speedie meanes bene used, and (as God would) her Physitian bin there present, it was thought shee would have dyed within lesse than an houre."

Again, at p. 31 he says :—

"Myself while I was a Student at *Cambridge*, was so hurt by the spurning of a venomous humour from the body of a great Toad into my face while I pashed him to death with a brickbat. Some of the moysture lighted on my right eye, which did not a little endanger it, and hath made it ever since apt to receiue any flux of Rheume or Inflammation."

And at pp. 124-5 he gives "two excellent oyntments for all Scaldings and Burnings," "the first is my Grandfathers, Master John Banisters," and "the second hath bene often proved by the Right Honourable the Lady Hastings, late deceased." With these few facts to help him, can any of your readers supply any further information concerning Mr. Stephen Bradwell ? If so, I shall be much obliged. J. P. EARWAKER.

Withington, Manchester.

EARLY ENGLISH LAWS AND CUSTOMS REGARDING FOOD.

In the eighth volume of the *Transactions of the Royal Historical Society*, which has been recently distributed, there is a very interesting paper on the above subject by Mr. Cornelius Walford. Out of the mass of information he gives I might extract much that would probably be new to many readers

of "N. & Q.," but space will only allow me to quote what is most striking. He says :—

"A.D. 1217, 2 Henry III. The first record I have found of fixed prices commences at this date, when ale was ordered to be sold in cities, two gallons for 3d., and three or four gallons in the country for the same price. By whom the order was made is not stated."

The relative value of different articles in 1276 is very remarkable. Thus, a rabbit and a lamb are to be sold at the same price, 4d., but between Christmas and Lent a lamb may be sold as high as 6d. Again, a swan for 3s., but a peacock for only 12d., a salmon for 3s. or 5s., a turbot for 6d., a lamprey from the Loire at Nantes 16d., one from the Severn or Thames 2d. or 4d. In 1314, when the price of a fat hog was fixed at 40d., a sheared mutton fat might not be sold for more than 14d. Eggs were to be sold twenty for a 1d.

Under the date 1548 Mr. Walford observes : "By a statute enacted this year we learn that trades-unionism is not a new feature," that is, new in our own times ; this measure is the 2 & 3 Edward VI., cap. 15, "The bill of conspiracies of victuallers and craftsmen," which recites :—

"Forasmuch as of late divers sellers of victuals, not contented with moderate and reasonable gain, but minded to have and to take for their victuals so much as list them, have conspired and covenanted together to sell their victuals at unreasonable prices ; and likewise artificers, handicraftmen, and labourers, have made their confederals and promises and have sworn mutual oaths, not only that they should not meddle one with another's, and perform and finish what another hath begun, but also to constitute and appoint how much work they shall do in a day, and what hours and times they shall work, contrary to the laws and statutes of the realm, and to the great hurt and impoverishment of the king's majesty's subjects."

For reformation whereof it was enacted :—

"That if any butchers, brewers, bakers, poulterers, cooks, costermongers, or fruiterers, shall at any time, from and after the 1st day of March next coming, conspire, covenant, promise, or make oaths, that they shall not sell their victuals but at certain prices,.....shall forfeit for the first offence 10l. to the king's highness, or twenty days imprisonment on bread and water ; and for the second offence 20l. or the pillory, and for the third offence 40l. and the pillory with the loss of one of his ears, and also shall at all times after that be taken as a man infamous, and his saying, depositions on oath, not to be credited at any time in matters of judgment."

If any such conspiracy were entered into by the Company of Victuallers, then their corporation was to be dissolved. I regret that I cannot give more extracts from Mr. Walford's paper, and wish he would let us know what were the penalties of trade-unionism in those trades not connected with his subject.

RALPH N. JAMES.

Ashford, Kent.

THE DEGREE OF LL.D. AT OXFORD: DR. PLOT.
—The editorial remark (*ante*, p. 231) draws attention to an interesting feature in the history of legal degrees in the universities, which may well form

subject for separate notes and queries. Whether or not Oxford created Plot Doctor of Laws, *utriusque juris*, the fact remains indubitable (and in a question of genuineness of signature this is all we require) that he styled himself LL.D. on many occasions after Oxford had in 1671 accorded him a doctorate. I need for this but refer to the title-pages of the works by which he is best known, and upon which his fame rests. The earliest of these, the *Natural History of Oxfordshire*, bears date 1677, and had received the imprimatur of Bathurst, Vice-Chancellor the year before. The title-page tells us that the work is by R. P., LL.D. His work *De Origine Fontium* bears date 1685, and has the imprimatur of John Lloyd, V. Ch. Oxon. The title says that it was a *prælectio*, read before a philosophical society recently established at Oxford, for the furtherance of natural science, by Rob. Plot, LL.D., &c. Here the punctuation seems itself to emphasize the double doctorate. If, lastly, we turn to the more famous work the *Natural History of Staffordshire*, we find him in 1686 describing himself on the title-page as LL.D., keeper of the Ashmolean Museum, and Professor of Chymistry in the University of Oxford. This would seem to claim the LL.D. as an Oxford degree, but at all events it is the very description of doctor which is added to the MS. poem I have assumed to be his own. Admitting that the usual Oxford degree is D.C.L., how comes it that the Oxonian Plot styles himself LL.D.?—a question which some one may perhaps be able to solve, but which has nothing, as I have said, to do with the point whether the poem was his or his signature genuine. I may add that a friend has drawn my attention to the plates illustrating Plot's two *Natural Histories* having the same LL.D. attached to the Doctor's name on the tablets dedicatory.

T. J. M.

Stafford.

[Our correspondent seems to us to impale Dr. Plot on the horns of a dilemma. He either did not possess the degree he professed to have obtained, or he did not know how to describe it. It would have been *ultra vires* for the University of Oxford to have created a doctor "*juris utriusque*."]]

KENELM HENRY DIGBY.—If some correspondent of "N. & Q." would communicate to the pages thereof a complete list of the various works of the late Mr. Kenelm Henry Digby, he would be doing a service to letters. Several of his books were published without his name, and if their authorship be not recorded now, a doubt may probably arise as to more than one of them. On the covers of the last edition of *Mores Catholici* an index was advertised as in preparation. Was it ever issued? No book in the English tongue requires one more.

ANON.

CORPORATION MACES.—As these symbols of municipal government are very curious, and their

history very instructive, let me record here the following quotations from the recently issued *Report of the Municipal Corporations Commission* (part ii.). The references are to the number of question and answer :—

Adelburgh.—“The mace-bearer deposits the mace in the church on the Sunday after the bailiffs are sworn in.”—20204.

Bosney.—“The books, mace, and cup of the corporation were given to a Mr. Symons.”—25584.

Bovey-Tracey.—“There was a mace, but it has not been heard of for some time.”—34229.

Castle-Rising.—“The mace is still in the hall.”—26288.

Clun.—“The maces are of silver, but very small.”—17703.

Holt.—“There are two maces, the queen's mace and the mayor's mace, and a loving cup, and a large brown copper jug, out of which the burgesses used to take their ale in ancient times when they were elected. The two maces are very valuable; they were made in the reign of James I.; the loving cup is more modern.”—26766.

Montgomery.—“The mace is never used.”—29315.

Over.—“There is a very handsome mace. It is kept at Vale Royal, Lord Delamere's residence, and he allows the use of it once a year to the mayor, on the first Sunday after his election.”—26887.

G. L. GOMME.

WEATHER WISDOM.—There was great anxiety lately (March 21) respecting the quarter from which the wind would blow at noon, and the then state of the weather; for it was said that the late James Backhouse, who made his mark as an evangelist in the Society of Friends, and, as a nurseryman, had found, from half a century of observation, that the *air* of the wind and the kind of weather at twelve o'clock on the quarter days in December and March indicated the prevalent meteorological conditions of the three months respectively ensuing. Only twice during fifty years had he known the wind and weather fail to follow the lead. The last equinoctial noon was a serious moment for those who do not share Kingstey's admiration of that which our wise forefathers held to be,

“Neither fit for man nor beast.”

The wind roared us “as gently as any sucking dove,” but it drew its inspiration from the east, nevertheless.

ST. SWITHIN.

THE JESUITS.—The attack upon the Jesuits which is now being made in France affords a very striking example of how history repeats itself. Richeome, in his *Plaints Apologetique*, addressed to Henry IV. in 1603, speaking of those persons who then attacked them, says :—

“Les Payens voulaient designer un homme odieux, c'est un chretien, disoient-ils : ceux-ci voulaient signifier le meme, ils disent c'est un Jesuite : si quelqu'un ne veut vivre comme eux, c'est un barbare, c'est un Jesuite : s'il est amateur de sa religion, c'est un superstitieux, c'est un Jesuite, s'il est studieux, s'il est devot, s'il se confesse souvent, se communique souvent, c'est un bigot, c'est un hypocrite, c'est un casard, c'est un Jesuite, par meme jargon les ministres appellent la doctrine Catho-

lique Jesuisme, comme fait le Catechiste en autres choses, et disent que c'est le creisme de la papauté ; en somme estre Jesuite à leur dire, c'est estre superstitieux, factieux, hypocrite, orgueilleux et un homme meschant en toute meschanceté avec transcendence, et enfant du diable, comme parle le catechiste.”

RALPH N. JAMES.

Ashford, Kent.

“PRUDENT”=“VIRTUOUS.”—I noticed lately, but I cannot say where, in the newspaper report of a trial, that a young woman in service was represented as saying that she was as *prudent* as any lady, the context showing that she meant *virtuous*. Now was this use of *prudent* peculiar to herself (for many people unconsciously, from want of accuracy, invent new meanings, whilst some, especially poets, do it consciously), or is the word so used in any county or counties, and, if so, where? I need scarcely point out that *prudent* can never mean so much as *virtuous*. A *prudent* woman may be *virtuous*, but she is not necessarily so; she may be *virtuous* neither in thought nor action, but only *prudent* enough to keep her lack of virtue hidden from her neighbours. Something very similar is, however, to be found in French, where *sage* means not only wise and prudent, but also chaste.

F. CHANCE.

Kenilworth, Bournemouth.

WISE WOMEN IN DECEMBER, 1879.—The following is cut from a newspaper of December 13, 1879 :—

“A case of gross superstition and ignorance has been brought under the notice of the Chester county coroner. It seems that Gertrude Wycherley, aged fourteen months, the child of respectable parents living at Wybunbury, was left playing on the hearthrug, when it unconsciously got hold of the poker, and dragged the red-hot end across its throat, burning herself in a shocking manner. The mother, instead of calling in a medical man, carried the child to a woman who is locally reputed to possess the healing art, and this woman said she would charm the fire out of the child, which she forthwith proceeded to do by muttering some incantation over it. The remedy was speedily found to be ineffectual, and a physician was sent for, but he was unable to save the child's life. The jury returned a verdict of ‘Accidental death,’ and the coroner censured the woman for her gross ignorance.”

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

LADIES' CLUBS.—In Horace Walpole's *Letters* (vol. vi. p. 186) I find, in a letter written to the Countess of Ossory, dated Feb. 1, 1775, an intimation that a ladies' club was at that time in existence, and apparently popular amongst the upper classes. The passage is as follows :—

“Last night I was at a ball at the Ladies' Club. It was all goddesses, instead of being a resurrection of dancing matrons as usual. The Duchess of Devonshire effaces all without being a beauty; but her youth, figure, flowing good nature, sense, and lively modesty, and modest familiarity made her a phenomenon. Don't wonder that I was at a ball; I have discovered that I

am a year younger than I thought, yet I shall not use this year yet, but come out with it a dozen years hence."

It would be very interesting if any correspondent of "N. & Q." could mention other instances of the formation of clubs devoted solely to the use and comfort of the female sex. Clubs whose members consist of both ladies and gentlemen are no novelty at the present time, so it seems, for the Albemarle, Nineteenth Century, and Russell Clubs, which include among their members both ladies and gentlemen in about equal numbers, have been in existence for some time. I believe that there is now a movement on foot for the purpose of establishing a club which shall be entirely constituted of women. This proposed political club for women has been christened by its promoters the "Somerville Club."

G. MERYON WHITE.

Oxford and Cambridge Club.

AN ENIGMA, TEMP. HEN. VIII.—The following enigma is written on an account in the Record Office bearing date Jan. 9, 8 Hen. VIII.:—

"Bycause ye will know the certeynte
Of us, whose chyldren this be,
To this chyldren we be moders,
And to our husbands they be broders,
Unkyll to ech other thys chyldren be too;
And oure sonnes be faders to our husbands too;
Take hede here is no outrage,
For all this is trewe marriage."

The solution is easy enough.
Oxford.

J. E. T. R.

INDO-EUROPEAN.—Why should we adopt this awkward word in heading our telegraphic information from India? We do not write *magnanimous*, *neur-o-algia*, *dulc-i-amara*, *pseud-o-acacia*, *Celt-i-Ibert*, *phil-o-anthropy*, *Hor-o-Apollo*, *bin-o-ocular*, *mon-o-andria*, *mal-o-administration*; and why should we not contract Indo-European and Anglo-American to *Indeuropean* and *Angla-merican*?

W. P. W.

THE BONYTHON FLAGON.—Some years ago an article appeared in the *Gentleman's Magazine*, with reference to the Bonython flagon, a relic of an ancient and powerful family (to quote the words of the article) living in the Lizard district of Cornwall. As a direct descendant of the Bonythons, I should very much like to obtain the name and address of the present possessor of the flagon, and to know whether it would be possible to secure a photograph of it. When the article was published, it was stated that the flagon was the property of a gentleman in Devonshire. If you will kindly insert this note in your widely-read columns, it is more than probable that the required information will be elicited. JOHN LANGDON BONYTHON.
Adelaide, South Australia.

[The article is in *Gent. Mag.*, New Series, vol. v., for Feb., 1868, and contains a woodcut of the flagon, besides

a brief sketch of the family history, in which it is assumed, somewhat hastily, that on the death of Richard Bonithon of Bonithon, in 1720, "the name of Bonithon was thenceforth blotted out of the record of human life." The flagon is stated to have been discovered "among the effects of an ancient maiden lady," whose name is not given, but who is described as having resided near St. Austell, and as having been "in all probability the last of her race"—what race we are not told. It came into the market with the rest of this lady's property, and is mentioned as being, at the time of the publication of the article, "in the collection of a gentleman at Teignmouth, Devonshire," but whose name is also not given.]

A SUPPOSED RELIC OF COLUMBUS.—

"From Martinique comes the news of an interesting antiquarian discovery, in the shape of the anchor of the ship in which Columbus sailed on his third voyage to the New World. It is well known that in 1498 his little fleet came to anchor at the south-west extremity of the island of Trinidad, called Arenas Point, and that during the night the ships encountered great danger from a tidal wave, caused by the sudden swelling of one of the rivers that empties itself into the Gulf of Paria. The only damage suffered, however, was the loss of the admiral's anchor. This has recently been found by Señor Agostino, while excavating in his garden at Point Arenas. The anchor weighs 1,100 lb., and was at first supposed to be of Phœnician origin, but careful inspection revealed the date 1497 on the stock. The geological conditions of the ground in which the discovery was made bear out the conclusion that the anchor is a relic of Columbus."—*Times*, March 26, 1880.

W. D. PINK.

BRASSES IN CHURCHES.—The conduct of the parson mentioned by A. J. M. (*ante*, p. 273) was by no means singular. A church is threatened with restoration near where I live. There are some sixteenth and seventeenth century monumental brasses in it, and I understand the vicar proposes to remove the lot and put one new one on the chancel wall to commemorate the persons whom they represent and record. I shall hinder this atrocity being carried out if I can. If I cannot, public notice will certainly be taken of it.

ANON.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CARDINAL BELLARMIN.—On the title-page of a small volume of Ochino's *Dialogi* (1563), which I recently purchased, there is inscribed, in what seems to me a hand of the last century, "Musæi Ven. Card. Bellarm., S. J. Mechlin." Robert Bellarmine, who died in or near Rome, had left the Low Countries before he was made cardinal; did he ever return thither? Is there at Malines a library bearing his name, and somehow connected with him? Or was there another Bellarmine who reached the cardinalate? V.H.I.L.I.C.I.V.

HUMMING-BIRD.—I should be glad to have a reference to any published authority for this name older than 1656, when it occurs in the *Museum Tracantianum* (p. 3). It was doubtless in use long before.

ALFRED NEWTON.

Magdalene College, Cambridge.

A TRANSLATION FROM LESSING.—The following lines occur in Robberds's *Memoirs of William Taylor of Norwich*, vol. i. p. 286 :—

"Yesterday I loved,
To-day I grieve,
To-morrow I die;
Yet shall I think,
Both to-day and to-morrow,
Gladly of yesterday."

They are a translation from the German of Lessing, and Lessing professed to be indebted to a Spanish original. Can any of your readers supply the German and Spanish versions? K. P. D. E.

CHATTERTON, THE POET.—Can any of your readers, who are familiar with Chatterton's life, inform me whether the depositions of the witnesses who discovered his body after his suicide have ever appeared in print, either in full or in abstract? So much has been written about this unfortunate poet, that it is not easy to refer to all that has appeared; but in case these depositions have not been printed I shall be glad to send them to "N. & Q.," for they are very interesting.

T. P. E.

GENEALOGICAL QUERIES.—Will any one kindly help me to supply missing Christian names in the following instances?—

Neville of Abergavenny.—Two children (not George and Margaret) of Edward Neville and Elizabeth Beauchamp, baroness; four children of the same Edward and his second wife, Katherine Howard; daughter of — Brent, second wife of George, fifth Baron; daughter of — Dorrel, second wife of Henry, sixth baron.

Argentine.—Wife of John, fifth baron.

Strablogi of Athole.—Wife of John, second baron, executed 1306.

Badlesmere.—Wives of Bartholomew, William, Giles, and Gunceline, ancestors (in regular gradation of father and son) of Bartholomew, first baron.

Baliol.—Wife of Eustace (uncle of Scottish king); wife of Ingelram, *ib.*

Beauchamp of Warwick.—Wife of Reynbruno, son of Thomas, fourth earl of this line.

Burgh.—Wife of Hubert, younger son of Hubert, Earl of Kent; wife of William, brother of Walter, first Earl of Ulster.

Clare.—Wives of Richard and Thomas, sons of Thomas, brother of Gilbert, last Earl of Gloucester.

HERMENTRUDE.

AN EARLY WATERFORD POEM.—In the Lansdowne MS. 418, leaf 93, are the following note and

extract, in a seventeenth century hand, from a much earlier poem :—

"There is in this booke a longe discourse in meter putting the youth of Waterford in mind of harme taken by the Povers, and wishing them to beware for y^e time to come; I have written out y^e first staffe only.

"Yung men of Waterford, lernith now to plei,
For jure mere-is plowis I-lad beth a-wey.
Seure 3e jur hafelis that lang habith ilei,
And fend 3ou of the povers that walthib by the wey,
Ich rede.

For if hi takith you on and on,
Fram ham scapith ther never one,
I swer bi Christ and St Jon,

That of goth 3ur hede.

Now hi walkith," &c.

Can any one tell me of a complete copy of this poem? F. J. F.

GEORGE TALBOT, THE OUTLAW OF MARYLAND.—George Talbot (of Castle Rooney, co. Roscommon, and son of Sir George Talbot, Bart., of Cartown, co. Kildare, Ireland), seated himself on the large manor of New Connaught, or Susquehanna, in Maryland, which was granted to him by his cousin, the second Lord Baltimore, in or about the year 1683. He was a deputy governor and a member of the council of the province. In 1684, falling into a dispute with Mr. Christopher Rousbie, a collector of the customs, he slew that gentleman with his dagger. Talbot was arrested, carried to Virginia, and imprisoned. But his devoted and spirited wife, organizing an expedition which, moreover, she herself led, rescued him and bore him back to his manor. But, in consequence of pursuit, he was forced to hide in a cave, under the great rock known as Mount Ararat, on the Susquehanna river. At length, however, he surrendered to the authorities, was tried, convicted, and reprieved. This was in the spring of 1686, and so far his romantic story may be found in full in the *Atlantic Monthly*, vol. vi. There are traces of him in Maryland so late as 1687, but after that date, I am informed, he is lost to the province. What became of him? Did he repair to England and receive a full pardon, as some presume? His vast but vague manor lapsed. Is the maiden name of his wife known? From her devotion and enterprise it should be cherished by the women of both Maryland and Ireland. Information will be gladly received by

P. S. P. CONNER.

Rowlandville, Cecil co., Maryland.

A LATIN VERSION OF "CHEVY CHASE."—Who is the author of a Latin version of the ballad of *Chevy Chase*, commencing,—

"Vivat Rex noster Nobilis," &c.

There are thirty-two stanzas, alongside the English version. It is written into an old MS. book of ballads, hymn tunes, &c., and has the date 1726 attached to it.

W. H. PATTERSON.

Belfast.

"THE GIGANTIC TREE OF S. MARIA DEL TULÉ."—I have a note to the effect that, in a work entitled *Aztec Monuments* (which was advertised by Mr. Quaritch some years since, in his catalogue No. 286), there is an illustration of "the gigantic tree of S. Maria del Tulé." Can any one give me the history of the tree?

"THE RARE GODWIT OF IONIA."—I have somewhere seen an account of a cook-shop in London during the twelfth century; and therein was a reference to the above. What was the bird so specified?

ST. MATT. x. 28.—I should be very glad to know (if it is possible, as I suppose it is, to avoid treading on the forbidden ground of theological controversy) if any other Scriptural commentator adopts the late Prof. Maurice's interpretation of this text as put forth in his *Theological Essays*, edit. 1871, p. 469. Maurice, as will be seen by any one who will take the trouble to refer to the passage in his book, explains τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει in a sense, so far as refers to τὸν δυνάμενον, exactly opposite to what has usually been considered the right meaning of the passage. Will the Greek really bear the meaning which Maurice attaches to it?

JONATHAN BOUCHIER.

Bexley Heath, Kent.

SIR JOHN BANKS.—I should be glad of information respecting Sir John Banks, whose coat of arms I have recently seen in a farmhouse. He is described as of the City of London, June 8, 1566. At the foot is the inscription, "June 4, 1778, by Nicholas Ash, Limner."

J. F. C.

FENG-SHUI.—What is the origin and meaning of this word? It occurs in *Wild Life in a Southern County*, 1879, p. 320:—

"Birds have a Feng-shui of their own, an unwritten and occult science of the healthy and unhealthy places of residence, and seem to select localities in accordance with the laws of this magical interpretation of nature. The sparrows, by preference, choose the southern side of a house for their nests," &c.

W. E. BUCKLEY.

RICHMONDSHIRE.—Has there at any time been assigned to the ancient county of Richmondshire any particular badge or cognizance? I have been told that the rose and sun was the distinctive badge; but did not this belong to the county of York?

MARMION OF TANFIELD: FITZALAN OF BEDALE.—What were the crests of these ancient families? Was any particular badge or cognizance borne by their retainers?

YORKIST.

THE KEIGHTLY FAMILY.—Can you give me any information respecting this family? Thomas Keightly married Lady Frances Hyde, daughter of

the Chancellor, Lord Clarendon. He had a brother, who married — Knollys. THUS.

PERSONS WHO CHANGED THEIR NAMES DURING THE SIXTEENTH AND SEVENTEENTH CENTURIES.—Are there any published lists of these?

THE OFFICIAL NAVY LIST.—When was the first published? W. B. S. L. Cambridge.

"SHUT UP."—Is there any earlier instance of this inelegant trope than what may be found in Baker's *Chronicles*, p. 526, on the speech of Lord Capel at his execution, 1648: "And so shut up all with what they all three generally consented in?" W. R.

JOHN AINSWORTH, BLACKROD.—He died about 1812, leaving money for charitable purposes in Blackrod. In his will he mentions an uncle named William Gornell, or Gorner. Can you tell me what marriage relations caused this kinship? His father's name was Thomas, and the latter was uncle to that great benefactor to Bolton and Blackrod, John Popplewell; so that John Ainsworth and John Popplewell were cousins. S. G.

"THE ROSE OF DAWN."—Can you give me any information about a copperplate engraving, signed "R. S. I. T. del et fecit, F. sc.," and called "The Rose of Dawn." It represents a valley covered with skeletons of men fallen in battle.

E. F. L.

AN OLD CLOCK.—I have an old clock made by "Jasper Taylor in Grays Inn, London, England." Can you give me some idea as to its age?

E. C. COIT.

Buffalo, N.Y., U.S.

GLOVER'S "HISTORY OF THE COUNTY OF DERBY" (Derby, Mozeley & Son, 1829), 2 vols.—I have lately got this work. Vol. i. is called first part vol. i., vol. ii., first part vol. ii., in alphabetical order of parishes, and ends with Derby. Was the work ever completed? I have also Glover's *Peak Guide* (Derby, Mozeley & Son, 1830); the matter in this, as to the parishes in the Peak district, is similar to the *History of the County*, but besides it has parishes, Edensor, Haddon, Matlock, &c., not in the county history; these would have formed part for the completion of the work. Will any Derbyshire reader tell me how far the work proceeded?

S. SHAW.

Andover.

"SAUEAGE."—In Malory's *Morte d'Arthur*, at the close of bk. vii. (p. 161, Globe ed., 1871), there is the information, "And also syr Gaberis wedded her syster dame Lynet, that was called the damoyssel saueage." Can you give me the derivation and exact meaning of the word "saueage," with special reference to its being applied here to

Lynet? It is evidently not our English word *savage*. J. G.

"WRAP": "WRAPPER."—I have a distinct recollection that in my childhood well-educated people of the previous generation always pronounced these words *rap*, *rapper*. All pronouncing dictionaries which I have consulted give *rap*, *rapper*, but I believe the first is the older and really right pronunciation, as in the case of chaps of the face, halibut (the fish), and many other words where the *a* was sounded something like *o*. Of course it is well known that in some parts of England in old time Holy Ghost was spelt Haly Ghaste. Can any correspondent who remembers ladies and gentlemen of the last century bear out my idea or correct it? J. C. J.

A DOUBLE GUINEA.—Is anything known of what appears to be a double guinea, or sovereign, of Oliver Cromwell, so perfect as to lead to the conclusion that it has never been circulated? Reverse, an olive tree, under which are (apparently) sheep, tended by a shepherd picking up the fallen olives. M. H.
Sleaford.

THE HIGHGATE BOOK CLUB.—I have for many years collected information illustrative of the past history of Highgate, but never before heard of the "book club" referred to in connexion with Cole-ridge (*ante*, p. 277). Any information as to names of members, or proceedings of the club, would be highly esteemed. GEORGE POTTER.
Grove Road, Holloway. N.

VANDYKE'S "CHARLES I." AT BLENHEIM: SIR THOMAS MORTON.—References to the usual authorities having failed me, I should be obliged by information as to the family and history of Sir Thomas Morton, the equerry on foot bearing the king's helmet. Sir Thomas married Margaret, youngest daughter of Henry Vane, of Hadlow, sister of Sir Henry Vane, the elder, Treasurer of the Household to King Charles, and widow of Richard Cutte, of Barkway, co. Herts, who died July 16, 1626. H. M. VANE.
74, Eaton Place, S.W.

[See "N. & Q.," 5th S. xii. 228, 254, 497; 6th S. i. 24.]

AUTHORS OF BOOKS WANTED.—

A poem entitled *Not in the Programme*. The story bearing the same name, to which you refer, *ante*, p. 128, is not the one which I require. DON.

AUTHORS OF QUOTATIONS WANTED.—

"Hic Rhodus, hic salta." Can any of your readers say where this quotation is to be found? It is in Michelsen's *Dictionary of Quotations*, but he simply informs us that it is Latin. I have looked through most of the classical authors, and can find no trace of it.

GEORGE J. WILD.

"On the wooded bank of a winding stream," &c.

H. B.

"Heu quanto minus est cum cæteris versari quam tui meminisse." Moore expresses the same idea in the following lines:—

"To live with them is far less sweet
Than to remember thee."

G. L. G.

"A wandering hell in the external [or eternal] space."
Applied to a comet. F. B. ELIOT.

"Sir Thomas More, alas! he is no more;
And we must mourn his loss for evermore.
The king designed to make him less, not more,
But now he's more than king, altho' he is no more."
C. CÆSAR.

Replies.

"HEARSE."

(6th S. i. 212.)

Hearse, *hercia*, Latin. Derived through the French *herce* from *hercius*, *ericius*, *ericeus*, *eritus*, a hedgehog. The word was also used metaphorically for a kind of portcullis or wooden frame armed with spikes. "Erat objectus portis ericeus" (Cæsar, *Com. de Bell. Civ.*, lib. iii. c. 67). "Eminebant in modum ericii militaris veruta binum pedum" (C. C. Sallustii *Fragm.*, lib. iii.).

1. The word *hearse* occurs sometimes in English in the sense of a harrow. Lord Berners, in his translation of Froissart, tells us that "the archers there stode in maner of a herse, and the men of armes in the botome of the Batayle"; and in another place he informs us that the device on a certain banner was "a herse gold on a bell [bed] goulles," that is, gules, a harrow or (Berners's *Froissart*, ed. 1812, i. 152; ii. 501).

2. The word is used as a military term. "*Herse* is the old military name for a column as opposed to *haye*, a line. So we read that at the far-famed Cressy, the French fought 'en bataille à haye,' the English drawn up 'en herse'" (Burton, *El Medinah and Meccah*, ii. 6).

3. The first ecclesiastical use of the word seems to have been to denote the triangular candlestick, made of bars crossing each other like a harrow, in which twenty-four lights were placed for the service of Tenebræ. Sometimes its shape was that of a triangular stand upon a foot, containing fourteen yellow wax candles and one of white wax in the middle. These candles symbolized the eleven faithful apostles and the three Marys, the white candle representing our blessed Saviour. In the Tenebræ service fourteen psalms were said, and as each was finished a taper was extinguished. The white taper, still alight, was concealed near the altar (*Synodus Exon. a Petro Quivil*, A.D. 1287, cap. xii., in Wilkins's *Concilia*, ii. 139; Hart's *Ecclesiastical Records*, 241). These triangular candlesticks were much like the old-fashioned harrows employed by farmers; they were commonly used in triplets united together by a chain or thick cord. A good representation of the

medieval form of this implement may be seen in the armorial coat of the family of Harrow, as figured in Guillim's *Display of Heraldry*, 1679, 214.

4. A light frame of woodwork used to set over the body of the deceased for the purpose of supporting the pall. These frames were part of the regular church furniture. They were sometimes attached to the parish bier, in which uncoffined bodies were carried to the grave, forming an open-work lid, through which the corpse might be seen when the pall was drawn aside.

5. A temporary canopy of timber, decorated with a profusion of tapers, and not unfrequently draped with hangings and pennoncles, under which the corpse was placed during that part of the service which was said within the church. When the body was brought from afar, and had to rest on its way, a canopy of this kind was often prepared for it in each church in which it had to pass the night.

6. A funeral car, which originally differed but little from the stationary canopy, except that it was on wheels, and from necessity of smaller proportions. After the Reformation this became the popular meaning. In this sense Milton uses it:—

"Gentle lady, may thy grave
Peace and quiet ever have;
After this thy travel sore
Sweet rest seize thee evermore.

Here be tears of perfect moan
Wept for thee in Helicon,
And some flowers, and some bays,
For thy herse to strew the ways."

Epitaph on the March of Winchester.

7. A dead body. This sense of the word is almost entirely confined to poetry:—

"Now grew the battle hot, Archias pierces
Through the mid-hoast and strewes the way with
hersees." Thomas Heywood's *Britaines Troy*,
canto iii. st. lxxxvi. fol. 72.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The origin of the term is well known to ecclesiologists. See Ducange, s.v. "Hercia"; Walcott's *Sacred Archaeology*; Lee's *Glossary*; Peacock's *Church Furniture*, 127; Rock's *Church of Our Fathers*, ii. 495-502; Machyn's *Diary*, Introd., p. xxix; *Promptorium Parvulorum*, 236. Last summer I counted more than fifty wax tapers burning on a "herce" in St. John's Church at Caen, at the funeral of a lady of rank. There were hangings all round the nave and choir from end to end, of a breadth of white stretched horizontally between two of black, with chromolithographed escutcheons on large cards. These cards were stuck on the hangings at intervals, and on the candles upon the "herce" and about the altar. Master Machyn describes himself as looking after his men putting up the "hangyngs of blake and

whyte, and the scocheons, and the herse, with 1 or 1x tapurs, with scochyons, a right goodly thyng to se to." J. T. F.

Bp. Hatfield's Hall, Durham.

THE CAMOYS PEDIGREE (6th S. i. 234).—

1. Ralph de Camoys, called Ralph Senior, married Alcelina, subsequently called in some entries Mabella, daughter and heir of Roger de Torpell. Ralph died 3 Henry III. His son and successor, Ralph, died 43 Henry III. Ralph, his son, who adhered to Simon de Montfort, Earl of Leicester, and who was declared rebel 49 Henry III., but pardoned 51 Henry III., was the father of John, who was found to be the heir of his grandmother, Alcelina [Ascelina] de Torpell.

2. The marriage of Alice de Camoys to Sir Leonard Hastings does not appear from the records, and is not mentioned in any pedigree of the Camoys family which I have seen. The date of the marriage or the time at which Sir Leonard lived would probably determine the point.

3. The relationship between Roger Camoys and Thomas, Lord Camoys, has not been ascertained, but Roger was probably the grandnephew of Thomas. Roger was constantly styled Lord Camoys from 10 to 31 Henry VI., but he was never called to Parliament. He was a prisoner in France 22 Henry VI. He did not succeed to any of the Camoys property, but appears from the French Roll of 22 Henry VI. to have had some land in Calais.

4. Ralph de Camoys (who was the father of Thomas, Lord Camoys, who died in 1371) married Margaret, the daughter of Mary, the widow of William de Braose. In 4 Edward III. the king granted a licence to Maria, the widow of William de Braose, to enfeoff Ralph de Camoys and his wife Margaret, the daughter of Maria, in the manor of Bockham.

The only members of the Camoys family bearing the name of Thomas were Thomas, Lord Camoys, who died in 1371, and Thomas, Lord Camoys, who died in 1421. The other Thomas is not connected with the family by any evidence which I have seen. It is, however, probable that Thomas mentioned 35 Edward III. may have been Thomas who died in 1371, but as I have not seen the record I cannot speak with certainty. The second Thomas died 8 Henry V., and an inquisition was taken after his death in the following year. The pedigree does not name any Thomas who was living 7 Henry VI., but a Thomas of that time may have been the father of Roger. Roger probably had the title of Lord Camoys conferred upon him for his services in the French wars. The ancient peerage was in abeyance when he held the title. Richard Camoys, the eldest son and the heir apparent of Thomas, Lord Camoys, was certainly the son of Thomas by Elizabeth Louches, his first wife. He could not

have been the son of Elizabeth Mortimer, the widow of Lord Percy, Hotspur, as Hugh, his son, was born in 1414. Thomas, Lord Camoys, however, did certainly marry Lady Percy as his second wife. Her arms are upon his tomb in Trotton Church, and she appears to have survived him. Isabel was in the fifteenth century used as synonymous with Elizabeth (*Camoys Minutes*, p. 351). Q. C.

HAS HERMENTRUDE verified the pedigrees of this family given by Dallaway, who makes Thomas, Lord Camoys, the K.G., son of Sir Thomas by Margaret, daughter and heir of Thomas Rosceling, and father, by Harry Hotspur's widow, both of the Sir Roger who married Isabel . . . , and of Alice, the wife of Sir Leonard Hastings? His first cousin, Ralph de Camoys, is stated to have been father, by Joan(?) le Despencer, of Sir Ralph, husband, though *s.p.*, of Elizabeth Louches. Thomas, Baron Camoys, and Shakespeare's "gentle Kate" lie buried at Trotton, under a brass remarkable for the size and beauty of the canopy. I examined it only last summer, and the date of Lord Camoys's death appears there as 1419. H. W.

New Univ. Club.

CHRISTIAN NAMES IN BAPTISM (6th S. i. 274).—The examples of all the early adult baptisms known to us are surely sufficient proof that the name was not changed in baptism—Ambrose, Basil, Constantine, &c. Is it not clear that the asking for the name at the beginning of the service is to be able to identify and individualize the person on his first public appearance in the church? A. P. S.

Names given in baptism have been changed at confirmation. Sir Edward Coke tells us:—

"If a man be baptized by the name of Thomas, and after at his confirmation by the bishop he is named John, he may purchase by the name of his confirmation. And this was the case of Sir Francis Gawdye, late Chief Justice of the Court of Common Pleas, whose name of baptism was Thomas and his name of confirmation Francis; and that name of Francis by the advice of all the judges in anno 36 H. VIII. he did bear, and after used in all his purchases and grants A matter not much in use, nor requisite to be put in use, but yet necessary to be known."—*Co. Litt.*, 3 a.

Another instance is that of Henry III. of France, who, being godson of Edward VI. of England, was named Edouard-Alexandre at his baptism in 1551, but at his confirmation in 1565 those names were changed to Henri. But is there any magic about a Christian name? There have always been name-giving ceremonies amongst peoples of all races (Tylor's *Primitive Culture*, ii. 389). A name is first given when it is necessary for a person to be individually identified. This, of course, occurs amongst Christians at baptism, which, being a Christian rite, has transferred to the name given during the ceremony its distinctive epithet, while

convenience has led to its generally permanent character. Nowadays the first use of a name is to enter the child in the registrar's books. Surnames are a later growth, and have only assumed their importance since population began to increase.

VIGORN.

DR. JOHN BROWN'S "BIBLIOMANIA" (6th S. i. 277).—W. A. G. asks what is the title, date, &c., of this interesting little tract. A copy is on my table at this moment. It is entitled simply *Bibliomania*, and was published in the year 1867 by Edmonston & Douglas, Edinburgh. J. B.

BENHALL PEERAGE (5th S. xii. 47, 135, 477, 511).—As the line of Sir Thomas More, the Lord Chancellor, is distinguished by the chevron engrailed between three moorcocks from all other Mores and Moores, and Bishop Smith of Lincoln is, by heraldry, known from all other Smiths and Smythes, it appears to me that the only true way in which to identify the family of Ferre, the ancient Lords of Benhale or Benhall, in the county of Suffolk, and its collateral branches, is to trace them by their armorial bearings, worthy of crusading days, namely, Gules, a fer de moulin (cross moline) argent, over all a bendlet azure. This most ancient family was of knight's degree *temp.* Hen. III., and seated at Willesham, in Bosmere Hundred. As but few of their names have been mentioned by your correspondents, perhaps you will allow me to contribute to the list, whether designated by their patronymic or the place of their chief seat—the manor of Benhale.

Radulph de Ferre, living in 1195-6, married Emma, daughter of Herbert de Burhunt. Fine, co. Southampton, 7 Rich. I.

Joh's Ferre. Lincoln Pat., anno 50 Hen. III.

Drogo de Ferre, honoris de Rychmund. Orig., 9 Ed. I., Rot. 19.

Johannes Ferre, def. Orig., 19 Ed. I., Rot. 15.

Otto de Ferre, his son and heir, being a minor at the date of his father's death, the manors, knights' fees, and advowsons, were committed to Gwydo de Ferre, senior, by the king, till he should come of age.

Guy de Ferre, senior, Lord of Benhale, married Margery, daughter and co-heiress of Roger, the son of Peter Fitzosborne; secondly, Alianor de Cheney, widow of Ralph de Gorges.

"Acquiescentia compoti executorum Guidonis de Ferre, noveritis dominos Johannem de Clarum, militem, Gerardum de Cusancia, canon. Sci. Pauli, London., et Ricardum de Tywersle, capellanum, executores testamenti domini Guidonis Ferre, militis, nuper defuncti, etc. Datum apud Suthwerk iii^o Kal. Aprilis, A.D. 1324." Register, John de Stratford, Bp. of Winchester.

Ferre, Guido. "De herede ignorant quia obiit sine herede et natus fuit extra regnum Angliæ, 16 Ed. II. Kent, Linc., Surr., Essex, Suff.

Alianor, widow of Sir Guy de Ferre, senior, died April 13, 1349. "Partim manerii de Gestingthorp quam Alianora quæ fuit uxor Guidonis Ferre defuncta tenuit in dotam," &c. Essex and Suffolk, Orig., 23 Ed. III., Rot. 37.

Manerium de Benhale Sir Roberta. Carta, 20 Ed. I., A.D. 1292. "Sciatis nos concessisse et hac carta nostra confirmasse dilecto clerico nostro, Roberto de Benhale," &c., datum apud Berewyk super Twedam iiii. die Junii."

Walter de Benhale, 3 Ed. II.

Edward de Benhale, 19 Ed. II.

John de Benhale, 14 Ed. III.

Nicholas de Benhall, of Ressemere, near Ipswich, and Cicely his wife.

John de Benhall, Richard de Benhall, 27 Hen. III.

Gilbert de Benhall, William de Benhall.

Philip de Benhall, ob. 18 Ed. III.

"Rex confirmavit Guidoni Ferre juniore in feodo maner. de Benhall in com. Suff." Pat. 22 Ed. I., M. 14.

The king committed the custody of the Tower of London to Guy Ferre. Orig., 14 Ed. II., 1320-1, Rot. 12.

Guy de Ferre the younger, Lord of Benhale, married Joan, daughter and co-heiress of Thomas Fitzotes, by Beatrix his wife, daughter and heiress of William de Beauchamp, Baron of Bedford, o.s.p. 25 Ed. III., 1352.

"Rex concessit Guidoni Ferre et Johanne uxori eius in recompensationem terrarum quas sunt ejusdem Johannis in terra Scocie," &c. Orig., 16 Ed. III., Rot. 21. Her heart was buried within the porch of the Grey Friars' Church, London. "Hic jacet cor d'ne Joh. de Ferer ux. Guidonis de Ferer" (Coll., vol. v. p. 277).*

William de Ferre, of Willesham, co. Suffolk; by Joan his wife had issue, Sir Robert de Ferre, Kt., son and heir. Inq. p.m., 49 Ed. III.

The impalement of the arms of Robert de Ferre, Lord of Benhall, with those of Eva, daughter and heir of John de Clavering, Lord of Warkworth, by Hawisia his wife, daughter of Robert de Tibetot, precludes the idea that he was of mean extraction, otherwise he is not likely to have been accepted by her, or ennobled by the chivalrous king Edward III. Eva, sometimes called Euphemia, had four husbands: 1, Thomas de Audley; 2, Ralph de Ufford; 3, Ralph Nevill; 4, Robert, Lord of Benhall. (Clavering pedigree).

King Edward III. conferred the castle of Colchester on Sir Robert de Benhall, Kt., for life, and after his death Henry IV. granted it (A.D. 1404) to his son Henry Duke of Gloucester (Davys's *Suffolk Collections*, vol. xlii. fol. 65).

7 Hen. IV., A.D. 1406, Inquisitio ad quod damnum,

* Her body was buried in the quire of the Black Friars, London (MS. Harley, No. 6038, p. 5).

n. 35, "Manerium de Benhale cum pertinen' quod nuper fuit Roberti de Benhale, mil." Sir Robert de Benhall was buried in the priory church of Langley, in Norfolk, with his ancestors.

The same untarnished coat of arms used by the "aunciant knights of Suffolk" (MS. Harl., No. 1449, f. 1b) was borne by Colonel Robert Faire, or Phaire, who went into Ireland in 1649, and settled at Grange, in the county of Cork. He married Elizabeth, daughter of Sir Thomas Herbert, of Tintarne, Bart., the celebrated traveller and antiquary, the loyal attendant on King Charles I. during the last two years of His Majesty's life, and the friend of Sir William Dugdale and his fellow labourer Dodsworth. Its use has been continued by their descendants, of whom many in successive generations, even till our own times, have bravely fought, by sea and land, for their sovereign and country.

CHARLES A. BUCKLER.

THE INTRODUCTION OF OMNIBUSES (6th S. I. 234).—J. O. H.-P. rather mistakes the point involved in relation to the introduction of omnibuses. It is not the form of the vehicle which constitutes the omnibus, but its application to street traffic for short distances in a town, as its name implies, "for all." There was nothing novel in the carriage itself. Similar long-bodied vehicles had been employed previously for short stage traffic between neighbouring towns. I have before me a view of one of the streets of Liverpool, taken in 1804, in which a vehicle is shown in appearance precisely a modern omnibus, except that there are no outside passengers. We may even go a long way further back. There are evidences that omnibuses existed in the days of Imperial Rome. On a bas-relief of unquestionably the Gallo-Roman period, preserved in the Museum of Antiquities at Dijon, there is represented a veritable omnibus, rather clumsy in construction, drawn by a pair of horses, with the driver on the box, and passengers inside looking out of the windows. Verily there is nothing new under the sun. When the modern omnibus was first introduced some difficulty was experienced by the Priscians of the day as to the formation of the plural, the lumbering word *omnibuses* appearing so strange. Considerable amusement was caused in the House of Commons by Mr. Joseph Hume talking of the *omnibi* then pervading the streets. However, the Teutonic form ultimately drove out the classical, and omnibuses have multiplied after their kind, to an amazing and increasing extent.

J. A. PICTON.

Sandyknowe, Wavertree.

There is a much earlier instance of the occurrence of an omnibus in a picture than that mentioned by your correspondent J. O. H.-P. I have a large coloured print, published May 2, 1802, in which an omnibus is very conspicuous; it is represented as

having six wheels, and it is drawn by four horses ; the door at the back and the broad stepping-board being plainly shown, it appears as if it formed part of the ordinary traffic of the day. The print is entitled : "View of London taken from Albion Place, Blackfryars Bridge—Vue de Londres, prise d'Albion Place, Pont de Blackfryars. London, published May 2, 1802, by the proprietor, N. R. Black, at the Engravers, No. 15, Villiers Street, Strand."

G. DE JEANVILLE.

"NICODEMUS'D INTO NOTHING" (6th S. i. 193).—Will Miss MACLAGAN excuse my saying that she is in error when she attributes this phrase to Charles Lamb? It really occurs in *Tristram Shandy*. The entire passage is as follows :—

"His opinion in this matter, was, that there was a strange kind of magic bias, which good or bad names, as he called them, irresistibly impressed upon our characters and conduct.

"The hero of Cervantes argued not the point with more seriousness,—nor had he more faith,—or more to say on the powers of necromancy in dishonouring his deeds,—or on Dulcinea's name, in shedding lustre upon them,—than my father had on those of Trismegistus, or Archimedes, on the one hand,—or of Nyky and Simkin, on the other. How many Cæsars and Pompeys, he would say, by mere inspiration of the names, have been rendered worthy of them ! and how many, he would add, are there, who might have done exceeding well in the world, had not their characters and spirits been totally depressed, and Nicodemus'd into nothing !"—*Tristram Shandy*, vol. i. ch. xix.

The theory of the influence of names upon character, thus enunciated by Mr. Shandy, was probably derived from the essay of Montaigne, *Des Noms* (liv. i. ch. xlv), and is pleasantly discussed by Dr. Ferriar, in his *Illustrations of Sterne*, vol. ii. p. 30.

WILLIAM BATES, B.A.

Birmingham.

COCKER'S ARITHMETIC (6th S. i. 176, 240).—The following note of editions of Cocker's *Arithmetic* may be deemed admissible into the columns of "N. & Q.," in hopes that further information about these, and notes of other editions, may be forthcoming :—

First edition, 1678. In Roman Catholic College, Oscott. See "N. & Q.," 1st S. iv. 103.

Second impression, 1679. In possession of "Sigma." "N. & Q.," 4th S. v. 64.

Fourth edition, 1682. Referred to by De Morgan, *Arithmetical Books*.

Edition of 1685. In London University Library. From De Morgan Library.

Thirteenth edition, n.d. Printed at Dublin. J. M. in "N. & Q.," 2nd S. v. 128.

Edition of 1694. In possession of E. K. Jutt. "N. & Q.," 1st S. iv. 108.

Twentieth edition, 1700. London University Library. From De Morgan Library.

Same edition. B. H. Cowper. "N. & Q.," 2nd S. ii. 310.

Twenty-ninth edition, 1711. In possession of "Sigma."

"N. & Q.," 4th S. v. 64.

Thirty-second edition, 1714 (?). Earliest seen by Dr. Dibdin. "N. & Q.," 1st S. iv. 102.

Thirty-third edition, 1715. London University Library. From De Morgan Library.

Thirty-fifth edition, 1718. Referred to by De Morgan, *Arithmetical Books*.

Thirty-seventh edition, 1720. In British Museum.

Fortieth edition, 1723. Referred to by Massey, *Origin and Progress of Letters*, pt. ii. p. 62.

Forty-first edition, n.d. In British Museum.

Forty-third edition, n.d. In Advocates' Library, Edinburgh.

Forty-fourth edition, n.d. In possession of E. F. Rim-bault. "N. & Q.," 2nd S. iii. 298.

Edition of 1729. Watt's *Bibliotheca Britannica*.

Forty-eighth edition, 1736. In possession of B. H. Cowper. "N. & Q.," 2nd S. ii. 311.

Fiftieth edition, 1741 (1746?). W. Rendle, in "N. & Q.," 6th S. i. 240.

Fifty-second edition, 1748. In Library of Philosophical Society of Newcastle.

Edition of 1751. Watt's *Bibliotheca Britannica*.

Fifty fifth edition, 1758. London University Library. From De Morgan Library.

Edition of 1765. Published in Edinburgh. London University Library.

Fifty-sixth edition, 1767. "Meton" in "N. & Q.," 2nd S. v. 235.

Edition of 1771. Glasgow. London University Library. From De Morgan Library.

Edition of 1777 (?). Glasgow. Mentioned in Allibone. J. T. CLARK.

Advocates' Library, Edinburgh.

JOHN COLE OF NORTHAMPTON AND SCARBOROUGH (3rd S. i. 387, 509 ; ii. 54).—In continuation of the list of publications by the above, I would add the following, from my own collection :

1. History of Northampton. Second edition. 1821.
2. Popular Biography of Northamptonshire. 1839.
3. Meditations on the Ocean. 1824.
4. Picture of Scarborough for the year 1823.
5. Scarborough Auxiliary Bible Society (Report of). 1824.
6. Extracts of Sermon on Death of Thomas Hinderwell. 1825.
7. Cole's Scarborough Guide. 1829.
8. Cole's Scarborough Guide. Fifth edition. 1832.
9. The Fugitive Pieces of Thomas Hinderwell. 1826.
10. Letter addressed to John Tindall, Esq. 1828.
11. Select Remains of Rev. John Mason, M.A. 1828.
12. Critique on the Performance of Juliana. 1831.
13. History and Antiquities of Higham Ferrers. 1838.
14. Annals of Rushden, Irthlingborough and Knuston. 1838.
15. Memoirs of Mrs. Chapone. 1839.
16. Buds of Poetry. 1839.
17. The Real Romance of the Tombs of Great Addington. 1847.
18. Fugitive Lines Descriptive of Scarborough. [n. d.]
19. [Catalogue of] Books on Sale by John Cole, Market Square, Northampton. [n. d.]
20. Critique on the Performance of Master Herbert, the Youthful Roscius. [n. d.]
21. A Present to a Youth about entering upon a Trade. 1819.
22. Scarborough Tales. 1830.
23. Methodism Unmasked. 1828.
24. The Curiosities of Scarborough described in Verse. 1829.
25. Scarborough, Yorkshire, [Letters] to the Editor of the Port-Folio. [1824.]
26. Prayers for Morning, Noon and Evening. 1823.

27. A Series of Cabinet Views of Scarborough. 1825.
28. An Address to the Children of the Free School, Weston Favell. 1823.
29. Fifty Original Hymns by James Edmeston. 1833.
30. The Devotional Life rendered Familiar, Easy and Pleasant. 1829.
31. The Calendar of Every Day Reference for the County of Huntingdon. 1845.
32. The Nature and Importance of the Lord's Supper. 1823.
33. Promises selected by James Hervey, A.M. [n. d.]
34. The Hervey Jubilee at Weston Favell, July [June] 18, 1833.
35. A Christmas Present. [Single sheet.]
36. The Sailors' Hymn. [Single sheet.]
37. Christmas Carol. [Single sheet.]
38. A New Year's Gift. [Single sheet.]
39. Hymn for Christmas Day. [Single sheet.]
40. Journal of the Entrance upon their Journey of Life of the Young Travellers John [born Oct. 3, 1792] and Susanna [born Aug. 3, 1796] Cole. 1823.

Further additions would be a welcome contribution to Northamptonshire history.

JOHN TAYLOR.

Northampton.

HALIFAX (6th S. i. 177).—I have an old map of Yorkshire "Performed by John Speed, and are to be sold," &c., 1610; upon the back is a "Description of Yorke-shire," from which I make the following extract touching Halifax:—

"Many places of this Province are famous as well by Name, being naturally fortunate in their situation, as for some other accidental happiness befallen unto them. Halifax, famous as well for that *Johannes de Sacro Bosco*, Author of the Sphere, was born there, and for the law it hath against stealing, and for the greatness of the Parish, which reckoneth in it eleven Chappels, whereof two be Parish-Chappels, and in them to the number of twelve thousand people.

"In former times it was called *Horton*, and touching the alteration of the name, this pretie Story is related of it: namely, That a Clerke (for so they call him) being farre in love with a maid, and by no means either of long praises or large promises, able to gaine like affection at her hands, when he saw his hopes frustrate, and that he was not like to have his purpose of her, turned his love into rage, and cut off the maid's head, which being afterwards hung upon an Ewe tree, commonly people counted it as an hallowed relique till it was rotten: And afterward (such was the credulitie of that time) it maintained the opinion of reverence and religion still: for the people resorted thither on Pilgrimage, and perswaded themselves, that the little veins that spread out betwene the Barke and Body of the Eve [*Ewe*] tree like fine threads, were the very haire of the maids head. Hereupon it was called by this name *Halifax*, or *Haly-fax*, that is, *Holy Hayre*."

JOHN H. WILKINSON.

Taylor (*Words and Places*) states that Halifax in Yorkshire derived its name from the "holy tress" of the Virgin's hair, which so many pilgrims came to see.

Peckham.

ALPHONSE ESTOCLET.

THE "MOON LYING ON ITS BACK" (6th S. i. 156).—I certainly have seen, in my grandfather's time, this posture of the setting new moon pointed

out as a weather sign, but, my impression is, as a prognostic not of rain but of wind. Now it is plain, as a little turning of a globe will show, that in our latitude it must be the March new moon that, in almost any particular year, best exhibits this posture, setting most vertically over the sun; and the September old moon that rises the most "on its back." There must have been a time when this greatest horizontality of the line of horns, in either the crescent or decrescent, was the most obvious sign of approaching an equinox, notoriously a time of wind; and thus, I think, the weather prognostic, in the form it reached me, is accounted for.

As for the times when the phenomenon is to be looked for, if we note in the *Nautical Almanac* columns of the moon's latitude (p. iv. of each month) at what February, March, or April conjunctions (but preferably March ones) she has north latitude approaching its maximum, those will be the new moons most favourable; and thus it seems that the new moon on the 14th or 15th ult. would set the most "on its back" of any for the next sixteen or seventeen years, though the February, March and April ones of last year excelled it. The ascending node was then in longitude about 300°, and the most backish settings will be in that year of each *saros*, or period of eighteen, wherein it has that longitude. On the other hand, the autumn in each *saros* that sees the most backish moon-risings will be that when the node's longitude is about 60°, as it is six and a half years before, or eleven and a half after, such a spring as last year's.

E. L. GARBETT.

COWPER'S "TASK" (6th S. i. 175).—MR. DIXON doest not suggest what word more appropriate he would substitute for "dissection," and I question if any other would more forcibly, more appositely express the poet's meaning. What is to dissect? To cut asunder. The spaniel, "for some trivial fault," is dying, and by the cruel process of dissection, that is, he is being cut in pieces by the "knotted scourge." To "gratify the frenzy of his wrath," an inhuman master is rending a poor defenceless victim dying at his scourger's feet. Such I imagine to be the meaning of the word "dissection." If I am right, it is no misprint, but the word.

FREDK. RULE.

The meaning of the word "dissection" in the passage quoted from *The Winter Walk at Noon* (l. 417) seems to me plain enough, and its use quite appropriate. The spaniel is dying, cut to pieces by "the knotted scourge." What other word could so well or so vividly convey the idea of the injuries inflicted as "dissection"? There is not the slightest reason, so far as I can see, to suppose that there is a misprint.

WILLMOTT DIXON.

FANATIC OR FANATIC (6th S. i. 175).—The propensity of the English to throw back the accent to

the antepenultimate gains ground. I have heard "múseum." In the Eton Grammar we read "Doctrina Magistri." The clergy, some of them, have recurred to "doctrinal," but as yet "mágistrate" keeps its place. We said "sépulchre," but less educated folks said, half a century ago, "sepúlchre." Sepulchre-gate was something like "Spukkergate" (Doncaster).

I heard "fanátic" from the pulpit on a recent Sunday. "Lúnatic" holds its own, but that is probably due to "lúnacy." The accent in Hebrew cannot be thrown back beyond the penultimate. But we say Zébulon, Nápthali, Déborah, &c. In Scotland, however, the ministers are more particular. Burns makes "two Debōrahs" rhyme to "chorus" (*Jolly Beggars*). I testify that in the days of George III. we prayed for the "Pínceess" of Wales. There is a tendency to pray for "Victoriar," against which the Church should watch.

W. G.

"Ask if I love thee? How else could I borrow
Pride from man's slander, and strength from my sorrow?
Laugh when they sneer at the fanatic's bride,
Knowing no bliss, save to toil and abide
Weeping by thee!"

Kingsley's *Margaret to Dolcino*.

"Fanaticks thus the bishops mark are made,
Not out of zeale, but as they spoile their trade."

The Doctor turn'd Justice (attributed to
Andrew Marvell).

CLK.

S. Butler ("Miscellaneous Thoughts" in *Remains*, vol. i. p. 232, ed. Thyer, 1759) accents on the second syllable:—

"As all Fanatics preach, so all Men write,
Out of the Strength of Gifts and inward Light."

The word "fanatic" is not in Brightwell's *Concordance to Tennyson*, 1869. W. E. BUCKLEY.

A PASSAGE IN THE "JOURNAL TO STELLA" (6th S. i. 254).—There were several moving mechanical pictures exhibited in London in the reigns of Queen Anne and George I. There is an advertisement in the *Tutler*, No. 113, Dec. 29, 1709, which throws light upon Swift's memorandum:—

"This day being the 29th of this instant December, next door to the Grecian's head Coffee House, over against Cecil Street, in the Strand, will be published for the first time, a Picture finely drawn, by an extraordinary master, which has many curious and wonderfully pleasing and surprising motions in it, all natural. It is after the manner of the foreign moving picture, formerly shown in Fleet Street, but with greater variety, and far exceeding that. There needs no more to set it forth, for the picture will speak itself."

In this advertisement it is to be observed that the word "published" is used for exhibited, and that the picture "formerly shown in Fleet Street" refers to the one shown by C. Pinchbeck. The moving picture advertised in 1733 may have been either one of these two or an improved copy. There

were two or three pictures of this kind in Don Saltero's museum.

EDWARD SOLLY.

GILDAS (6th S. i. 116).—The epistle, entitled *De Excidio et Conquestu Britanniae*, translated into English by Thomas Habington, Lond., 1638, 12mo. Another, entitled *A Description of the State of Great Britain*, 1652, 12mo. pp. 327, with introduction. *The Works of Gildas and Nennius Translated, and with the former Translations carefully Compared*, by J. A. Giles (Bohn, Lond., 1841; republished in Bohn's *Six Old English Chronicles*). ED. MARSHALL.

THE BELLS AT BURY ST. EDMUNDS (6th S. i. 193).

—Perhaps PROF. THOROLD ROGERS would give a verbatim copy of the interesting extract to which his note refers, and also mention the nature of the MS. from which it is taken. The weight given as that of the tenor bell places it high in the list of bells, Great Peter of Exeter, which is the largest mediæval bell, being reputed to weigh 125 cwt. only. The "hospital" is, of course, the abbey. One of the towers fell in 1210. The fall of a bell tower, probably the west tower, is recorded as having occurred in 1430, "tum propter quercuum magnas et horas missas in opus lapideum et conjunctas operi ligneo in quo pendebant campanæ tum propter inordinatam et immoderatam earundem pulsationem." The register of Abbot Curteys, from which the above is taken, also contains a note of a "tenor bell to four bells," and the same "a treble to two bells, weighing 1800 [cwt.], 1 qr. and vii. lb., each hundred being five score in weight and 11. 8s. in price." The rebuilding of the west tower appears to have been still in hand in 1500, and it is doubtful whether it was completed. VEBNA.

THE "LION SERMON" (6th S. i. 236).—Sir John Gayer, Kt., who was Lord Mayor in 1646, left 200*l.* to the church of St. Katherine Cree in Leadenhall Street, in trust that a yearly sermon should be preached on October 16, in commemoration of his happy deliverance from a lion which he met in a desert as he was travelling in the Turkish dominions, and which suffered him to pass; the minister to have 1*l.*, the clerk 2*s.* 6*d.*, the sexton 1*s.*, and a cum of 8*l.* 16*s.* 6*d.* to be distributed amongst the necessitous inhabitants. In Hatton's *New View of London* (1708, i. 182) it is said that Sir John met the lion in Arabia. Sir John Gayer was a member of the Fishmongers' Company.

EDWARD SOLLY.

Some account of Sir John Gayer, his arms and portrait, may be found in the *Wills Archaeological Magazine*, iii. 100-2.

J. E. J.

THE "WEST JERSEY SOCIETY" (6th S. i. 255).—In answer to the inquiry of B. F. S., there can be no difficulty on the part of any one in knowing as to this society's present existence, for its advertise-

ments are periodically entered in the *Times* on matters relating to its own immediate business.

ONE OF THE COMMITTEE.

DALTON'S "HISTORY OF THE WRAYS OF GLENTWORTH, 1522-1852" (6th S. i. 267).—It is a pity that Mr. Dalton should have made such a blunder as to state that Elizabeth Stafford, wife of the last Sir William Drury, of Hawsted, was the daughter of Sir William Stafford, Kt., of Blutherwick, who died in 1606, by his wife Elizabeth Fermor (p. 85). A little more research would have shown him that Lady Drury's father was that Sir William Stafford, of Chebsey, co. Stafford, who had married to his first wife Mary, sister of Queen Anne Boleyn, the widow of William Carey, an Esquire of the Body to Henry VIII., and to his second wife, Lady Dorothy Stafford, daughter of Henry, the restored Baron of Stafford, and granddaughter of Edward, last Duke of Buckingham of that stock. By his first wife Sir William Stafford had no issue. By Lady Dorothy Stafford he had three sons and two daughters, who attained full age. Elizabeth, Lady Drury, was the eldest daughter. Like her daughter Lady Drury, Dorothy, Lady Stafford, was a constant personal attendant on the Queen, for, as her epitaph says, "She served Queen Elizabeth forty years lying in her bedchamber." She survived her royal mistress for a year and a half, and, dying on Sept. 22, 1604, was buried the next day in the church of St. Margaret, Westminster, aged seventy-eight years.

It is to be hoped that a full correction of this error will be given in Mr. Dalton's second volume.

B. W. GREENFIELD.

Southampton.

[Our correspondent requests us to say that he will be happy to assist Mr. Dalton, to the best of his power, in his researches.]

"BEAUMONTAGUE" (6th S. i. 256).—Many a reader will mistake this word for "Beau Montague." When I was a boy it was spelt as pronounced, "bomontaig," and was much used by painters, carpenters, and other artificers whose work involved the filling up of cracks. Among working people things are supposed to be secrets which are in no wise mysterious: hence the disguising of a kind of putty under the term "bomontaig." Is there any relation between the last syllable and *Teig* (German), dough, paste? Another disguising word, also much in use, was "accamaravelous." Once while eating curds and whey I asked the woman behind the counter what it was she used to make the milk curdle. "Accamaravelous," she answered; "it's very dear—nineteen shillings for a quarter of a pint."

X. P. D.

If *Beaumontague* is allied at all to *Beaumontile*, it derives its name from the eminent French geologist M. Emile de Beaumont (born 1798), suc-

cessor of Arago as Perpetual Secretary to the Académie des Sciences. *Beaumontile* is described fully in Larousse's *Grand Dictionnaire Universel*.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

At the South-Eastern Railway works, at Ashford, some fifteen years ago, putty used to be called "boormanteeg," and the word was, I think, generally used mockingly when a carpenter employed the putty to hide defects in his work.

CHAS. WELSH.

ISAAC REED (6th S. i. 237) was the editor of an edition of Shakespere in twelve volumes, published by Tegg in 1820. The epitaph upon his tomb is curious. It runs as follows:—

"Reader of these few lines take heed,
And mend your ways for my sake;
For you must die, like Isaac Reed,
Tho' you read till your eyes ache."

W. M. B.

This Shaksperian commentator, dramatic biographer, and bibliophilist was a conveyancer, of London. He had chambers in Staple Inn, where he collected a large and curious library, which after his death, in 1807, realized 4,000*l*. For an account of him see *European Mag.*, 1807, Chalmers's *Biog. Dict.*, and Dr. Allibone's *Dict. English Lit.*, s.n. The last of these works has numerous references to additional information relative to I. Reed.

W. GEORGE.

Bristol.

THE UNIVERSE (6th S. i. 135).—A similar query from W. A. G. occurs in 4th S. viii. 329. I replied to this at 4th S. ix. 265, by noticing the authorities for attributing the expression to various authors. At p. 310 DR. RAMAGE showed that it was assigned by Vincent de Beauvais and Helinandus, the author of the *Gesta Romanorum*, to Empedocles; at p. 412 I pointed out the reference to Vincent de Beauvais with some other remarks; at 4th S. x. 96, MR. LENTHALL SWIFTE showed the occurrence of the thought in Milton; at p. 198 MR. BLENKINSOPP referred to the Cabbala; at p. 259 MR. SWIFTE inserted some further notice of Milton and Giles Fletcher, when the editor closed the discussion. I have since observed the following brief form, which may contain the germ of the expression: 'Ο Θεός πανταχοῦ ὅτι οὐδαμοῦ (Porphyry, *Selecta Brevesque Sententiae*, c. xxxi. p. 231, Cantabr., 1656).

I had noticed in my first communication that an early, and perhaps the original, source of the phrase was to be met with in a saying attributed to Pythagoras, which I will ask leave to subjoin:

'Ο μὲν Θεός εἰς, αὐτὸς δὲ οὐχ ὡς τινες ὑπονοοῦσιν ἐκτὸς τῆς διακοσμῆσεως, ἀλλ' ἐν αὐτῇ, ὅλος ἐν ὅλῳ τῷ κύκλῳ ἐπισκοπῶν πάσας τὰς γενεάς ἐστὶ, κράσις ἐὼν τῶν ὅλων αἰώνων καὶ

ἐργάτας τῶν αὐτοῦ δυνάμεων καὶ ἔρχων ἀρχὰ πάντων, ἐν οὐρανῷ φωστὴρ καὶ πάντων πατὴρ, νοῦς καὶ ψυχῶσι τῶν ὅλων, κύκλων ἀπάντων κίναςις: οὕτω μὲν οὖν ὁ Ἰουθαγόρας (Pseud.-Justin Mart., "Ad Græcos Cohort.," c. xix., *Opp.*, p. 20, Paris, 1742). This fragment also occurs with slight variations in Clemens Alexandrinus, "Cohort. ad Gentes," *Opp.*, tom. i. p. 62, Oxon., 1726. The expression has also been attributed to Hermes Trismegistus, but it is not in the *Poemander*, nor has it been shown to occur elsewhere in the writings assigned to him.

A passage to the same effect from St. Jerome (*Ad Marcell.*, ix. 5) is given in the notes to Pope's *Essay on Man*, Ep. i. ll. 267-80, in the Cl. Pr. edition, p. 88, Ox., 1875: "In omnibus infusus et circumfusus, ut cuncta penetret interior, et contineat exterior." ED. MARSHALL.

"THE ART OF LIVING IN LONDON" (6th S. i. 153, 202).—*The art of living in London*. A poem, in two cantos. [Motto.] London, for W. Griffin, 1768," 4to., is attributed to James Smith in Watt's *Eibl. Brit.* and in the Catalogue of the British Museum, where I also find the same poem published pseudonymously as "a new edition" in 1805 "by the author of *The Picture of London*." *The Picture of London* for 1803 I find attributed to J. Feltham in the British Museum. Watt says James Smith was the author of *The Cottage: an operative farce*, 1796, and I find his name in the *Biog. Dict. of Living Authors*, 1816. Who was this James Smith, and when did he die? I have examined the edition of 1768 and the one to which W. Green put his name [1811], and I find this latter work is the same as that attributed to James Smith. Both are in the British Museum under "Green" and "London." From the wording of Green's title-page, it would be quite possible for him to have said that he never meant he was the author of *The Art of Living*, &c., but of the other matter which he gives, and of the plans.

OLDFEAR HAMST.

NICHOLAS CLENARD (6th S. i. 38, 143, 223).—The grammars of this once celebrated philologist passed out of notice towards the close of the seventeenth century. His Greek Grammar remained longest in use, and was superseded by editions by Vossius and others. When Adam Martindale attended school at St. Helen's, in Lancashire, about the year 1635, Clenardus's Grammar fell in his course of Greek. "The Greeke Grammars of Cambden first, and Clenard afterwards, together with a Greeke Catechisme, and lastly the Greeke Testament." The editor of Martindale quotes a remark of Dr. Johnson as a sound of evil omen for many reputations of our own day: "Mr. Langton happening to mention that he had read a good deal in Clenardus's Greek Grammar, 'Why, sir,' said he, 'who is there in this town who knows anything of

Clenardus but you and I?'" (*Life of Martindale*, pp. 14-15). JOHN E. BAILEY.

A SONG ON BELLS (5th S. xii. 509; 6th S. i. 61).—The carol mentioned by MR. PENNY must have been also known in the Midlands, for some twenty years ago I remember hearing it sung by children in the neighbourhood of Birmingham. The verses that come back now most vividly to my recollection are the following, which vary slightly from those given by your correspondent:—

"The Jews they crucified Him
And nailed Him to a tree.

And Mary she stood weeping
Her blessed Lord to see.

Down came the angel,
And rolled away the stone.

Shout! shout! the victory!
The glorious work is done."

I think I can venture to claim for my version both that its couplets rhyme better and that it keeps closer to the Scripture original, where the angel, and not Mary, "rolled away the stone."

J. S. UDAL.

Inner Temple.

POPE'S "IMITATIONS OF HORACE" (6th S. i. 217, 242).—I am much obliged to those readers of "N. & Q." who have kindly offered to solve my difficulty. One must not take the word "preached" as referring to the preaching of sermons, for of course, as I said in my query, no clergyman, High or Low, ever inculcated from the pulpit *virtus post nummos*. The preaching intended by Pope is that of the world in general, as addressed to the rich and the poor, and, if the explanation offered *ante*, p. 242 be correct, addressed equally to people of the Low Church and of the High Church party. But the conflict between Church rivals, the Bangorian controversy, &c., do not seem to me to bear upon the passage, for, whatever opinions the prebendaries of the cathedral may have held, the saving doctrine, "Get money, money still!" would have been heard in 1737 in the region around St. Paul's by a public inclined rather towards Low Church and Nonconformity than towards High Church doctrines. J. DIXON.

"TALIS CUM SIS, UTINAM NOSTER ESSES" (5th S. viii. 229; ix. 118; 6th S. i. 18, 222).—No doubt the original form of this saying is due to Agesilaus. But why have the quotations been made from Plutarch's *Life of Agesilaus*, ch. xii. *fin.*, in preference to a passage, which has been pointed out to me, in Xenophon, *Hellen.*, lib. iv. ch. i. § 38? Plutarch's "floruit" is A.D. 80, Xenophon's death about 350 B.C.; the incident seems to have occurred in 395 B.C.

As the Greek has not yet been printed in "N. & Q." it may be worth while to add it. In Xen., *loc cit.*, Εἶθε . . . σὸ τοιοῦτος ὢν φίλος ἡμῖν

γένοιο; in Plutarch, *Εἶθε . . . τοιοῦτος ὢν φίλος ἡμῖν γένοιο μᾶλλον ἢ πολέμιος*.

The first occurrence of the Latin form has yet to be found. FAMA.
Oxford.

"MODUS VIVENDI" (5th S. xii. 109, 218, 516).—I am obliged by the reference at p. 516. A more recent, and more literally exact, use of this expression, which I have lately noticed, than the "modus vitæ" adduced from Cicero is, "Est enim quidam vivendi modus, non tam bonus ut non requirat ista post mortem, nec tam malus ut non ei prosint post mortem" (St. Aug., *Enchiridion*, chap. xxix. sect. 110).

ED. MARSHALL, F.S.A.

Sandford St. Martin.

BRANDLET : AUBE (5th S. xii. 387 ; 6th S. i. 41, 105, 244).—The former is doubtless, as has been suggested, the brambling (which, however, is not a bunting), but none of your correspondents has caught the "conceit" of the passage, as it seems to me. The brambling is a bird that has no song to speak of—a fact which Gascoigne appears to have known. Aube (cognate, I suppose, with alp and olf, the commoner forms) is one of the many names of the bullfinch, and the poet's next line refers to what is well known to all bird-fanciers, namely, that if fed wholly on hempseed the bullfinch will become "as black as coal."

ALFRED NEWTON.

Magdalene College, Cambridge.

"PORTIONS OF SHIRES WHICH ARE IN OTHER SHIRES" (6th S. i. 177).—G. G. must have overlooked the statute 7 & 8 Victoria, c. 62, which has cured this anomaly for all purposes, as did the Great Reform Act before it, for electoral purposes.

WILLIAM WING.

Steeple Aston, Oxford.

A DOUBTFUL LINE OF MARLOWE'S (6th S. i. 191).—I am inclined to urge that "The fruitful plot of scholarship graced," can be explained in a better way. It seems to me that the whole line is in apposition or expansion of the word "divinity," and that it means, "divinity, that fruitful plot by scholars graced"—divinity which has been adorned by so many scholars. I would say that "plot" is *garden*, "scholarism" an abstract for the concrete *scholars*, whether schoolmen, or merely the scholars who are so often introduced in the play; "of" in this sense is common in Marlowe. Cf. Edward II., I. i. 144, III. ii. 19.

O. W. TANCOCK.

THE PRONUNCIATION OF "ANTHONY" (6th S. i. 19, 123, 264).—The *h* is silent also in *thyme*, and the Irish proper name Thady. C. S.

"DAMIEN'S BED OF STEEL" (6th S. i. 276).—Modern authorities, French and English, give the

name as Damiens. But Goldsmith was warranted in spelling it Damien, for it is so spelt in the *Gentleman's Magazine* for 1757, vol. xxvii. pp. 87 and 151. In a caricature of the same year it is also spelt Damien. I may add that in Mr. Urban's detailed account of the execution, to which Dr. BREWER will no doubt refer, it is stated that six horses were required for the dismemberment of this unfortunate criminal (see also *Forster's Life*, bk. iii. chap. x.) AUSTIN DOBSON.

"HISTORY IS PHILOSOPHY TEACHING BY EXAMPLE" (6th S. i. 171, 286).—This aphorism, so sweepingly denounced by your correspondent, is clearly traceable to Lord Bolingbroke, who says, in his second letter *On the Study of History*, "I have read somewhere or other—in Dionysius of Halicarnassus, I think—that 'history is philosophy teaching by examples.'" In support of Bolingbroke's statement, Hain Friwell quotes Dionysius, (*Ars Rhet.* xi. 2), with a further reference to Thucydides i. 22. With the very trifling interposition of a hyphen between the third and fourth words, the sentence may read more sensibly thus, "History is philosophy-teaching by examples," or, more idiomatically, "History is the teaching of philosophy by the agency of example." I think it probable, however, that, by "the philosophy of history," Bolingbroke really meant "the philosophizing of historians," or, as he elsewhere expresses it, "their just applauses and censures."

T. L. A.

Oxford.

LATIN VERSES AT WINCHESTER (5th S. xii. 247, 294, 335).—The following are instances of "ecclesiā" in mediæval poetry:—

"Nobilis ecclesia et nuper amica Dei."

Bristanus (fl. circ. A.D. 870).

"Ecclesiæ, studio distincta metroque Johanna."

"Si quis in ecclesia legis usquam verba diva."

Joannes Garlandius (fl. A.D. 1040).

"Late diffusus sit ecclesiasticus usus."

Wolpelmus (ob. A.D. 1091).

"Per quæ signantur Christus et ecclesia."

"Luce sua Christus sic replet ecclesiam."

Hildebertus (ob. circ. A.D. 1136).

"Sacrilegis monachis emptoribus ecclesiarum."

Gualo (fl. circ. A.D. 1170).

"Semen in ecclesiis actio sancta parit."

"Qui baptismis novant, ecclesiamque premunt."

"Ecclesiam multo quam Christus honore beavit."

Petrus de Riga (fl. A.D. 1170).

"Ecclesiæ tripodas Phœbi foliumque Sibyllæ."

Galfridus (fl. A.D. 1199).

A. C. MOUNSEY.

Jedburgh.

"T'OTHER-UM" (6th S. i. 193).—At Winchester we had the similar expression "t'other-school." I doubt if we should have exempted even Charterhouse, or indeed any other school but Eton, from the opprobrious term. I fear that, in spite of its

classical termination, we might even have had the illiberality to call "tother-um" a *tother-school notion*.
CHR. W.

M. SCHERÉ'S ARTICLES ON SHELLEY (6th S. i. 255).—These are in the *Revue des Deux Mondes* for Feb. 1 and 15, 1877.

H. BUXTON FORMAN.

33, Marlborough Hill, St. John's Wood, N.W.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 388.)

"Some enter the gates of art with golden keys," &c.
Fusell's *Works*, "Aphorisms," vol. iii. p. 64. R. R.

Miscellaneous.

NOTES ON BOOKS, &c.

The Church under Queen Elizabeth. An Historical Sketch. By the Rev. Frederick George Lee, D.D. 2 vols. (Allen & Co.)

Those persons who have read Dr. Lee's volume, issued during the course of last year, entitled *Historical Sketches of the Reformation*, will know what to expect in the present work. There is the same picturesqueness of detail, the same vigorous denunciation, the same graphic power, which made the earlier book pleasant reading even to many who disagreed very heartily with its tone and object. The present volumes are so decidedly polemical, and the religious views of the writer are so strongly stated, that it is a little difficult to review them at all in the calm and pacific pages of "N. & Q." The newer work, like its predecessor, is dedicated to those who are seeking for "corporate reunion" and for "restored peace and visible unity under the paternal rule of the Primate of Christendom"; and the second volume supplies a "statement concerning the Order of Corporate Reunion," together with a list of the "Rulers of the Order," who are, it appears (vol. ii. p. 381), "the Bishop of Dorchester, the Bishop of Selby, and the Bishop of Caerleon," names at present unknown to fame. The professed object of the work is to show that the ordinary historical theories concerning the changes under Henry VIII., Edward, and Elizabeth, are entirely exploded, and that they were founded on fiction and romance (vol. i. p. viii). Edward VI. is taken down from the high pedestal on which some Protestant writers have ventured to place him. He is no longer to be regarded with admiration, but simply as "a sickly, fanatical, and debilitated youth," &c. (i. l. 2). Nor is gentler treatment vouchsafed to Elizabeth; for the second volume ends, as the first had commenced, with incisive and vigorous denunciation. The royal supremacy of the "Supreme Governess," is, of course, the special object of attack all through the work. Dr. Lee's strength lies in very graphic description. We would select, among other examples, the account of Queen Elizabeth's progress through the City (i. 19. *et seqq.*); the execution of Robert Southwell (ii. 306)—the error of "omni Sancti Dei" (ii. 308) should be corrected in any future edition—and the oft-told story of the sickness and death of Elizabeth (ii. 332, &c.). But, even in the first of these examples, the writer's very strong bias cannot be repressed (ii. 21). The melancholy list of, if we mistake not, some 177 "martyrs who suffered under Queen Elizabeth" (vol. ii. appendix i.), who, if they were priests, "were drawn, hung, dismembered, beheaded and quartered," is a sad record truly; but the impartial reader is compelled to ask, Were there, then, no martyrs who suffered under

Queen Mary? Little enough is said of the atrocities of Mary's reign, much (we will not say too much) of the atrocities under Elizabeth. But probably the revolting details at which the imagination sickens are to be laid to the charge neither of Mary nor of Elizabeth; they belong rather to the period than to the sovereign. We would not aught extenuate, nor would we set down aught in malice, but it is impossible to sympathize with a history which can see no good amongst the reforming bishops, and little evil amongst the unreformed.

Manchester at Mondo: a Contemplation of Death and Immortality. By Henry Mountagu, Earl of Manchester. (Pickering & Co.)

HENRY MOUNTAGU was born about 1563, and died Nov. 7, 1642. During his life he held many important offices. He was Recorder of London from the accession of James I. to the year 1616; Reader of the Middle Temple in 1606; Chief Justice of the King's Bench, in succession to Coke, in 1616; Lord Treasurer in 1620; and, ultimately, Lord President of the Privy Council. A *bon mot* of his concerning the value of the office of Lord Treasurer is worth preservation. He said to one who asked what it was worth per annum, "that it might be worth some thousands of pounds to him who after death would go instantly to heaven; twice as much to him who would go to purgatory; and a *nemo scit* to him who would adventure to a worse place." The book, with an excellent introduction by Mr. John E. Bailey, the author of the admirable *Life of Thomas Fuller*, is one of those little devotional books which were very popular two centuries ago, but have been nearly forgotten since. Yet this volume went through at least fifteen editions in sixty years; an edition of it was the first work published after the great Fire of London. The fifteenth edition bears upon the title-page a black border and the words, "Very proper to be given at Funerals"; and the "advertisement" to this edition recommends that such books be given at funerals instead of rings, gloves, baskets (*sic*), and wine; and to this use it seems to have been largely applied. The book itself is quaint and learned, full of a sincere piety, abounding in apophthegms and curious turns of expression. To say that it is printed by Messrs. Pickering is to say that the type, though it be small, is fresh and clear, the press-work excellent, and the cloth cover very attractive.

Vox Vulgi: a Poem in Censure of the Parliament of 1661. By George Wither. Now first published from the Original MS., together with an Unpublished Letter from Wither to John Thurloe, by Rev. W. Dunn Macray, M.A., F.S.A. (Parker & Co.)

In this second part of his "Gleanings from the Bodleian," Mr. Macray presents us with an addition to the hundred and one productions of George Wither, the Puritan poet and satirist, whose works, after the neglect which they had experienced, appear to have lately risen in estimation. The publication of the *Vox Vulgi* may serve to close a small rift in historical literature, as it comprises the exact reason of the imprisonment of the author, which had not previously been seen the light. He had intended to present it privately to the Lord Chancellor Clarendon, but it was previously seized, while it was yet in an unfinished state. With other State papers of Lord Clarendon, it passed into the Bodleian Library, where its preservation could not have been generally known, for an inquiry for it was made in our columns by Dr. A. B. Grosart in 1869. A letter of the author to the Chancellor, explaining the circumstance of its composition, is prefixed, in which Wither makes use of the "motto," which he had adopted about forty years before, "Nec habeo, nec careo, nec curo," and which had received at the time a metrical retort from Taylor, the

Water Poet, in his "Et habeo, et careo, etouro." It seems to us that the lines from the 537th to the 647th run on the most smoothly. In the course of these he quaintly remarks of the vesting of the power over the army in the hands of the king:—

"Wee grudge not that the military powre
(Reputed heretofore the king's and our)
Is his alone: for when we singly had it,
Destructive to our selues and him wee made it."
631-4.

The drift of the writer may be gathered from his version of a well-known phrase:—

"For without scrupling it, professe do wee
The people's weal the Supream Lawe to be."

Materials for the History of Thomas Becket, Archbishop of Canterbury (Canonized by Pope Alexander III., A.D. 1178). Edited by James Craigie Robertson, M.A., Canon of Canterbury. Vol. IV. (Published by the direction of the Master of the Rolls.)

CANON ROBERTSON has now completed his invaluable collection of contemporary materials for the personal biography of St. Thomas Becket of Canterbury. Hitherto the composite life of the archbishop, known as the *Quadriologus*, from its having been compiled from four distinct biographies, has been accepted by scholars as the chief authority on the subject; but this compilation has been so completely superseded by the contents of Canon Robertson's previous volumes, that he had grave doubts whether it was worth while to reprint the *Quadriologus* in this collection, and it has only been reproduced in a smaller type. Vol. IV. mainly consists of fragments, and is therefore less interesting than the preceding volumes, which contain the lives of St. Thomas by contemporary authors. The editor, however, maintains to the end the same high level of accurate scholarship and critical learning which have been conspicuously displayed through the whole series, and his name will henceforward be inseparably associated with the biography of St. Thomas. Now that all the labour and drudgery of collecting the materials have been successfully overcome, the subject is ripe for a nobler pen than the antiquary's, and it is to be hoped that we shall at last have a life of Archbishop Becket which will make the results of Canon Robertson's research familiar and interesting to the general reader.

A Short Memoir of the late Eminent Shropshire Genealogist and Antiquary, William Hardwicke, Esq. By Hubert Smith. (Madeley, Randall.)

THIS is a convenient reprint of articles that appeared in the *Salopian Illustrated Magazine*, illustrated with a fine portrait of Mr. Hardwicke and views of his birthplace, &c. As a specimen of the old-school genealogist and antiquary Mr. Hardwicke was probably without a rival, and his successors in similar pursuits will be glad to possess this little memorial of him; but surely he would never have been so careless as to describe the late Sir Charles Young, Garter King of Arms, as "Sir George Young, Garter King at Arms," as his biographer does on p. 38.

ACCURACY and conciseness characterize Mr. H. A. Dobson's *Handbook of English Literature* (Orosby Lockwood & Co.), which has now reached a second edition. A good index renders this little manual most useful as a book of reference.

WE are glad to find that, in accordance with the suggestion General Baillie made in these columns, a Topographical Society of London is in course of formation. The following gentlemen have formed themselves into a provisional committee:—Major-General A. Stewart Allan,

Major-General J. Baillie, Hyde Clarke, F.R.S., G. Laurence Gomme, F.S.A., Edward Solly, F.R.S., Cornelius Walford, F.S.S., Henry B. Wheatley, F.S.A., H. Truman Wood, B.A.

Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

E. L. B.—"Treacle" Bibles are so called on account of the rendering of Jeremiah viii. 22. "I am sore vexed, because of the hurts of my people. I am heavy and abashed, is ther no tryacle at Gilead? Is there no phisycyon there?" (Cranmer's Bible, May, 1541.) This was a common reading for thirty years afterwards. Wycliffe has, "Yp on the to-treding of the doghter of my puple Y am to-treden, and sorowid; stoneyng withheed me. Whether gumme is not in Galaad, or a leche is not there?" (Madden & Forshall's reprint of Wycliffe's Bible, *in loca*.) Another version reads "resyn." Coverdale's Bible, 1535, reads, "I am heuy and abashed, for there is no more Triacle at Galaad"; it makes the statement instead of asking the question.

F. (Peri Banou).—Have you noted the extract from this "inochoate fragment" by Moore, given in his preface to *Lalla Rookh*?

HODGE—OTTLEY: PRICE—HARRIS, &c. (*ante*, p. 96).—We are requested to state that if Mr. A. C. Price will apply to Col. Ottley, 225, Cornwall Road, Westbourne Park, W., the latter will be happy to give some information about the Hodge and Ottley families.

G. B. S.—MR. W. H. PEET, 39, Paternoster Row, E.C., writes:—"If G. B. S. (*ante*, p. 288) will communicate with me *direct*, I think I can help him.

S. W. P. (New York) must reframe his query, and, in compliance with our rule, forward his name and address.

C. R. F. (Picts).—Consult J. Hill Burton's *History of Scotland*, the late E. W. Robertson's *Scotland under her Early Kings*, and W. F. Skene's *Celtic Scotland*. (Ochils) Celtic, meaning high.

T. M. E.—We do not answer questions privately. Please say, in as small a compass as possible, what you require, and we will endeavour to publish your query.

R. R.—Many thanks. Impossible this week, but we will do what we can next.

MISS M. ("The apples of King John.")—See "N. & Q." 5th S. xii. 418; 6th S. i. 85.

G. M.—(1) St. Albans, we should say. (2) Scores of them.

E. T. D.—Many thanks, but they appear to be so well known.

FREDERICK MANT.—The statement is correct.

NELLY should apply to a second-hand bookseller.

W. H. S.—Next week.

VOLUMINIA.—You should advertise it in our columns.

In our editorial note, *ante*, p. 277, for "*Euterkin*" read *Enterkin*.

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Caution.—Beware of Imitations. Sole Address—
 11, LITTLE STANHOPE STREET, MAYFAIR, W.

LONDON, SATURDAY, APRIL 17, 1880.

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Notes.

THE ETYMOLOGY OF "PEDIGREE."

The etymology of *pedigree* is a very puzzling one. It is, so far as known, an exclusively English word. Yet it is impossible to explain it from any English elements, and while the aspect of the word is altogether French, we have no evidence of its ever having had place in that language. All the explanations, however, that have been hazarded, unsatisfactory as they are, have been taken from the French. Skinner's *grès* or *degrés des pères* held its ground for a long time, to which it is a fatal objection that the phrase would be without meaning if the elements were presented in an inverted order, as they must be in order to produce the word *pedigree*. In Mahn's *Webster* it is said to be contracted from *par degrés*, a guess wholly unsupported by evidence and of small intrinsic plausibility. It is added in a note to this etymology, "By some authorities this word is said to be derived from the Fr. *pied de grue* (crane's foot), a name formerly applied to the heraldic genealogical trees from their form." Some colour is given to this explanation by the fact that the word occurs in the form *pedegru* or *petygru* in the *Promptorium*, *pedigrew* in *Levins*, *pee de grew* in the *Tale of Troy*. But the likeness of a genealogical tree to a crane's

foot (or even to a crane standing on one leg) is small indeed; and the assertion that the name of *pied de grue* was formerly applied to an heraldic genealogical tree is unfortunately quite unsupported, nor do I believe that it has any other foundation than its aptness to afford a derivation of our word. I believe we must put the crane out of the question; but it seems to me that there is a way in which the word may have been built up out of the other elements above referred to. A genealogical tree is a very natural figure by which to represent the descendants from a given ancestral stock and its different branches—

"Bot first a tre, as I begin
I sal sette here of Adam kin."

Cursor Mundi, l. 1625.

In such a tree each generation in the line of descent was termed a *gree*, or step, from O. Fr. *grès*, Lat. *gradus*, *gressus* (Roquefort). Thus the *Cursor Mundi*, l. 1464, has—

"Nine hundre yere and sexte, Jareth,
bat was þe v gres fra Seth."

Now Fr. *pied* is technically used in the sense of the stock or whole growth of a tree or plant: "Un *pied d'œillet*," a plant of pinks; "*Pied bornier*," a boundary tree; "*Tant de pieds d'arbres fruitiers dans un jardin*," so many fruit trees. *Pied de grès*, then, might have been used in the sense of a tree of generations or a genealogical tree. And it is a considerable corroboration of this analysis of the word that it was so frequently broken up into separate elements in writing. In the Rolls of Winchester College, temp. Hen. IV., is a charge for expenses incurred in hunting up evidences of the "*Pe de Gre* progenitorum hæredum de Husey" (*Proc. Arch. Inst.*, 1848, p. 64). Lydgate (*Hors. Shepe, and Ghooes*) has *Pee de gres*; Fitzherbert, *Pee degre*. No doubt it is singular that no traces should be found in French of so convenient a term as *pied de grès* would be if it ever existed in that language; but the same objection would apply to any other French explanation of the term, and that it must have come from the French I at least cannot doubt.

H. WEDGWOOD.

AN UNKNOWN OBJECT [A SEXTON'S WHEEL]
IN YAXLEY CHURCH, SUFFOLK.

Several years ago there appeared under the above heading ("N. & Q.," 3rd S. xii. 128) a short paper of mine describing two corresponding iron wheels, each about two feet in diameter, which I found in the parvise of my north porch, loose and somewhat injured. I described them here in the hope of gleanings some idea as to what could have been their original use. Here, too, if I remember right (for I have not the volumes at hand to refer to), several conjectures on the point were made: one by the owner of the initials (then well known and welcome to many readers) F. C. H., i.e., the late

Dr. F. C. Husenbeth, of Cossey, Norwich, author of that most useful book, *Saints and their Emblems*, for the reappearance of which men of letters are everywhere eagerly waiting. F. C. H., either in these columns or in a letter to me, gave his opinion (which of all others seemed the least improbable) that the wheels were the shields or bosses ornamenting the "ringles" of a church door.*

As it was not very likely that they should belong to the door of another parish church, and as it happened that the two doors of this church wide enough and old enough to have such ornaments were structurally incapable of receiving them, I was anxious to show my valued and learned correspondent that his conjectures could not in this instance be, in my opinion, entertained. I accordingly sent him a full-sized representation of my wheels, which he returned, unaccompanied, however, by any further conjecture.

Some years later I exhibited the same draft at Bury St. Edmund's, when the Royal Archaeological Institute visited that town. But I do not remember that any plausible conjecture was then made respecting them.

A few years later I was so fortunate as to find, when exploring churches, a complete pair of similar wheels, fastened together, as originally, with a handle of elaborate construction and beautiful workmanship, measuring from the centre to the end of the ring-handle about three feet. The handle, which was perfect, was not made of one piece, but close to the circumference revolved with a swivel. What, then, can have been the name and use of this curiosity? After so long a time I am happy to be able to answer my own inquiry, and state that the object in question is a sexton's wheel, once constantly associated here with the cultus of the Blessed Virgin, as is evident from the works of Thomas Kirchmeyer, 1559, with which I have lately become acquainted, having found that author animadverting upon the use of the sexton's wheel. Those readers who possess a copy of Sebastian Brandt will find a very rough and small representation of such a wheel in his *Shippe of Fooles*.

The method of using the wheel could not well be described without one or two illustrations, either coloured or so clearly drawn as to show holes for threads. It would at present, therefore, be idle to attempt a full explanation. But as in these pages the inquiry was originally started, it has been suggested to me that the solution of the enigma might here most appropriately, with the editor's grace, be first offered for the consideration of antiquaries. It may be of some interest if I add that recourse was had to the sexton's wheel or to the casting of lots in order to determine for any devotee the particular time of keeping the Lady Fast.

Lady Fast is a term which may be seen explained (somewhat differently, indeed, but alike without references) by Dr. F. G. Lee and Mr. Orby Shipley in their respective glossaries. Does any modern ecclesiologist refer to the ancient use of the sexton's wheel?

W. H. SEWELL.

Yaxley Vicarage, Suffolk.

SOME ENGLISH INVENTIONS.

In 1686 appeared *A Pleasant and Compendious History of the First Inventors and Institutors of the most Famous Arts, &c.* This is probably taken for the most part from Polydore Vergil, but at the end are some notes on "rare inventions peculiarly attributed to England and Englishmen." These are as follows:—

"Masons carving in stone and erecting stately piles with the like materials, the art of curious painting and glazing with glass now in use, were first shown to the English by one Joanes, a Benedictine, in the year of Christ 728, and since by improvement brought to the perfection they are at present found to be in.

"The famous invention of printing, being found out in Germany, was first brought into England by William Caxton, a mercer, who, in the reign of King Edward IV., kept a printing-house in Westminster Abbey by the permission of Simon Islip, abbot of that place, and the first book there printed was Tullies *Offices*.

"Coaches were invented by Monsieur Pedarus, a Frenchman, and brought into England in the year 1539, though chariots are of a longer standing.

"Watches were the invention of a German, and the invention was brought into England anno 1580. The famous inventors and improvers were Cornelius van Dreble, and Janus Torrianiellus. The first clocks were brought into England about the same time.

"The pendulum was invented by Mr. Hook, Fellow of the Royal Society, famous in the mathematics and mechanical improvement.

"All sorts of optic glasses and tubes, as the telescope, the invention of the famous Galileo, the microscope, &c., were first brought to perfection in England by the aforesaid Mr. Hook.

"Antonio Bonele, an Italian, first taught the English to spin with a distaff, in the twentieth year of King Henry VII.

"Fine Spanish needles were first made in England, in the reign of Queen Mary, by a Negro in Cheapside, who refused to communicate his art; but in the eighth year of Queen Elizabeth's reign Elias Corous, a German, made it known to the English.

"The first English coachmaker is recorded to be Walter Ripon, who in the year 1564 made a coach for the Earl of Rutland, and a hollow-turning coach, in the year 1586, for Queen Elizabeth.

"In the tenth year of Queen Elizabeth's reign, Richard Dryer brought into England the invention of making earthen fire-pots, furnaces, transportable ovens for baking earthenware, and had the first sole profit by patent in the year 1556.

"Making of coppers was first practised in England by Cornelius de Voss, a merchant, in the year 1587.

"William Saunders, a fishmonger, was the first that brought our celestial and terrestrial globes to perfection.

"William Mathews, in the fifth year of Queen Elizabeth, was the first English artist that made fine knives and hawks, marked with the half moon, for the propriety of which he had the queen's patent.

[* See "N. & Q.," 3rd S. xii. 179, 298, 362, 529.]

"About the same time the way of making pins was found out by the English, which before were bought by strangers to the value of 60,000*l.* a year.

"One Bouras made first the engine for scale-boards.

"One Ross is reported to have made the first bandole in England, and to this day that called the Ross viol is accounted the best.

"The engine for clock wheels is an English invention of about one hundred years' standing, as likewise that for the speedy cutting down wheels for watches.

"Chains for watches are said to be the invention of one Mr. Tomackes.

"The first inventor of knitting of worsted stockings in England was William Rider, a London apprentice, who in the reign of King James I. presented a pair of his own knitting to the Earl of Pembroke.

"The late serviceable model of shipping is affirmed to be the invention or direction of the famous Sir Walter Raleigh.

"Other late inventions there are, to which as their inventors the English lay claim, as an engine for raising glass, an engine for spinning glass, an engine for cutting tobacco, the ruling press, the art of damasking linen and watering of silks, the way of separating gold from silver and brass, boulding mills, making cane chairs, the curious art of colouring and marbling of books, making of horn ware, and the engine to extinguish fire, and the like.

"Thus, reader, it appears that the industry of our predecessors was great, whereby they brought so many rarities to perfection, and left their further improvement to posterity."

These statements would admit of some annotation.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

ARABIAN FOLK-LORE.—A Bedouin, with his deeply rooted habits of Eastern thought and deed, is at all times an object of interest, and scarcely can he well be more so than when he is seen asking the Unseen Power for a glimpse into futurity by means of world-old simple divinations. The following scrap, touching certain points of the folk-lore of the children of the desert, is taken from the fifth of a series of letters by Prof. Robertson Smith, of Aberdeen, appearing just now in the *Scottsman* newspaper:—

"We had a very pleasant bivouack in Wady Gi'rana under the bright moonlight. We drank innumerable cups of coffee and enjoyed a long chat round the fire. Al Mas, as usual, was full of superstitions, and showed me Bedouin methods of divination. One of these is used to decide whether or not a tribe shall ride out on a foray. A circle is drawn in the sand with an arbitrary number of rays, which must not be counted, diverging from its circumference. The first and second rays are then joined by a cross stroke, so are the third and fourth, and so on. If there is an odd number of rays, one, of course, remains unconnected, and is held to symbolize an open road for war. If all the rays are closed, the tribe refuses to ride out. A more complicated test of the probability of success in anything a man has set his heart on is to measure out three spans' lengths on the sand. The space between must then be divided off into finger-breadths, which is done by successive applications of the third and fourth fingers, pressing the back of the fingers down upon the sand. The row of scores thus obtained is roughly bisected by the eye, and each half is counted off in three

from the middle point. The remainders give the measure of one's luck, the best result being three at one end and two at the other. I remember to have heard from a resident in Baghdad, that a similar mode of divination is practised there by counting off in fives an arbitrarily chosen number of beads in a rosary. This is called striking a choice (*dharab kheera*).

"The Bedouins also take auguries from birds. A single raven in one's path is a very bad token, but two are extremely lucky. They say Akhdharegn Fa-lan sein—'Two green (i.e. black) ones—a fair omen. The Bedouins have many other superstitions about animals. The superstition as to the flesh of the rock badger which Palmer noted in the Peninsula of Sinai is unknown here; but there is a similar idea about the monkeys which frequent Mount Kara. These, it is said, were once men, who came to visit the Prophet. He set before them milk and water, directing them to drink the former and perform their ablutions with the latter. The perverse visitors drank the water and washed with the milk, and were transformed to monkeys for their disobedience. As they were once men, their flesh is not eaten. This legend is closely akin to what one reads in the fabulous history of early Arabia about the Namsa and the Wabar in the great sandy desert. Both these words are monkey names, quite current in the present day, though not recognized by the lexicons. The latter is an ape, the former a monkey with a tail. Except in this monkey story, I could find no trace of the superstitious rejection of the flesh of any animal. But some kinds of flesh have a magical virtue attached to them. A man who suffers in any member of his body seeks a cure by eating the corresponding part of a hyena. The hyena is also eaten in the neighbourhood of Suez, for a friend of mine who shot one near the wells of Moses was requested by the Bedouins to give them a leg. A similar virtue attaches to the flesh of the gemsbok (*Wudheyhy*), a rare species of antelope found far in the interior. When eaten, it draws an obstinate bullet from a wound."

J.

Glasgow.

FROG FOLK-LORE.—A man at Winterton, Lincolnshire, lately related this experience, in answer to inquiries as to his wife's health. He said, "She's a deal better than what she was, but there's a somethink illive what rises up in her throat. I know what it is, but I don't like to tell her. It's a live frog." On some doubt being expressed as to this being the true explanation of his wife's sensations, he went on to say, "O, but there's a woman at Ferriby 'at hed one for years, just the same, an' it al'us started croakin' every spring at generin' time."

J. T. F.

Winterton, Brigg.

THE PLAGUE IN ENGLAND.—The following extract from the registers of Malpas Church, Cheshire, will, I think, not be without interest for the readers of "N. & Q." It exhibits the ravages of that scourge of the seventeenth century, the plague, extending to the remotest villages. It also presents a remarkable instance of stoical pluck and determination in the "heavy strong man" digging his own grave, when stricken with the disease, to relieve his friends of the labour and trouble. It will be seen the whole household were carried off:

"Richard Dawson (brother to y^e above named Thomas Dawson of Bradley) being sicke of y^e plague and p^rceyving he must die, at y^e time arose out of his bed and made his grave, and caused his newf John Dawson to cast strawe into y^e grave, which was not farre from y^e howse, and went and layd him down in y^e sayd grave and caused clothes to be layd uppon, and soe dept^d out of this world, this he did because he was a stronge man and heavier than his sayd newf and another wench were able to burye, he died about y^e xxliii of August, thus much was I credibly tould, he died 1625.

"John Dawson sonne of the above mentioned Thomas came unto his father when his father sent for him being sicke, and having layd him down in a ditch died in it, the xxix day of August, 1625 in the night.

"Rose Smyth servant of the above named Thomas Dawson, and last of y^e household died of plague and was buried by W^m. Cooke the v day of September 1625 near unto the sayd house."

J. A. PICTON.

Sandyknowe, Wavertree.

AN ERUDITE MENU.—The *National Zeitung* of March 7, 1880, contains the following:—

"Das Menu des Festmahls, welches gelegentlich der Eröffnung des neuen Heilbronner Gymnasiums stattfand, hatte folgenden Wortlaut:—

HOSPITES ILLUSTRISSIMOS

CONVIVAS GRATISSIMOS

SALVEMUS JUBET

HAEC DELECTAMENTA GULAE OSTENDENS

MENÜ.

NIUS AGRIPPA

& CONCORDIAE QUONDAM AUCTOR &
STOMACHI PROFESSOR.

1. Omnium primum, ut jure continentur res humanæ, ita jus regium gen. fem. cum globulis masculinis animam cum corpore continebit. (*Königinsuppe mit Klößen.*)
2. Sed ante omnia sequuntur. (*Forellen.*)
3. Μηρούς δ' ἱστῆραυον καὶ ἰππῆσαν περὶ δοῦρι. (*Lendenbraten.*)
4. Borussulus deinde, at quisque est particularissimus, ita comedet lætissime, tuberculis præsertim instructos. (*Brieslen mit Trüffeln.*)
5. Asparagus lingua promptos et cum artocreatis gustabitis ægre tardo vere effessos et quem deficiant Ciceronis nomen amabit. (*Stichlinge und Erbsen mit Zunge und Fleischküchlein.*)
6. Cum capite et lactuca, jucundissimo ἐν ᾧ εὐοίον, aderunt Volucres et infecta. (*Geflügel mit Kopfsalat und Eingemachtem.*)
7. Denique dulce est pro patria cenare. (*Süsse Speise.*)
8. Post cenam vero, necnon inter cenam, potare. (*Nachtisch.*) Vina prostant cum ex Fonte Salubri suavissima utriusque coloris tum altis de collibus Moeni fugacissima. (*Getränke: Heilbronner Weiss- und Rothwein. Hochheimer Schaumwein.*)

This, from its unusual character, deserves a place in "N. & Q." W. E. A. A.

HARDRES FAMILY OF KENT.—A few years back I purchased at Canterbury a copy of Clarke's Bible, published in 1690 (London), containing the following entries, evidently in the handwriting of Sir William Hardres:—

"Memo. My son Thomas Hardres was born on the 8th of September, 1713, and christened the 30th of the

same month in the same year in the Parish of St. James' London.—W. Hardres."

"Memo. My daughter Catherine Hardres was born Novr. 10, 1714, and christened ye 18th of the same month and year in the Parish of Upper Hardres.—W. Hardres."

"My daughter Elizabeth Hardres was born April 23rd, 1716, and christened May 3rd same year in the Parish of Upper Hardres.—W. Hardres."

There is an entry of an evidently later date, partially erased, ending, ".....at St. Margaret's church, Canterbury." "This Book was promised by their father and mother.....after their decease." At another part is written, "The gift of Mrs. Beckingham, Bourne Place." The bookseller told me that the book once belonged to a Mr. Mabb, a blacksmith of Canterbury, whose wife was a Hardres; they were reduced in circumstances and sold it.

I am familiar with the Rev. Canon Jenkins's paper on the Hardres family (*Archæologia Cantiana*, vol. iv. p. 50). I should feel much obliged if any of your readers would inform me to whom these erasures may refer, or enlighten me further as to the Mabb who married a Hardres; also, if this fine old Kentish family of Hardres is extinct. Canon Jenkins, in the paper above referred to, says:—

"The name has sunk to the level of much humbler life; the line has not passed away altogether—the blast hath passed over it, and it has gone, and the place thereof knoweth it no more."

JAMES ROBERTS BROWN.

CURIOUS EPITAPH.—About twenty-five years ago I visited St. Mary's Church, Abergavenny, Monmouthshire, to see the fine old altar tombs in the east end of the church, and on a brass, I think of the latter part of the sixteenth century (I am writing all from memory), I read the following:—

"Here lyeth one of Abel's race,
Whom Cain did hunt from place to place;
But nothing dismayed, onward he went,
Working until his days were spent.
Now having done, he takes a nap,
Here, in our common Mother's lap,
Waiting to hear his Saviour say,
Come here, my Dear, and haste away."

Perhaps some local antiquary will kindly give us the name of this member of Abel's family, and the date on the brass. The Rev. T. Williams, son of the late Vicar of Holy Trinity, in the above town, once wrote a most interesting paper on the old monuments in this church, which I remember reading in the *Usk Observer*. I should be glad to know if it was published in any other form. I think it was read as a lecture in the town.

J. WHITMARSH.

St. Budeaux, Plymouth.

"THE KING GEORGE"—THE BEST.—I was talking, the other day, with the old wife of an old-fashioned farmer concerning some songs that had been sung at a village entertainment, when she

said, such-and-such a song was good, such-and-such was better, but such-and-such "was the King George." I never before heard this phrase, which probably dates to the days of good old George III.

CUTHBERT BEDE.

A VENERABLE YEW.—A friend sends me the following cutting, which I think deserves notice in "N. & Q." :—

"The attempt has been made to remove in Buckland Churchyard, near Dover, a yew tree, said to be 1,000 years old, which, with the earth to be moved with it, weighs about fifty tons. The object is to give space to enlarge the church, it being hoped that the vitality of the tree will not be endangered. This yew is believed to be the oldest in England, and is the only one mentioned in the *Domesday Book*."

EDWARD J. TAYLOR, F.S.A. Newc.

EPITAPH AT ARDGLASS, CO. DOWN.—The following quaint epitaph is sculptured on a slab in the parish church of Ardglass, co. Down. The slab has a dove carved in relief; in the centre, the crucifixion, and on each side a shield of arms. The inscription is difficult to read, owing to its being somewhat defaced and also to the intricate way in which the letters are combined :—

LIVE TO DIE
AND FER THE LORD
AMEND Y^e LIFE
AND SINE NO MOR
FOR DETHE IS
Y^e REWARD
BE PASIENT
IN WIEL A WO
WHEN IS THE END

* * *
BUT FAST A PRE
A WAUGH TH****
MARI JAMES MOTHER TO
THOMAS JAMES GENTLEMAN,
A.D. 1585.

The family name Janes or Jannes is now very rare, if known at all, in the north of Ireland. One Lewis Jannes, a native of Monmouthshire, was in Ireland a few years later than the above date. He had been educated at Oxford, and became Dean of Cashel in 1607 and Bishop of Killaloe in 1633.

W. H. PATTERSON.

Belfast.

MONGIBELLO.—Spenser seems to make Mongibello and Etna two different mountains. In the *Faerie Queene* (bk. ii. c. 9, 29) he says :—

"More whott then Aetn' or flaming Mongiball,
For day and night it brent, ne ceased not."

The name Mongibello would seem to be a pleonasm. The Arabs no doubt called it *Jabāl*, mountain, or *Aj-jabāl*, the mountain; the Italians prefixed *Monte*.

R. S. CHARNOCK.

Beaulieu-sur-Mer.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MR. FROUDE'S "BUNYAN."—Can any of your readers tell me what is the authority for the following statement by Mr. Froude in his *Bunyan*?

"Young Bunyan was more fortunate. In Bedford there was a grammar school, which had been founded in Queen Mary's time by the Lord Mayor of London, Sir William Harper (Harpur). Hither, when he was old enough to walk to and fro, over the mile of road between Elstow and Bedford, the child was sent, if not to learn Aristotle and Plato, to learn, at least, 'to read and write according to the rate of other poor men's children.'"

The only other passage in Bunyan's *Works*, excepting the one quoted by Mr. Froude from the *Grace Abounding*, which bears upon the subject is in the verses "to the reader" prefixed to the *Scriptural Poems* :—

"For I'm no poet, nor a poet's son,
But a mechanic, guided by no rule
But what I learned in a grammar school
In my minority."

Against the theory that Bunyan was educated at Bedford is to be set the fact that the Harpur charity was for Bedford boys, and that in those times of bad roads, a child could hardly tramp from Elstow to Bedford and back again every day. Mr. Froude is the first writer upon Bunyan who has asserted positively that Bunyan was a Harpur School scholar, and although, as a Harpur School scholar myself, I should like to believe that Bunyan was one, I am afraid Mr. Froude is too confident.

W. HALE WHITE.

"THE DOG AND DUCK."—Can any correspondent of "N. & Q." versed in Lambeth topography point out where this once favourite suburban sporting resort was situated? It had, I presume, not attained any notoriety before 1761, when Dodsley published his *London and its Environs*, and had disappeared before Peter Cunningham wrote his capital *Handbook*. By-the-by, when may we hope to see the long-promised new edition of this most useful book of reference, greatly enriched, as I have heard, by the labours of the late Col. Cunningham, and revised (I have no doubt ably and carefully revised) by Mr. James Thorne, F.S.A.?

A. M.

"THE BRITISH BATTLEDORE."—In a scrap-book which I had about thirty years ago was pasted an old leaf, printed on one side, 3 in. by 4½ in. to 5½ in. It is called *The British Battledore*, being shaped like a rectilinear specimen of that plaything. The margin is decorated with minute pictures, from "A" for "Angel" to "Z" for "Zeal" (exemplified by a figure kneeling at a desk). It contains the criss-cross row, small and large alphabets, vowels

and syllables, "In the Name of the Father," &c., and the Lord's Prayer without the doxology. On what may be called the handle is printed, "Publi'd (sic) according to Act of Parliament, by T. Matthews, in Kings-head Court St. Pauls Church Y^d. Price one Penny." I suppose it to be a lineal descendant of the ancient horn-book. Are such "battledores" common, and between what dates do they range?

On looking at the picture of the horn-book in *School Days of Eminent Men* (p. 144, 1858), I now notice for the first time that it is the same as my battledore, only with the title and the handle and the pictures snipped off, and with wood and horn and nails added. The two are almost identical in size, and they correspond line by line, and almost letter by letter. In my battledore the initial of the Lord's Prayer encircles a tiny bird, *ampersand* is twice used, and "Day" and "Trespas" are spelt with capital letters. CHR. W.

"BUDGE DOCTORS OF THE STOICK FUR."—Is it not probable that Milton, when writing the lines

"O foolishness of men! that lend their ears

To those budge doctors of the Stoick fur,

And fetch their precepts from the Cynick tub,"

Comus, 706-708,

had in his mind Juvenal's—

"Audi facinus maioris abolla.

Stoicus occidit Baram, delator amicum,

Discipulumque senex, ripa nutritus in illa,

Ad quam Gorgonei delapsa est pinna caballi."

Sat. iii. 115-118?

"Abolla" is explained as a kind of outer cloak, represented in this passage as worn by a philosopher, and in Juvenal, *Sat. iv.* 76, by one who was "attonitus positus modo villicus urbi." It is possible that Milton, looking upon the "abolla" as in some way indicating the philosophic proclivities of its wearer, substituted for it the academic hood of his own time as serving the same purpose for the *literati* of that day.

ARTHUR E. QUEKETT.

THE OFFICERS WHO ACCOMPANIED QUEEN ELIZABETH'S ARMY TO IRELAND ABOUT THE YEAR 1590.—Where can I find a list of these? Is any list extant of those who fell, and would it be possible to discover where an officer might be buried who was killed at Carlow? M. M. B.

A FRENCH GOLD MEDAL.—A friend of mine is in possession of a gold medal, the size of a crown silver coin, of which tradition states that only three were struck, and these were possessed by the three Marshals of France at the time of the birth of Joseph Bonaparte, the young King of Rome. On the obverse is the portrait and inscription of "Charles Joseph François Napoleon, Roi de Rome, 20 Mar., 1811." The reverse bears the portraits in profile of Napoleon and his queen, Maria Louisa, Archduchess of Austria, without

inscription; underneath are the words, "Andrieu f. Denon d."—the designer and engraver, it is presumed. It is said that the royal family of Sweden possess one, not improbably by descent from Bernadotte, a Marshal of France *circa* 1811; my friend possesses a second. Is the other known to be in existence, and who were Marshals of France in 1811? JAS. R. SCOTT, F.S.A.

ARITHMETIC AMONGST THE ANCIENTS.—What system of arithmetic could have existed before the use of the Arabic figures? It would have been obviously impossible to have done the very simplest sum in Roman figures, but still in early days some amount of arithmetic must have been a necessity. I have never got at any satisfactory solution of the question. Perhaps readers of "N. & Q." may be able to help me. R. C. S. W.

SAMUEL JOHNSON, OF CHESHIRE.—I have just come across a comedy entitled *The Blazing Comet: The Mad Lovers, or the Beauties of the Poets*, which, according to the title-page, is by "Samuel Johnson, of Cheshire," and was acted at the Haymarket Theatre in 1732. This person is also described as "the author of *Hurlothrumbo: an Extravaganza*, and other pieces." There is an allusion to him in Boswell (ed. 1853, p. 366), and it is stated in Croker's notes that he was originally a dancing-master. Was his name really Samuel Johnson, or did he merely assume that name, as hinted by Boswell, to annoy the lexicographer and bring him into ridicule? WILLMOTT DIXON.

"NO PLACE."—There is a locality at the junction of Plymouth and Stonehouse with this curious name. Of course there is an inn taking its name therefrom, on the signboard of which (representing a wife upbraiding her husband for his drinking habits) occurs the following brief dialogue:—Wife: "Where have you been all the day?" Husband: "No Place." Possibly some one can tell me to what circumstance the locality owes its name. I fail to trace the local signification.

W. H. K. W.

Plymouth.

AN OLD SONG.—Can any reader of "N. & Q." give me any information about a song the first verse of which is, I believe, as follows?—

"I'll sing you one, oh!
Green grow the rushes, oh!
What is your one, oh?
When your one is all alone
It never more will be so."

The second verse commences, "I'll sing you two, oh!" and in the same manner the song runs through the twelve verses of which it is composed. The tenth verse refers to the Ten Commandments, the eleventh to "the eleven who went to heaven," and the twelfth to the twelve apostles. I am informed

that it has been the custom to sing it upon certain occasions at King's College, Cambridge.

F. S. W.

FERNAN CABALLERO died Marquesa de Arcos Hermosas. I should be glad to learn the names of her two previous husbands.

W. M. M.

JOHN SPENCER, DEAN OF ELY.—What issue had he?

RECTORS OF WORCESTER.—Where can I find a list of these rectors from 1620 to 1710?

J. S.

ENGLISH MUNICIPAL HERALDRY.—Can you direct me to a work on English municipal heraldry? The arms and seals of ancient cities, boroughs, and corporations seem to me to present a specialty worthy of study, both historically and in relation possibly to some definite theory of symbolism.

H. H.

R. P. F. THOMAS A NOVARIA.—I should feel much obliged for any information concerning this ecclesiastic, who is described in the preface of his posthumous work, *Thesaurus Arabico-Syro-Latinus*, as "Hac nostra tempestate Linguarum Orientalium ac precipue Arabicæ longè peritissimus." The *Thesaurus*, which is a most useful little work, was published under the auspices of the Congregation de Propaganda Fide, in the year 1636. I should also be glad to learn if it is possible to obtain a complete list of the publications issued by the Congregation during the period it was actively employed in the dissemination of Oriental learning throughout Europe and the East.

W. F. PRIDEAUX.

Sehore, Central India.

"AUREA LEGENDA."—I possess a copy of the *Golden Legend* of J. de Voragine, printed in black letter in the year 1503, and I am anxious to ascertain where it was printed. The title-page and colophon are as follows:—

"Legende sanctoru' sanctaru'q' | compendiose congeste
p' Reuerendu' patre' ac | dn'm Jacobu' de Voragine
Ordinis Pre' dicator' Ep'm q' Januensem. Est aute' | hic
liber trionymus. | A pleriq' inscribit' | Lo'gobardica hi |
storia. | Aurea legenda | Passionale sco'r'.

"Finiri't' quorunda' | seto'r' legende adianote post Longo-
bardica' historia'. Anno dn'i Milles' | mo q'ngentesimo
tertio. in vigilia Co' | uersionis s'cti Pauli apostoli."

R. R. LLOYD.

St. Albans.

LOCAL NOTES AND QUERIES.—Very many of our provincial weekly publications have assigned a space in their columns to the above purpose. It originated, as I believe, with the *Warrington Guardian* in 1855, but was discontinued after a few months' existence. It was resumed, however, on Jan. 1, 1868, and from that time to the present has not failed to make its welcome appearance

weekly. Can any other local "N. & Q." boast of a more remote antiquity?

M. D. K.

THE COKER AND FITZROGER FAMILIES.—What was the maiden name of Maria (Mary?), wife of Roger Coker of Ashe, in the parish of Stour Paine, co. Dorset? Their eldest son was baptized May 25, 1660, in the parish church of Stour Paine. Of what family was Henry Coker of Hildeveril, who was Member of Parliament for Heytesbury, co. Wilts, in 1661? Are there any surviving descendants of Robert Coker of Dorchester, who married Martha, daughter of William Chubb of Frome Selwood, co. Somerset? In the Herald's Visitation for Dorset, in 1623, he gives the names of four sons then living, viz., Matthew, Robert, John, William, and three daughter, viz., Margaret, Joan, Martha. Arms: Argent, three Cokers (high boots) sable, an anneau for difference.

In a *Peerage*, published in 1813 by Baroll Longmote, I find amongst the extinct baronies Lord FitzRoger, family name FitzRoger, but no data. Was John FitzRoger, of Bryanstone, co. Dorset, who married Elizabeth, daughter of Sir Simon Furneaux, and settled at Bryanstone towards the end of the fourteenth century, ever summoned to Parliament as baron? Or was the Lord FitzRoger shown in the extinct peerages an ancestor of the above-named John FitzRoger?

W. W. C.

[Honyfield not in last edition of Burke's *Armory*. Aldington: Sa., on three hawk's lures arg. as many annulets gu. Another: Sa., three hawk's lures, penned, stringed, and ringed, arg.]

THE SONS OF VASCO DA GAMA.—Coleridge, in his *Life of S. Francis Xavier* (Burns & Oates, 1872), mentions (ii. 150) the four sons of Vasco da Gama,—Estevan, for a time Viceroy of India; Cristoval, who commanded the Portuguese invasion of Abyssinia in 1541; Pedro da Silva, Governor of Malacca, the firm friend of Xavier; and Alvaro d'Ataide, who succeeded Pedro in his office. I should be glad to learn the arms which they severally assumed; also if Vasco had other children.

W. M. M.

HASTINGS OF WILLESLEY.—

"The heirship of the undivided property of the late Sir Charles Hastings, Bart., of Willesley, co. Derby, was traced, through Ulster's office, to a poor farmer in Westmeath, who recovered and divided with his cousin the property in dispute."—Burke's *Rise of Great Families*, p. 349.

Who was this claimant, and in what way was he connected with the Hastings family?

W. D. PINK.

HERALDIC.—In a late fourteenth century pontifical in Cambridge University Library is a shield—Arg., on a chevron fleury counter fleury, sa, three roses (or cinquefoils) of the field. To whom do these arms belong?

W. H. ST. JOHN HOPE.

CAPT. HOMER HERBERT, or Dr. Herbert, a kinsman of the celebrated Lady Winifried Herbert, Countess of Nithsdale, went from England or Wales to Terregles, near Dumfries, about 1740, and resided there till 1762, when he died, leaving a widow and family. To which of the branches of the family of Herbert did he belong?

T. M. E.

AUTHORS OF BOOKS WANTED.—

The Enchanted Plants: Fables in Verse. London, Thomas Bensley, 1800.

GEO. L. APPERSON.

AUTHORS OF QUOTATIONS WANTED.—

"Ah, si vous saviez comme on pleure,
De vivre seul et sans foyers,
Quelquefois devant ma demeure
Vous passeriez."

Quoted in *Moths*, the last novel by Ouida.

BEAUCHAMP OWEN.

"I am as proud of thee
As any mountain of its snows."

Query correct reading?

H. E. HARBIN.

"Had I less loved, I had less spoken."

HERMESTRUD.

Replies.

TOM BROWN.

(6th S. i. 133.)

What, Tom Brown "of facetious memory"! Tom Brown, the witty, the learned, the convivial! Tom Brown, the topmost of topshelvers, the wittiest of witsnappers, the most humorous of humourists!—he who stood literary sponsor for Tom Moore's *Twopenny Post-Bag*, even as older Democritus did for Robert Burton's *Anatomy*—who, I thought, was as well known to the youngest book-luney as to the veteran Dibdinite and Heberian,—to the humblest bookster who displays his ragged wares on a hand-barrow as to the bibliopolic successors of Rodd and Lilly—Tom Brown "an unknown worthy"! Such is fame:—

"Expandas *Fuscum*, quot libras in duce summo
Invenies!"

But, joking apart, it does seem extraordinary that "the writer of an able review"—and such I am willing to take it to be, though I have not seen it—of a work like the *Reign of Queen Anne*, by Dr. Hill Burton, should avow profound ignorance, and even appear sceptical of the existence, of an author so well known and esteemed in, and long after, his own day—whose collected *Works* (to say nothing of the previous issues of separate pieces) have gone through nearly a dozen editions—and whose writings are not only characterized by a large amount of wit and learning, but are now especially valuable for the vivid picture which they afford of the habits and the customs, the amusements and the pleasures, the morals and the manners of the period at which they were written. But, however the matter may be, this is not the place

for a minute biography of Tom Brown, or an elaborate review of his productions; all that I shall attempt to do is to jot down some brief details of the former, and a short bibliography of the latter, so far as they are known to me—the more important, as Lowndes mentions only the collected *Works*. Thus, it is not with any pretence that I am supplying recondite information that I record, for the mere sake of completeness, that Tom Brown was the son of a farmer at Shiffnal, Shropshire; that he received his education at the grammar-school of Newport, in the same county, where he attained considerable distinction as a linguist; that he thence proceeded to Christ Church, where he was equally distinguished by ability and dissipation; that the latter necessitated his departure from the university, whence he proceeded to London; that, having soon spent his money in the pleasures of the metropolis, he undertook the duties of a schoolmaster at Kingston-upon-Thames; that, soon gravitating finally to London, he became a man of letters by profession; and that, dying in 1704, he found a burial-place in the cloisters of Westminster Abbey, near to that of a congenial spirit, Mistress Aphra Behn.* Of the personal character of Tom Brown I fancy little is to be learned. The editors of the *Biographia Dramatica* tersely characterize him as "a facetious writer, who is the delight of such as admire low humour"; and they cite an anonymous critic to the effect that he had "less the spirit of a gentleman than the rest of the wits, and more of a scholar"; that "he thought himself as happy with a retailer of damnation in an obscure hole as another to have gone to the devil with all the splendour of a fine equipage"; and that his love of humour was such, that "though a good-natured man, he would rather lose his friend than his joke."

The earliest of our author's literary adventures with which I am acquainted is a drama:—

"Physic lies a Bleeding; or the Apothecary turned Doctor. Comedy, acted every day in most apothecaries' shops in London. By Thomas Brown. London, 1697," 4to.

I next lay my hands upon a slender volume, of extreme interest and value for its graphic description of "Life in London" at the period of its writer:—

"Amusements Serious and Comical, calculated for the Meridian of London. By Mr. Brown. London, Printed for John Nutt, &c., 1700," 8vo. pp. 160.

We now come to the better-known epistolary series:—

"Letters from the Dead to the Living. By Mr. Thomas

[* Our correspondent will be glad to hear that the inscription on the gravestone, which was effaced, has recently been recut:—

"THOMAS BROWN,
AUTHOR OF 'THE LONDON SPY,'
BORN 1663, DIED 1704."]

Brown, Captain Ayloff, Mr. Hen. Barker, &c. Second ed. London, Printed in the year 1702," 8vo.

"Letters from the Dead to the Living, vol. ii. By Mr. Brown, Mr. G—avil, Mr. Savil, Mr. Montague, &c. London, Printed in the year 1702," 8vo.

"Letters from the Living to the Living. Relating to the Present Transactions both Public and Private, with their several answers. Written by several Hands. London, Printed in the year 1703," 8vo.

"Cartamen Epistolare, or VIII. Letters between an Attorney and a Dead Parson. Joe Haines's Three Letters, being a Supplement to the Second Part of Letters from the Dead to the Living. Never before printed. With a Collection of Letters. By Mr. Thomas Brown. London, sold by John Nutt, near Stationers' Hall, 1703," 8vo.

"Familiar and Courtly Letters, in three parts, in one volume, written to Several Persons of Honour and Quality. By Mons. Voiture, a Member of the Royal Academy of Paris; made English by Mr. Dryden, Tho. Cheek, Esq., Mr. Dennis, Hen. Cromwel, Esq., Mr. Ralphson, Fellow of the Royal Society, Dr. —, &c., with Select Epistles out of Aristonetus, Translated from the Greek; Some Select Letters out of Pliny, Junior, and M. Fontenelle; and a Collection of Original Letters lately written on Several Subjects, and now much improv'd. By Mr. T. Brown. To which is added, A Collection of Letters of Friendship, and other Occasional Letters written by Mr. Dreyden, Mr. Wycherly, Mr. —, Mr. Congreve, and Mr. Dennis. The third edition, with large additions. London, Printed and Sold by J. Nutt, &c., 1704," 8vo.

Just at this period the celebrated controversy as to the moral character and influence of the stage, initiated by the counterblast of Jeremy Collier, and followed up by Congreve, Dennis, Drake, and others, was raging in all its fury. Tom Brown threw himself into the midst of the conflict, on the side of the drama, with his:—

"Stage Beaux toss'd in a Blanket, or Hypocrisie à la Mode. Expos'd in a True Picture of Jerry, a pretending Scourge to the English Stage. A Comedy; with a Prologue on Occasional Conformity; being a full Explanation of the Pousin Doctor's Book; and an Epilogue on the Reformers. Spoken at the Theatre-Royal in Drury Lane. London, Printed and sold by J. Nutt, near Stationers' Hall, 1704," 4to.

This piece, which was published anonymously, and dedicated to Christopher Rich, Esq., Patentee of the Theatre Royal, was never acted. One of the "Persons Names," is "Sir Jerry Witwoud" (Jeremy Collier), who is characterized as

"A Pert, Talkative, Half-witted Coxcomb, vain of a very little Learning, always Swims with the Stream of Popular Opinion, a great Censurer of Men and Books, always Positive, seldom or never in the Right, a Noisie Pretender to Virtue, and an impudent Pretender to Modesty, a Hypocrite, and false Zealot for Religion, and sets up for a Reformer of the Stage, of a Sagacious Nose, in finding out Smut or Obscenity; a wonderful Artist at extracting Prophaneness out of all things that fall into his Hands; a profess'd Enemy of the Stage, tho' a Frequentur of it; once thought a Divine, but for Reasons best known to himself he has cast his Gown for the Vanities of a Beau Wigg and Sword; Vain, Proud, Ill-natur'd, and incapable of Conversion."

WILLIAM BATES, B.A.

Birmingham.

(To be continued.)

Tom Brown can scarcely be said to be the author of the epigram on Dr. Fell. He only applied the lines of Martial:—

"Non amo te, Sabidi, nec possum dicere quare.
Hoc tantum possum dicere; Non amo te."

Martial, bk. i. 33.

This had been put into English many times before Tom Brown's day. The following free rendering is from Watkyns's *Flamma sine Fumo*, 1662:—

"I love him not, but shew no reason can
Wherefore, but this, I do not love the man."

P. 45.

R. R.

Boston.

THOMAS COLEMAN.

(6th S. i. 195.)

Thomas Coleman was born at Oxford, c. 1598; entered Magdalen Hall early in 1615, æt. seventeen; admitted B.A. June 10, 1618, and M.A. July 6, 1621; was "so accomplished in the Hebrew language that he was commonly called Rabbi Coleman"; became Vicar of Blyton, in Lincolnshire. Having rendered himself obnoxious to the Royalists, he quitted his living in 1642 and fled to London. His name appears in the ordinance of Parliament calling the Assembly of Divines June 12, 1643, as "Thomas Coleman of Bliton." To their meetings he gave regular attendance, and took a prominent part in the debates. Fuller describes him as "a modest and learned man." In his views on church government he was classed among the Erastians of the Assembly, with the erudite Dr. Lightfoot and the accomplished John Selden. When Dr. William Fairfax, Rector of St. Peter's, Cornhill, was removed from his rectory by the House of Commons, about August, 1643, Coleman was put in his place. On Monday, March 16, 1645, he is reported as speaking frequently in the Assembly. On Wednesday, March 18, the minutes state "Mr. Coleman was not present." On Thursday, March 19, the Assembly directed "Mr. Strickland, Mr. Ley, Mr. Valentine, to visit Mr. Coleman, and know when he will attend the debate." The next day "Mr. Strickland informed the Assembly that he did visit Mr. Coleman, and finds him very ill. He is willing to dispute further, and therefore desires the Assembly to go upon something else." The burial register of St. Peter's, Cornhill, has this entry, under the date of 1646, March 30, "Our Reverent pastor m^r Tho: Colema^r pitt in y^e vpper end of y^e Chancell." Robert Baillie, who is more than once censured in *male dicis*, writes to Mr. Spang, April 3, 1646, "God has stricken Coleman with death: he fell into ane ague, and after four or five dayes expired. It's not good to stand in Christ's way." Out of respect to his memory Coleman's funeral was attended by the Assembly of Divines. He has written:—

1. "The Christians Covrese and Complaint, both in the pursuit of Happinesse desired, and for Advantages slipped in that pursuit: A Sermon preached to the Honorable House of Commons on the monethly Fast day, August 30. 1643. At St. Margarets Church in Westminster. By THOMAS COLEMAN, late Minister of Gods Word at Blyton in Lincolnshire, and now Preacher at St. Peters Cornhill London: one of the Divines in this present Assembly. Published by Order of the said House. London, Printed by I. L. for Christopher Meredith at the Sign of the Crane in Pauls Church-yard. M.D.C.XLIII."

4to. Order for Thanks, &c., 1 leaf; title, 1 leaf; Ep. Ded. to the Commons, Sept. 11, 1643 ("It proceeds from him, that had rather sinke with you, and your cause, then stand with your adversaries; I blesse God, I have suffered much for you; and againe doe inioy much by you"), 2 leaves; Ser. on Jer. viii. 20, pp. 72.

2. "The Hearts Ingagement: A Sermon preached at St. Margarets Westminster, at the publike entering into the Covenant by 1. Some of the Nobilitie, Knighthood, and Gentry. 2. Divers Colonels, Officers, and Souldiers. 3. Those of the Scottish Nation about the Citie. 4. Many reverend Divines here residing. Septem. 29. Anno 1643. By THOMAS COLEMAN, Pastour of Blyton in the County of Lincoln, and (being thence driven by the Cavaliers) now Preacher at St. Peters Cornhill, London. Both preached and published according to the severall Orders of the Honourable House of Commons. London, Printed for Christopher Meredith, at the Crane in Pauls Church-yard, 1643."

4to. Title with Order for Thanks, &c., at back, one leaf; Ep. Ded. Oct. 4, 1643, one leaf; Ser. on Jer. xxx. 21, pp. 39.

3. "Gods ununsual Answer to a Solemne Fast. Or some Observations upon the late sad successe in the West, upon the day immediately following our Publique Humiliation; In a Sermon before the Honourable Houses of Parliament, on a Fast Specially set apart upon that Occasion; In Margarets Westminster, Sept. 12. Anno MDCXLIV. By TH. COLEMAN, Preacher at Peters Cornhill London, a Member of the present Assembly. London, Printed for Christopher Meredith, dwelling at the Crane in Pauls Churchyard. 1644."

4to. Title and Ep. Ded. to the Houses of Parl., two leaves; Ser. on Ps. lxxv. 6, pp. 30; Order for Thanks, &c., one leaf. J. INGLE DREDGE.

(To be continued.)

"ALIRI" (6th S. i. 232).—I am much obliged to MR. LEAN for his suggestion, but am constrained to say that I must reject it. It is difficult to expose how great is his mistake without seeming to be discourteous. I will merely say that the suggestion is absolutely forbidden by the readings of the MSS., and by the rules of alliterative verse. A glance at the foot of the page, where the various readings are recorded, will show that, in the B-text, two MSS. read a *liry*, a *lyrys*, respectively. In the A-text, the Vernon MS. has a *liri*; two other MSS. have a *lery*, a third has a *lyry*. In the C-text, the Phillips MS. has a *lyry*, the British Museum MS. has a *liri*, the Ilchester MS. has a *lery*. Be-

sides this, the rules of alliteration require that the accent should be on the vowel following the *l*. Now, is it likely that any one could so utterly misconceive the word *avry* (in which the *w* was *sounded*) as to accent and spell it a *liry*, or a *lery*? I do not think I need say more. Guess-work is so distasteful to me that I have hitherto refrained from giving my own conjecture about this word; but I will now venture to do so, premising that it is but a guess. Since the prefix *a-* commonly means *on*, I think a *liry* may mean "with one leg laid over the other," and that there is a connexion with the curious A.-S. word *spear-lira*, which is said to mean the calf of the leg, though it may mean no more than the lower part of the leg, the *spear* part, taking *spear* to mean spare or thin, and *lira* to mean leg. In Deut. xxviii. 35, where the Vulgate has in *genibus et in suris*, the A.-S. version has "on cneowum and on spearlirum," i.e. in the knees and in the lower part of the legs. In Ælfric's *Vocabulary*, printed in Wright's *Vocab.* i. 45, col. 2, we have a list of diseases or blemishes in men. In the course of it occurs the entry "Surosus, *spearlireda*," which I take to mean "with thin calves." So also "Sura, *scanc-lira*" (Wright's *Vocab.*, i. 283, col. 2).

I beg leave to say that I must decline to "correct" the assumed "oversight." But I gladly take this opportunity of expressing my thanks to the numerous friends and acquaintances and non-acquaintances who have supplied me with much help in my Early and Middle English work. Many suggestions I have adopted. Others I have decisively rejected; but I trust it will be readily understood that my decisiveness is due to no discourtesy, but simply to an earnest zeal for the prevention of the dissemination of errors.

WALTER W. SKEAT.

Cambridge.

THE ETYMOLOGY OF "RICKETS" (6th S. i. 209).

—It may perhaps be some little relief to PROF. SKEAT's mind to learn that the word *rachitis* (or more properly *rhachitis*) has never become thoroughly acclimatized among medical men in England. The word is, indeed, occasionally found in medical books, but I should say, from my own experience, that it is never, or "hardly ever," used by medical men when talking amongst themselves, though even then they are, perhaps, rather fond of using Latin and Greek words. *Rickets* is the word in universal use, and a child which has the rickets is universally termed *rickety*, for I do not remember to have heard or seen the adjective *rachitic* (*rhachitic*) or *rachitical* (*rhachitical*); and I cannot help thinking that ninety-nine medical men out of a hundred connect in their own minds *rickets* with *rickety* (as used of a table, &c.); and how could it be otherwise when, as I have said, they are constantly using the same adjective,

rickety, of children afflicted with rickets? Medical men are too familiar with the manufacture of Latin and Greek terms which daily goes on in medicine to jump at once to the conclusion that, because a Latin or Greek word happens to resemble an English one, therefore the English word necessarily comes from the Latin or Greek word.* The presumption would, I think, generally be the other way.

I think, again, that PROF. SKEAT has been rather hard on poor Glisson. It was the custom in his day to write in Latin, and to turn everything which had not a Latin form, proper names and all, into a Latin (or Greek†) form, and he very cleverly invented the word *rhachitis*, which was like in form to *rickets* and like enough in meaning. And if he had known Grimm's law, I do not see how he could have done any better, for I feel sure that he had not the slightest notion in inventing the word *rhachitis* that *rickets* really had anything to do with *rhachis*. At any rate, his invention has proved of great service, for *rickets* has such a thoroughly English form that it could not well have passed into any other European language, whereas *rhachitis* is used in German—though they also call the disease *die englische Krankheit* (the English disease‡)—and in French,|| where it has also produced *rachitisme* and *rachitique*, as in Italian it has given rise to *rachitide* and *rachitico*.

F. CHANCE.

Kenilworth, Bournemouth.

PEDIGREE OF MARVELL (6th S. i. 271).—AS MR. BLAYDES does not appear to have discovered anything about the ancestors of Andrew Marvell beyond his father, he will doubtless be thankful for the notes of three wills, which are given below, from the valuable MSS. of that industrious local antiquary, William Cole. Andrew Marvell's father came from Meldreth, in Cambridgeshire, but it was at Shepreth, close by, that his ancestors, of husbandry rank, spent their industrious lives. The name appears to have been rather Merwell, and taken from some meer-well in that locality of meers and fens; so Andrew came of an humble indigenous stock.

* Thus *scarlatina* (in the sense of *scarlet fever*) now generally passes amongst medical men for a Latin word, and is used and declined as such if they write in Latin; but I should imagine they consider the Latin word to have been rather formed from *scarlet* than *scarlet* from *scarlatina*, and if so, they are in the main right, for Brachet tell us, in his *Dict.*, that the original word was Italian, and written *scarlatina* (from *scarlatto*, scarlet), having been invented by Ingrassias, a Neapolitan physician, who first called attention to the disease in 1553.

† For Greek words were admitted, even in classical times, into Latin, and in Latin medical authors there are, of course, many Greek words.

‡ Rather, I suppose and hope, from its having been first described by an Englishman than because it is more prevalent in England than elsewhere.

|| The Germans write it *rhachitis*, the French *rachitis*.

I believe Dr. Sykes has not yet identified the Yorkshire father of the poet's mother, but in the will of William Thompson, of Hull, Gent., dated 1637, mention is made of "my father-in-law Mr. George Pease," and "my cousin Mr. Andrew Marvel."

1. "John Marwell of Shepereth, 5 Oct., 1528. H. Altar 2 bushells of Barley for tythes forgotten. To our Lady's light acombe. To the sepulchre light, id'. Bells, id'. Torches, id'. I bequeath a cowe for my yearly memory. My copy(hold) I dwell in to Eden (sic, but Edith) my wife and all my household stuff. My son Robert Wyge (sic) to have my copyhold at the Towne end, paying therefor, 5l. To the Highways of the town, 40s. Eden my wife and Wm. Yolle my executors. Robert Wyge and William Newman overseers. Witin: Sir Edward Thornborow, John Dyer."—Add. MS. 5861, p. 206; Ely Registers, vol. J, fo. 138.

2. "John Marwell de Shepereth, ult. Oct. 1531, of the parish of All Seynts in Shepreth & body to the chyard of All Seynts ib'm, (to) High Altar 2 Bush' of Barly. To our Lady's Light, 2 Bush'. Bells, id'. Sepulchre Light, id'. To John my son the Copy(hold) I dwell in, and if he dies before he is 16, to my 2 Dau'rs. To Annes and Joane my Dau'rs 4 Shepe each. Resid' of my shepe to my wife & a cotage at the Broke side. To my mother Edeth Marwell (sic) 12d a year with a chamber in Joh' Marvell's cotage. Resid' to wife and son Joh' my executors. Witin: Sir Wm. Moresse, Joh' Brasbrough, Alexander Foster. Pro. 2 Dec.—ib., p. 218; ib., fo. 157, a, b.

In the same volume, p. 181, I find John Merwell and William Merwell, witnessing the will of Thomas Gatward, of Melreth, dated Nov. 21, 1524. Cole adds a note, "Andrew Marvell, the Republican poet, probably descended from one of these."

3. "Thomas Mervell of Melreth, 24 Feb., 1543. High Altar 2 Bush' of Barley. Bells the same. Torches, 1 bushell. Sepulchre light, 2 Bush'. Rood Loft light, 1 bush'. To John my son, 20 Qrs. of Barley. To liti Rob. Wolfe, a Combe of Barley. To Anne my wife my house holden of Mastrys Haayden, with the cople thereto joyning holden of the Savoye & another cople holden of Master Tyrrell. Anne my wife and George my son Executors. Witnesses, Warren Ashe, Thomas Gatward, Tho. Hanley. Pro: 27 Oct.: 1543."—ib., p. 82; ib., vol. K, fos. 91 b, 92.

"I suppose he was ancestor to the famous Andrew Marvell. Wm. Cole, Jan. 10, 1781."

A. S. ELLIS.

Westminster.

In the registers of the Chapelry of Goostrey, in Sandbach parish, co. Chester, is this entry,—"1667. January the first day married francis Low and Mary Marvell, both of Knutsford." J. P. E.

[Ante. p. 271, in l. 7 of note 8, for "dei." should evidently be read *dei=dicti*.]

RING CUSTOMS AT LINCOLN AND WINCHESTER (6th S. i. 276).—In connexion with the mayor's ring at Lincoln your correspondent may like to know, if it is new to him, that at Winchester the head boy ("Prefect of Hall"), when he was successful in his suit to the head-master ("Informator") for a holiday ("remedy," a word found, by the way, in the ancient statutes of St. Paul's

School), received a gold ring ("the remedy ring"), which he returned to the master in school the following day. This custom is mentioned in the boyish Latin verses of Christopher Johnson, who became master himself in 1560, thus:—

"Otia Pædonomus dederit si forte petenti
Signifer ad pueros mittatur ut annulus, æquum
Aureus ad Montes, ad Prata, potentiam eundi
Qui gerit atque refert; et ad Aulam cum datur ignis.
Annulus at venia obtenta repetendus ab ipso
Est Domino Ludi: Præfetus tollat in altum;—
Protinus excussæ resonabunt verbera Cistæ."

Old Wykehamists will recognize the Latin for "hills," "meads" and "scobs" (i.e. boxes, or *bocces*). The ring recently in use bore the legend (from Juvenal) "commendat rarior usus," but the one more anciently employed had "potentiam gero feroque." On half-remedies the ring was, I believe, entrusted to the head-master's "child" (a word still lingering from Bishop Ken's time), i.e. to the scholar who had been a prizeman in a lower part of the school under certain circumstances, or, as he would have expressed it, "got books last cloister-time." CHR. W.

Unless a tricky memory is playing me more than usually false, it was formerly the custom at Grantham for the mayor to send the town crier with a seal to the Grammar and other schools, on Shrove Tuesday and divers observable days, to ask for a holiday for the pupils. I think this can hardly have been "Sigillum Burgensium et Communitatis Ville de Grantham." Indeed, I have grown up with the impression that it was the mayor's private seal,—an article which, during the present reign of adhesive envelopes, it might not always be easy to find. ST. SWITHIN.

MISS THOMPSON (MRS. BUTLER) AND THE 28TH REGIMENT AT QUATRE BRAS (6th S. i. 192).—S. P.'s faith in the accuracy of the artist need not be shaken. The 28th took to trousers in 1809, anything to the contrary in, or to be inferred from, Chambers's *Book of Days* notwithstanding. Lieut.-Col. Charles Cadell, in his *Narrative of the Campaigns of the Twenty-eighth Regiment since their Return from Egypt* in 1802 (London, Whitaker & Co., 1835), pp. 83-4, says:—

"Previous to leaving Colchester on the Walcheren expedition, Colonel Wynch commanding the 4th, Colonel Ross of the 20th, and Colonel Belson of the 28th, agreed to try grey trousers made in different ways. The 4th had them made tight, with black gaiters, the 20th as overalls, with buttons down the sides, and the 28th loose, with half boots. On our return, they were compared; those of the 4th were all torn at the legs, the buttons were off the overalls of the 20th, while those of the 28th were nearly as good as when we started. The grey trousers, as first worn by the 28th Regiment, were thus adopted throughout the army, to the great comfort of the soldier."

Cadell was nearly thirty years in the 28th (the "Slashers"), and at Quatre Bras was Captain of

the Grenadier Company. The weight of his testimony may be added by S. P. to the authority of Mrs. Butler's clever picture. W. E. B.

Although no soldier, I have long studied costume, and I may say S. P. will find that Mrs. Butler is quite right in depicting the soldiers of 1815 in trousers. The breeches and gaiters were discontinued during the Peninsular war. The tunic as now worn came in some years after the Crimean war; the swallow-tailed coats and epaulettes were only then disused. C. E. D.

THE FIRST INTRODUCTION OF COTTON INTO ENGLAND (6th S. i. 137).—I can supply Mr. COOKES with an earlier date than the precise middle of the seventeenth century. In an inventory of "the cargo of the Discovury from Suratt, 1636," we find, "306 bales Callicoës, . . . 247 bales Cotton yearne, . . . 17 bales Cotton-wooll" (Harl. MS. 537, fol. 96). But what are we to understand by the far earlier entry of "j lb. fil' de Coton, p' mantis Dñi, et 6 lb. Coton p' scuffu'r[?] vest' Dñi, 8d. p' lb.,—4s." which appears in a wardrobe account of Henry IV. when Earl of Derby, 1381-2? It is one of those removed from the Duchy of Lancaster Office to the Public Record Office, but as I only saw it before its removal I cannot give a correct reference to it, beyond saying that it is a compotus of Hugh de Waterton, 5-6 Ric. II.

HERMENTRUDE.

Cotton thread is said to have been introduced into England for the first time during the fourteenth century by the Venetians and Genoese. In the ninth edition of the *Encyclopædia*, vi. 489, under "Cotton," we read that it was brought from the Netherlands to Britain by Protestant refugees about the close of the sixteenth or early in the seventeenth century. A. P. ALLSOPP.

Eton College, Bucks.

A passage in Rabelais, liv. ii. ch. vii., shows cotton to have been well known in France early in the sixteenth century. After Pantagruel, by ringing the big bell on his little finger that all the engineers consulted were unable to move, had turned all the wine in Orleans sour, every one next morning "spat as white as cotton of Malta."

W. S.

Leland, writing in 1552, says: "Bolton upon Moore Market stonidith most by cottons, and course yarne. Divers villages in the Moors about Bolton doe make cottons." G. S. B.

TENNYSON'S "SLEEPING BEAUTY" (6th S. i. 178).—In answer to HERMENTRUDE'S inquiry, I conceive that the breathings of the Sleeping Beauty were wholly imperceptible—hers was a magic slumber—for the following lines say that the fragrant tresses were not stirred that lay upon "her charmed heart." There was no rise and fall

of her bosom. The "palace chambers far apart" merely describe the locality where the inanimate fair one reposed—"a perfect form in perfect rest"—and these were occupied by the king and his lords, all equally spell-bound, until the princess was awoke by her lover. There was no snoring, or sleep-talking, or even a sigh from any of them! But it is rather a hard measure to exact a prosaic explanation of a metaphysical poet's ideas. Perhaps he could not himself always explain them if the association which gave rise to them had vanished.

ALFRED GATTY, D.D.

Without doubt we have here a poetical attempt to indicate a snoreless sleep, and to contrast it with the horrors of one that is audible. For my own part, I think it would *not* have detracted from the charms of the princess had such noiseless respiration been habitual—as I can well believe it was—before she fell into the spellbound slumber. I have gazed at the passage referred to by HERMENTRAUDE until I can almost read between the lines—

"She sleeps : her breathings are not heard" ;
This charmed slumber knows no more ;
From which it should not be inferred
She snored in normal sleep of yore.

ST. SWITHIN.

Were not the palace chambers far apart, not from each other, or from that where the princess lay, but from the outer world? "Palace chambers" is thus merely a poet's word for the very room where the Sleeping Beauty was.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

ISAIAH XVII. 6, 9 (6th S. i. 40).—Gesenius renders אֶמֶר, אֶמֶר, in Isaiah xvii. 6, "in the highest top," sc., of a tree; and he understands by אֶמֶר, as it occurs in the ninth verse of the same chapter, the "summit," sc., of a mountain. "Bough" and "branch," as added by our translators, are a gloss, and in the second instance a mistake. Gesenius derives אֶמֶר from the Hithpael of אָמַר, "to lift oneself up, to boast oneself" (Psalm xciv. 4). Hence also אֶמֶר, "mountaineer," and the Gentile name Amorites—dwellers in the mountain.

R. M. SPENCE.

THE BIBLIOGRAPHY OF THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (6th S. xii. 6, 36, 71, 89, 110, 158, 192, 257, 335, 415, 477).—

"The Twickenham Hotch-Potch: Being the Sequel of the Beggar's Opera. Containing:—1. The State of the Poetry, and Fate of Poets, in England formerly. 2. The present War among Authors: viz. Swift, Pope, Voltaire, Bolli, Trapp, Bundy, Ozell, and Parson Herring. 3. Pope Corrected, not Amended, written by Mr. Theobald. 4. Seriousities and Comicalities, with Two Dozen of Maxims, equally useful for Court, Camp, or City. 5. The

Game of Flats; or, an Epistle from Signora F.....na to a Lady. 6. The Rival Actresses, viz. O.....d, F.....r, V.....b, and Miss Y.....r, against Miss Fenton. 7. A Poetical List of Polly Peachum's Gallants. 8. A True Copy of Polly Peachum's Opera; also, her Panegyric, written by Caleb D'Anvers, Esq. Printed for J. Roberts, in Warwick Lane; A. Dodd, without Temple Bar; E. Smith, under the Royal Exchange; N. Blandford, at Charing Cross; J. Jackson, in Pall Mall; and Mrs. Turner, at the Post-house in Covent Garden. Price 1s. N.B. This Design is to be carried on for the Good of the Publick. Any letters directed for Peter Henning, Esq., to be left at Hurt's Coffee-house, against Catherine Street, in the Strand, will come safe to the Compiler."

Can any of your readers lend me this book, or better still, sell me a copy? I shall be glad to pay a good price.

F. G.

THE LORD'S PRAYER (6th S. i. 117).—Those old and numerous collections of the Lord's Prayer in various languages are, generally, far from offering such accurate and reliable specimens of each language as they were intended to exhibit. Even that magnificent publication of the Bodoni Press, *Oratio Dominica in CLV Linguis Versa* (fol. Parmæ, 1806), is not free from errors, its eight different Russian texts, which I compared, containing several misprints and grammatical blunders. The compilation by Megiserus, being one of the earliest attempts of its kind, seems to have had some success for a time; at least this work has seen a second and enlarged edition, published in 1603, and containing specimens in fifty different languages. There is a copy of each edition in the Bodleian Library, as I find in its printed catalogue. But neither Brunet nor Ebert has described this work, though they quote his *Thesaurus Polyglottus, vel Dictionarium Multilingue, ex Quadringentis Circiter Linguis Constant* (Francof., 1603).

H. KREBS.

Oxford.

My copy, in over one hundred languages, printed at Augsburg, 1712, cost me about six shillings.

H. J. A.

RANDLE AND RALPH (6th S. i. 177).—In a "List of Surnames by their Origin," sent to the *Gentleman's Magazine* by T. Row, under date July, 1772, these names appear separately, thus, "Rolle, Raoule, the French of Radulph, Ralph, Raulf and Ralf"; and, lower down, "Randal and Randolph, common Christian names."

ALPHONSE ESTROCLER.

Peckham.

A COINCIDENCE (6th S. i. 175).—Was not Scott simply making a not uncommon quotation?

C. F. S. WARREN, M.A.

Farnborough, Banbury.

"EVERY HOOF OF TRUTH" (6th S. i. 177).—This vigorous metaphor, which means the conscientious and candid statement of the whole truth as opposed to the superficial handling or partial presentment

of it by ignorance or prepossession, is drawn from Exod. x. 26, "Our cattle also shall go with us; there shall not an hoof be left behind." It has sometimes, by "apt alliteration's artful aid," been strengthened into "every horn and hoof."

A. C. MOUNSEY.

Jedburgh.

A Scripture allusion. They were to "tenaciously maintain every hoof of truth" as Moses insisted on retaining his cattle when Pharaoh bade him "Go." Moses said (Exod. x. 26), "Our cattle also shall go with us; there shall not an hoof be left behind."

JOSIAH MILLER, M.A.

STRABO (6th S. i. 178).—The Latin translation of Strabo's *Geographia*, printed in 1480, is not considered by Brunet to be of great value. Three earlier editions were printed, viz., one at Rome, without date, probably in 1469 or 1470, the second at Venice, in 1472, and a third, being a reprint of the first, at Rome in 1473.

H. KREBS.

Oxford.

TULCHAN BISHOPS (6th S. i. 196).—The writer in the *Times* quoted by DR. BREWER does not seem to possess a deep knowledge of the ecclesiastical history of Scotland during the seventeenth century. The following extract from Mr. Carlyle's *Oliver Cromwell's Letters and Speeches*, ed. 1857, may supply him with the knowledge of which he has been in search:—

"King James, this time [1617] was returning northward to visit poor old Scotland again, to get his pretended bishops set into activity, if he could..... They were by the Scottish people derisively called *tulchan* bishops. Did the reader ever see, or fancy in his mind, a tulchan? A tulchan is, or rather was, for the thing is long since obsolete, a calf-skin stuffed into the rude similitude of a calf, similar enough to deceive the imperfect perceptive organs of a cow. At milking time the tulchan, with head duly bent, was set as if to suck; the fond cow, looking round, fancied that her calf was busy, and that all was right, and so gave her milk freely, which the cunning maid was straining in whole abundance into her pail all the while! The Scotch milkmaids in those days cried, 'Where is the tulchan? Is the tulchan ready?' So of the bishops. Scotch lairds were eager enough to 'milk' the church lands and tithes to get the rents out of them freely, which was not always easy. They were glad to construct a *form* of bishops to please the King and Church and make the milk come without disturbance. The reader now knows what a tulchan bishop was. A piece of mechanism constructed, not without difficulty, in Parliament and King's Council, among the Scots; and torn asunder afterwards with dreadful clamour, and scattered to the four winds, so soon as the cow became awake to it."—Vol. I. p. 33.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"Here is a fair show of restoring benefices of cure, great and small, to the kirk. But in effect it was to restore only titles, which noblemen perceived could not be given conveniently to themselves; but they gripped to the commodity, in obtaining from the titulars either temporal lands fowed to themselves, or tithes or pensions to

their servants or dependers. And therefore the bishops admitted according to this new order were called in jest tulchan bishops. A tulchan is a calf's skin stuffed with straw to make the cow give milk. The bishop had the title, but my lord got the milk or commoditie."—"Calderwood" in Jamieson.

W. G.

See Hetherington's *History of the Church of Scotland*, fourth edition, p. 42, Edinburgh, 1844.

J.

Glasgow.

DR. BREWER will find an account of the titular or tulchan episcopate in Mr. Lawson's *Episcopal Church of Scotland*, ch. iv. pp. 96-123, A.D. 1571.

E. C. HARRINGTON.

The Close, Exeter.

See vol. v. p. 81, second edition, of Dr. Hill Burton's *History of Scotland*.

G. L.

CHATTERTON, THE POET (6th S. i. 295).—Notes of the depositions appeared in "N. & Q." 1st S. vii. 138. See comment on these notes in Masson's "Chatterton: a Story of the Year 1770" (*Essays*, 1856, pp. 324-5).

AUSTIN DOBSON.

If T. P. E. can give us the genuine depositions of the witnesses who gave evidence at the inquest on the body of the unfortunate poet he will indeed confer a boon on the literary world. The coroner, ninety-eight years ago, told Sir Herbert Crofts, "that no minutes existed, beyond the names of the witnesses." I am sadly afraid that T. P. E. has only lit upon the MS. of the talented "Dir," which is a hoax from beginning to end. It purports to be "a report of the inquest held at the Three Crows Inn, Brooke Street, Holborn." If I mistake not, it was published in "N. & Q." in 1853. A reprint would be interesting, but let it come out in its true colours. Anything bearing upon the history of the marvellous boy whom Bristol neglected and London starved, would be most acceptable.

J. F. NICHOLLS, F.S.A.

"THE RARE GODWIT OF IONIA" (6th S. i. 296).—The godwit (*Limosa melanura*) is a bird allied to the curlews, and, I believe, well known to dwellers in the fens. Herrick refers to it in his *Panegyric to Sir Lewis Pemberton*:—

"The pheasant, partridge, *godwit*, reeve, ruff, rail,
The cock, the curlew, and the quail."

Dr. Grosart conjectures the bird here mentioned to have been the "pewit or plover," but there seems to be no need for any explanation of the name. In Ben Jonson's *Praises of a Country Life* (Horace, *Epod.* ii.) occurs the following rendering of

"Non Afra avis descendat in ventrem meum,
Non attagen Ionicus," &c.

i.e.—

"The *Ionian godwit*, nor the ginny-ben,
Could not go down my belly then," &c.

If Jonson be right, the "rare godwit of Ionia" would be the "attagen Ionicus" of Horace, of Aristophanes, and of Martial, xiii. 61:—

"Inter saporis fertur alitum primus
Ionicarum gustus attagenarum."

But the translators and commentators differ greatly in their rendering of "attagen." Maclean says "it is usually said to be the moor-fowl"; Yonge, "probably the woodcock"; and Wickham, "the heath-cock," while the Globe version follows Maclean. Lord Lytton and Theodore Martin call it the Ionic "snipe"; Mr. W. T. Thornton the "Lydian part-ridge"; Leconte de Lisle the "francolin Ionique" (variously Englished as "heath-cock," "snipe," or "rail"); and Jules Janin "faisan d'Ionie." A note by the late Lord Lytton says that "the Ionian snipe is to this day so incomparably the best of the snipe race, that I venture to think it is the veritable 'attagen Ionicus.'" AUSTIN DOBSON.

ANOMALIES IN ENGLISH PRONUNCIATION (6th S. i. 114, 219, 264).—I anticipated some objections to my remarks on this matter, since my conclusions, though I believe them to be true, are not popular. But I am sorry that CELER's faith in my work is destroyed by my derivation of Reginald from *Rein-alt*. I should be far from saying that "the insertion of *g* makes no difference to a word," but I must ask leave to remind CELER that a superfluous *g* has crept into more words than one. Whence comes the *g* in *sovereign*? That *Reginald* is a similar instance I infer from the fact that it is a very modern form of the name, the intermediate name being *Raynald*, which, in my humble opinion, is more likely to be derived from *rein* than from *ragin*. If it can be proved historically that Reginald is derived from *ragin*, I am ready to curtsy and apologize for my mistake; but—may I add?—I think it quite as likely that *Regin* comes from *rein*, as that *ward* could be corrupted into *ald*. On the Patent Roll for 3 Edw. III. we find mention of "Camamilla Helewys." Had this lady not been referred to in the next year's Roll as "Camilla Helewys," should we have been justified in concluding that the former name must be the original, and derived from camomile, because the additional letters could not have crept into Camilla? I could cite several instances in which I have known a name corrupted by addition.

HERMENTRUDE.

COAT OF ARMS: SIR WILLIAM HARPER (5th S. xii. 369, 474, 516; 6th S. i. 106, 145, 243).—I am much obliged to MR. PRICE for his information about Sir William Harper's will, which I have, since my communication to "N. & Q." (*ante*, p. 145), myself seen, and discovered the name of Richard Lethers as that of Sir William's wife's brother. COL. CHESTER also in the mean time has kindly sent me, from his most valuable collections of marriage licences extracted from a series of Act

books at Somerset House, the following entries:—A marriage licence was granted by the Bishop of London, Sept. 13, 1570, for "William Harpare, Knight," and "Margaret Leedare, spinster," both of the city of London; they were to marry at any church or chapel in the diocese of London; and also the following licence from the Bishop of London, dated Sept. 4, 1583:—"Edward Maxie of Orsett, co. Essex," and "Dame Margaret Harper, widow, relict of Edward Thorne, of the city of London, Gent., deceased." So that Dame Margaret, after Sir William's death on Feb. 27, 1573/4, married secondly Edward Thorne, whose name occurs in Sir William's will as his dear friend, whom he appoints overseer of his will. Edward Thorne's will is dated Jan. 19 and proved Feb. 20, 1582/3, and then Dame Margaret appears from the above marriage licence, dated Sept., 1583, to have lost no time in providing herself with a third husband, Edward Maxie. After this we lose sight of her. I very much doubt if she was really buried at St. Paul's, Bedford; whether her name was Lethers or Leeder is also another question which wants solving. D. G. C. E.

JACOBITES EXECUTED IN 1746 (6th S. i. 255).—Amongst the prisoners taken in 1745 there were two of the name of Mitchell, namely Walter and James. At the Court held at St. Margaret's Hill, Southwark, on June 26, 1746, a true bill was found against Walter Mitchell; on November 15 following sentence of death was passed upon him; on January 8 he was respited till March 10, on which day he received a further reprieve "during His Majesty's pleasure." Probably he was transported.

James Mitchell, who is described as "a common man," pleaded guilty when arraigned at Carlisle on September 9. He was condemned to death there on October 24 following, and executed on November 15.

Walter Ogilvy, a native of Banffshire, a lieutenant in Lord Lewis Gordon's regiment, aged about twenty-five, was brought to the bar at St. Margaret's Hill, Southwark, on Aug. 2, 1746, pleaded guilty, was condemned to death, and executed at Kennington Common on August 22. Much information in relation to these proceedings is to be found in the *Scots Magazine*, the *London Magazine*, and the *Gentleman's Magazine*, for 1745, 1746, and 1747. EDWARD SOLLY.

THE NOUN "ASCENDENCY". (6th S. i. 237).—Curiously enough, I had written to a friend, who is the head reader at a large printing establishment in London, on this subject about three weeks before MR. WHISTON's query appeared. The give dictionary authority for *ascendancy*, though I can cite Archbishop Trench, who would always have it so spelled. J. R. THORNE.

A HISTORY OR ACCOUNT OF PUNCTUATION (6th S. i. 177).—A comprehensive historical investigation of the grammatical values of stops, as used since their first introduction into printed books by Manutius down to the present time, which would elucidate the various applications of punctuation in different languages, is still to be written. It is a well-known fact how materially the modern English punctuation, according to the genius of the language, appears at variance with that prevailing in German books. Observe, e.g., the use of a comma before the conjunction *and*, and its omission before *that*, *who*, and *which*, being quite the reverse of the German mode, and resembling the French way of punctuation.

H. KREBS.

Oxford.

I refer WESSEX to *An Essay on Punctuation, with Incidental Remarks on Composition*, by F. Francillon, Solicitor (London, Whittaker & Co., Ave Maria Lane, 1842). I was acquainted with the author, who died at Banbury, at a very advanced age, in 1879.

WILLIAM WING.

Steeple Aston, Oxford.

AN ENGLISH BANQUET IN 1768 (6th S. i. 32, 258).—I may perhaps attempt to guess the puzzles which were given up by E. McC—.

"Ragou royal," for *ragoût à la royale*, a kind of stew, or meat dressed with a special sauce, which was called "royal," no doubt on account of its excellence. Brillat-Savarin (*Méd.*, iv. 25) mentions a "gigot de mouton à la royale." Richelet's *Dictionnaire* gives, "Beuf à la royale. C'est-à-dire, Beuf assaisonné excellemment."

"Tendrons." The cartilages by which the ribs are joined to the *sternum* in young animals. The "tendrons" of veal and of mutton are used by cooks to make *fricassees*.

"Terene," French *terrine*, a kind of earthen pan, in which to cook pies and other culinary preparations. The name of the containing vase has passed to the contents of it.

"Tourte," French *tourte*, "une pièce de four qu'on fait cuire dans une tourtière et qui est faite de pigeonneaux, de bœuf, de mouton, ou de fruits" (Richelet). The explanation perhaps wants to be explained. "Pièce de four" is a dish which is to be baked in the oven. "Tourtière" is a pan, provided with a lid, in which such dishes are cooked. "Bœuf," or *bœuf*, are dainties, such as cocksoles, sweetbreads, &c. "Moile" is another spelling of *moelle*, in English "marrow." The rest is plain enough. HENRI GAUSSERON.

Ayr Academy.

Supplementing the reply as regards "Godiven pye" I must confirm the suggestion of E. McC—that "aspects" means *aspic*, which is not a savoury jelly, but "Filets de volaille, gibier ou poisson

enfermés dans une gelée," a sort of dish served as *entrée*. "Green truffes" and "green morels" are fresh truffes and *morilles*. "Tourte" is *tourte*, a "Pâte feuilletée dans laquelle on sert des ragouts pour entrées." "Ragou royal," the most *recherché* form of that particular dish which was, and is still, the main feature of French cooking. "Tendrons" are the soft cartilages which are found in the breasts of most quadrupeds, and those of calves are particularly used. Finally, "terene" is *terrine*, an "entrée qui tire son nom de l'usage où l'on était de servir la viande dans la terrine même où elle avait été cuite." The above explanations are again taken from the *Dictionnaire de Cuisine* of Dumas, the least known, perhaps, of the great novelist's works. A. W. T.

"Tourte," "ragou royal," "tendrons," are merely the French words *tourte*, *ragoût royal*, and *tendons*, slightly Anglicized through the writer's imperfect knowledge of French. "Terene" is a kind of patty or *pâté*, and the word, in a slightly modified form, is still used in French. C. B.

THE GIPSIES (6th S. i. 49, 257).—Monsieur Paul Bataillard, the author of many works on the "Bohémiens ou Tsiganes," with an untiring spirit of research, has done much towards the elucidation of the problem relating to the early history of the Gipsies. It is not long since I spent the evening at his house in Paris, and I know that his collections upon the subject of Gipsies are most voluminous, varied, and valuable. Still more important contributions may be expected from his pen as to the early migrations and history of this people, whose origin has been so long involved in doubt and speculation. With regard to the fate of the *Gipsy Vocabulary*, advertised by Hotten, 1865, edited, with notes, by Mr. W. Pinkerton, F.S.A. I remember, when conversing, in 1871, with Mr. J. C. Hotten, he mentioned this vocabulary. After his death in 1873 Messrs. Chatto & Windus succeeded to his business, and I then had some correspondence with them, with a view to ascertain who had possession of the MS. Mr. George Borrow, who is perhaps the first authority in all that relates to the Romany people, gives some graphic descriptions of life amongst the Gipsies when in Wales in his *Lavengro*. In another work, which deserves the highest commendation for its completeness, *The Dialect of the English Gipsies*, by Dr. Bath, C. Smart, and H. T. Crofton, we have notices and examples of the Welsh Romanes at pp. 263 and 285. I shall be obliged for any extracts which any of your readers will kindly send me, either from parish registers or cuttings from newspapers, relating to Gipsies. My being the author of *Tent Life with English Gipsies in Norway* is a guarantee as to the experience I have had with this wandering people. HUBERT SMITH.

Belmont House, Bridgnorth, Shropshire.

AUTHORSHIP OF "VESTIGES OF CREATION" (5th S. xii. 247, 294, 518).—DR. SEXTON's theory, I fear, will be somewhat upset by the following notes, which I cut from the *Secular Review* for Dec. 13, 20, and 27, 1879:—

"The most absurd ideas prevailed at one time in reference to the authorship of this remarkable book. One journal actually ascribed it to Thackeray. Several different names were placed against it at different times in the British Museum catalogue. It is now tolerably well known, however, to have been written by the late Dr. Robert Chambers, of Edinburgh. It had an enormous sale at first, and ran rapidly through twelve editions. But, as there has been no fresh issue of it for over twenty years, it is clearly not much in demand at present. The theory advocated in its pages is beset with difficulties to the scientific man; but it, after all, probably contains more truth than Mr. Darwin's hypothesis of *Natural Selection*. The latter is, however, fashionable to-day, and Fashion rules in science as in everything else.

"ANDROCLIDES."

"H. G. A. says that it is well known that the author of the above-named book was the late Robert Chambers. I can assure H. G. A. and your readers that Robert Chambers was not the author of that book, and that the author was a gentleman who was formerly a minister of the gospel in Scotland. As regards H. G. A.'s opinion that the theory contained in the *Vestiges* is 'far more reasonable and more in accord with the facts than Mr. Darwin's,' I can only say that the author himself of the *Vestiges* is of a different opinion. In the last note to the eleventh edition of his work he says that Mr. Darwin has 'been enabled by his infinitely superior knowledge to point out a principle, in what may be called practical animal life, which appears capable of bringing about the modifications' which he had assumed and attempted to explain in the *Vestiges*.

"J. H. SMITH."

"H. G. A., in the *Secular Review* of December 6th, says, 'It is well known that the author of the above book was the late Robert Chambers, of Edinburgh.' Now, it is not at all known who the author is or was. Prof. Tyndall, in his famous Address of 1874, mentions Von Buch as the author. And, again, when Dr. Page, the geologist, died, not long ago, it was positively stated that he was the writer of the book.

"W. LANG."

"Prof. Tyndall does not, in the Belfast Address, mention Von Buch as the author, but makes this most interesting statement in respect to the evolution theories: 'In 1813 Dr. Wells, the founder of our present theory of Dew, read before the Royal Society a paper in which, to use the words of Mr. Darwin, "he distinctly recognizes the principle of natural selection; and this is the first recognition that has been indicated." The thoroughness and skill with which Wells pursued his work, and the obvious independence of his character, rendered him long ago a favourite with me; and it gave me the liveliest pleasure to alight upon this additional testimony to his penetration. Prof. Grant, Mr. Patrick Matthew, Von Buch, the author of the *Vestiges*, D'Hallay, and others, by the enunciation of opinions more or less clear and correct, showed that the question had been fermenting long prior to the year 1858, when Mr. Darwin and Mr. Wallace simultaneously, but independently, placed their closely-concurrent views upon the subject before the Linnæan Society. These papers were followed in 1859 by the publication of the first edition of *The Origin of Species*.' Thus we see that Mr. Lang has misread the statement, the author of the *Vestiges* being referred to as one with Von Buch and others; and it is curious that Lamarck is not named. The first person most con-

fidently suspected to be the author of the *Vestiges*, on its first appearance, was Lady Lovelace, Byron's daughter, who, always expressing a disregard for poetry, turned her attention to science and mechanical invention. This is quite true about Byron's daughter, Lady Lovelace: I was intimate with all the family of the Kings. Lord King was created Earl Lovelace, and married Byron's only daughter. The Kings were a strange family, and descended from the philosopher Locke, which is the reason of the second son (the present Locke King) being named Locke.

"H. G. ATKINSON."

It would thus appear to be by no means settled that Robert Chambers was the author.

OLPHAR HAMST.

JAMES HAMILTON OF BOTHWELLHAUGH (5th S. xii. 386, 512).—I have to acknowledge with many thanks the kindness of your correspondents for so promptly responding to my query. Through the courtesy of a friend I have had access to the *Memoirs of the House of Hamilton* (the only copy of the volume, I believe, in Philadelphia), which sufficiently answers my questions concerning James Hamilton. There is another question I should like to ask concerning the Hamiltons, which the *Memoirs* does not answer to my satisfaction, and upon which, perhaps, some one of your readers may be able to throw some light, viz.:—About 1730 Thomas Leiper of Strathavon (parish of Avondale, shire of Clydesdale, Lanark) married Helen Hamilton, a daughter of Hamilton of Kype, and said also, by family tradition, to be descended from the Hamiltons of Stanehouse. In the *Memoirs of the House of Hamilton* it is recorded (p. 385) that Abigail, daughter of John Hamilton of Stanehouse, was married to Gawin Hamilton, of Kype. The date is not given, but I judge from the context this was about 1575-80. In the notes to the same volume it is stated (p. 402) that "Gawin Hamilton, of Kype, and Abigail, his spouse, are mentioned in the sheriff records at Hamilton, anno 1611. . . . Dr. Gawin Hamilton, Strathavon, Surgeon H. P. 72nd Regiment of Foot, traces his descent from the old Hamiltons of Kype, in Evandale, as does likewise John Hamilton, Esq., factor to his Grace the Duke of Portland. The latter gentleman is, I understand, the male representative of the family. Mr. Hamilton of Craighall, and Mr. Hugh Hamilton of Parkhead, near Strathavon, are likewise descended from this family, which at one time had a great number of cadets in Evandale." So far Anderson. Can any of your readers, from these data, give me a clue to the intermediate generations between Gawin Hamilton of Kype and Abigail his wife, and Helen Hamilton, the wife of Thomas Leiper?

ROBERT P. ROBINS, M.D.

Philadelphia, U.S.

DR. JOHN BROWN'S "BIBLIOMANIA" (6th S. i. 277, 299).—Your correspondent J. B. is only partially correct when he quotes the date of this essay as 1867. That is certainly the date of No. 19 of the sixpenny *Odds and Ends*, an in-

teresting series published by my old friends Edmonston & Douglas. But J. B. omitted to mention the important words, "reprinted from the *North British Review*, with additions." In point of fact *Bibliomania* was the third article in No. lxxix. of the said *North British Review*, and thus the true date is February, 1864. I possess the original and its reprint. The passage concerning Coleridge is in both, vol. xl., pp. 79-84 of the *Review*, and pp. 20-22 of *Odds and Ends*. Let me add that the extinction of this most able and scholarly review was a serious loss to literature, by no means compensated by the presence of the many battledore-and-shuttlecock half-crowns-worths now flourishing. J. W. EBSWORTH.

Molash Vicarage, by Ashford, Kent.

"THE WOODBINE" (6th S. i. 196).—When this passage of Shakespere is given exactly as it is printed in the first and second folios, with a comma after woodbine, surely it is easy enough to understand, without the "suggestion" of any "commentator":—

"So doth the woodbine, the sweet Honisuckle,
Gently entwist; the female Iuy so
Entrings the barky fingers of the Elme."

The latter part of the first line is a parenthesis, and an objective is understood after "entwist." Doubtless, in Warwickshire, as in this county and elsewhere, woodbine and honeysuckle are two names for the same thing. The great convolvulus is here called bindweed and cornbine (not woodbine). To say cornbine "entwists" the honeysuckle would be ridiculous; because, in the first place, it does not (which reason alone some may think to be sufficient); in the second place, it is evident Shakespere intended to describe a weak thing encoircling a strong one; and the convolvulus and honeysuckle are both weak, and would trail on the ground if not supported. If further proof be needed, read the first scene of the third act of *Much Ado about Nothing*, where the

"Pleached bower

Where hony-suckles ripened by the sunne,
Forbid the sunne to enter;"

a few lines onward is termed

"The wood-bine couerture."

R. R.

Boston.

THOMAS DUNCOMBE, M.P. FOR FINSBURY (5th S. xii. 448; 6th S. i. 61).—It is not generally known that Thomas Duncombe was instrumental in facilitating the escape of Louis Napoleon from the fortress of Ham. When the latter became Emperor of the French, "Honest Tom's" services were forgotten. WM. FREELOVE.

Bury St. Edmunds.

"LOCKSLEY HALL" (5th S. xii. 308, 471).—The same sentiment occurs in Geoffrey of Monmouth's

Historia Regum Britannia, bk. ii. chap. xii., where Lear, contrasting his present misery with his past greatness, says:—

"O irrevocabilia fatorum decreta, quæ solito cursu fixum iter tenditis! Cur unquam me ad instabilem felicitatem promoverè voluistis: cum major poena sit ipsam amissam recollere quam sequentis infelicitatis presentia urgeri: magis etenim aggravat me illius temporis memoria, &c."—(Schulz's Edit., Halle, 1854, p. 27.)

LLYWARCH REYNOLDS.

Merthyr Tydfil.

THE SUNFLOWER (5th S. viii. 348, 375, 431, 497; x. 14, 156, 352; xi. 58, 132, 178, 217, 258).—Mr. John Payne is the latest poet who has expressed his belief that the sunflower always turns to the sun. The following is part of the introduction to his *New Poems* (London, Newman & Co., 1880):—

"Like as the sunflower lifts up to the sun
Its star of summer, in the noontide heat,
Following the sacred circuit of his feet,
What while towards the house of Night they run;
Nor when the glad Day's glory is fordone
And the sun ceases from the starry street,
It leaves to turn to his celestial seat,
Seeking his face behind the shadows dun;
Even so my heart, from out these darkening days,
Whose little light is sad for winter's breath,
Strains upward still."

J. R. THORNE.

THE OBER-AMMERGAU PASSION PLAY (6th S. i. 237, 261).—MR. MALCOLM MACCOLL writes, in answer to SIGILLUM, "I ought to have said that the decennial representation dates from 1640." Is not this a slip of the pen for 1680? For, on referring to *Macmillan's Magazine*, I find the following, in the number for October, 1860, p. 464: "Since that time the vow has been kept, with the slight variation, that in 1680 the year was changed, so as to accord with the recurring decennial periods of the century." HEPATICUS.

LOUIS XV. (5th S. xii. 409, 434, 456).—I venture to believe that MR. STONE will find much that he is desirous of finding in "*The Private Life of Louis XV.*" Translated from the French by J. O. Justamond, F.R.S., 4 vols., 8vo. London, printed for Charles Dilly, in the Poultry, M.D.CCLXXXI." The work MR. WYLIE refers to (*ante*, p. 434), though extremely interesting, is as yet held to be chiefly apocryphal. Should MR. STONE go again to Paris, let him try the Print Department of the Bibliothèque Nationale, for the portraits; one of the most beautiful prints I know is a portrait of Du Barry, after Cosway by Condé, now exceedingly rare—but it is there, for I gave it.

J. DEFETT FRANCIS.

POEMS ON THE THAMES (5th S. xi. 183, 217, 238, 278; xii. 132).—MRS. GROTE, at p. 146 of her husband's life, refers to an "*Ode to the River Thames*, 1815." H. C. DELEVINGNE.

THE FATHER OF ROBERT FITZ HARDING (5th S. xii. 362, 437, 477; 6th S. i. 20, 58, 101, 203, 239).—I understand the object of Mr. ELLIS's note and pedigree to be the determination of the question as to the father of Robert fitz Harding; and the object of my reply (*ante*, p. 203) was to give some collateral information, of which I thought, from Mr. ELLIS's own words, that he was not in possession. Mr. ELLIS's discovery that Nicholas fitz Harding came into Meriet and other lands through his father, who was the son of Alnod, is both interesting and important, but I do not quite see how it proves him to have been the eldest son and heir. It seems to me that the possession of two or three scattered manors in Somerset and elsewhere, with a comparatively obscure position, is much more like the provision of a younger son than that of Robert fitz Harding, who inherited his father's wealth, position, and offices in Bristol; a position which made him the friend and companion of a prince, and enabled him not only to make the splendid endowment of St. Augustine's, but to render important assistance to Henry in his struggle with Stephen for the crown. I may as well add, at whatever penalty, for it seems to be growing highly penal to differ from some of our authorities on these subjects, that I am not yet prepared to give up the ancient family tradition that Harding, Robert's father, was *ex regia prosapia regum Dacia*. That he was a younger son of the (or a) King of Denmark, I think no one really believes, but that he was of the royal blood of Denmark was certainly not the invention of Abbot Newland and the monks of St. Augustine, for the statement can be traced back as far as the fourteenth century, and it seems to have always been a tradition in the family. If Harding had been the son of Eadnoth the Staller, there was no need to invent a respectable ancestry for him. Eadnoth, a great officer of state to King Edward and to William the Conqueror, one who lost his life while fighting for the latter, was a much more worthy progenitor than any roving Danish sea-king or pirate.

J. H. COOKE.

Berkeley.

PRIDEAUX FAMILY (5th S. xii. 283, 330, 456).—William Brune Prideaux, *Jesus Coll., Camb.*, B.A. 1795, died Dec. 7, 1802 (Sir John Maclean's *History of Deanery of Trigg Minor, co. Cornwall*, vol. ii. p. 229).

L. L. H.

Miscellaneous.

NOTES ON BOOKS, &c.

A Selection of Cases from the State Trials. By J. W. Willis-Bund. Vol. I. Trials for Treason, 1327-1680. (Cambridge University Press.)

THIS *Selection of Cases from the State Trials* will, when completed, form a valuable contribution to constitutional law; and if the succeeding volumes fulfil the promise of

the first, may be read with advantage by the student of Stubbs and Hallam. The first volume deals exclusively with trials for treason, then an elastic term, and includes those which took place from the commencement of the reign of Edward III. down to the close of the Protectorate. The history of the development of the law of treason is a useful commentary on the growth of the royal power, of which it was at once the cause and the result, both the index and the instrument. Mr. Willis-Bund somewhat fancifully styles the oath of Sarum in 1086 "the starting point of the law of treason." But traces of the conception of treason are surely to be found at an earlier period, and the laws of Alfred and the oath sworn to Edmund the Magnificent prove the existence of the idea among our Saxon forefathers. The king had, however, ceased to be the child of his people, and had passed completely out of the personal into the territorial stage of kingship before the famous statute of treason was passed in 1350. The subsequent expansion of the law was due partly to legislative enactment, partly to judicial interpretation, and its growth in this latter direction was, from the time of Edward IV., largely aided by the jurisdiction of the Council and other royal tribunals, by timid juries and servile judges. The Tudor period marks the culminating point in the development both of kingly despotism and of the law of treason. Mr. Willis-Bund points out, and illustrates by the history of noble families, the use which the Tudors made of this weapon to crush the English aristocracy. The choice of this weapon was characteristic of Henry VIII.'s rule. Though his reign was one of such terror and suspicion that men moved and spoke as though "a scorpion lay beneath every stone," yet even his most tyrannical acts were carefully legalized, and thus he paid that homage to law which vice often pays to virtue. Under the Stuarts the purely legal administration of the law of treason was not less dangerous to the liberty of the subject than the more arbitrary conduct of their predecessors. The ingenuity, the astute interpretations, the mischievous adherence to precedents of lawyers, were allowed full play, while the judges adopted the modern policeman's view of crime, and held every man guilty till he could prove himself innocent. Raleigh's trial conveys no unfair impression of the general mode of conducting any trial in the time of James I., and the insolence of Coke and the browbeating of Popham were not increased by the nature of the charge against the prisoner. It remained for the triumphant Puritans to stretch the law of treason to its extreme limit to rid themselves of a formidable antagonist like Strafford or a dangerous prisoner like Charles I. The second volume will, we presume, contain the trials for treason in the reign of Charles II. and those of the Jacobites of the '15 and the '45.

The General Armory of England, Scotland, Ireland, and Wales. By Sir Bernard Burke, C.B., LL.D., Ulster King of Arms. (Harrison.)

IT is not too much to say that Burke's *General Armory* is a book which ought to be in the possession of every student of the noble science of blazon. How great and increasing is the number of such students our own pages constantly testify. In the latest edition of the *Armory*, now before us, there is much that is special to it, and that constitutes an unquestionable improvement, in the way of addition to the information provided. There is, on the other hand, a certain amount of subtraction, which we regret, though it may have seemed necessary in order to keep the volume within reasonable compass. For such a purpose, however, we should have preferred the removal of coats which we have never clearly understood, such as the blazon given *s.v.* "Ciprus." Is there

adequate evidence that there ever existed within the United Kingdom a family so called, and bearing a coat which we should incline to style Lusignan-Cyprus? And, in any case, why "Cyprus"? That the name of Lusignan is not unrepresented among us we know; and the same may be said of Imperial Palaeologus, but neither is to be found in the *Armory*. It would have been interesting to read their story in the language of the noble science. We are glad to observe that a largely increased use Ulster has made of the funeral entries and other heraldic records under his official care. Not a few of the Irish names in the present edition are illustrated by what is practically a synopsis of the family history, in addition to the description of the arms. It may be worth noting, in connexion with recent discussions raised in our columns and in the *Genealogist* concerning Sir Charles Howard of Mellow, that we find in the *Armory* the bearings of a family of *Harward* of Mellow, Surrey. Have we here a clue to the true identity of Sir Charles? One or two points we should like to bring to Ulster's notice before concluding a necessarily brief and imperfect survey of his valuable work. Would it not be a feasible improvement, in future editions, to distinguish families known to be extinct from those still extant? There are cases in which the want of such distinction may be apt to render a particular entry misleading. There is no doubt, we believe, that the arms given under "Rutherford of Fairnington" are not, and never were, those of the ancestors of the present owner, the heir-male of Rutherford of that ilk and Edgerston, but belonged to a different line, existing in Nisbet's day. There is equally no doubt of the extinction of the several lines of Lindsay of Kirkforthar, Eaglescairnie, and Pyetstone, since Lindsay-Bethune of Wormistone and Kilconquhar has made good his claim to the Earldom of Lindsay.

An Index of Hereditary English, Scotch, and Irish Titles of Honour. Compiled by Edward Solly, F.R.S., F.S.A., Treasurer of the Index Society. (Index Society.)

In all the books issued by this new society are as well selected and as carefully and accurately compiled as the work before us, the Index Society will soon take foremost rank among the many similar institutions now competing for the favour of men of letters. We will transcribe from the editor's preface his explanation of what this index is and what it is not. "It is an index of the peerages and baronetages of the United Kingdom, showing the date when each separate title was conferred, the changes which they underwent, and their present condition, whether existent, modified, dormant, or extinct. It is, therefore, a guide or reference to the existing and extinct peerages and baronetages of England, Scotland, and Ireland. It has no pretensions to be a peerage, or in any way to take the place of the valuable works of Burke, Lodge, Debrett, and others; these volumes now form a small library in themselves, and the present *Index* is merely designed to point out in which of the peerages or baronetages any given title is to be found." Only those who, in the course of any historical, biographical, or genealogical studies, have encountered some of the many difficulties enumerated by the editor in his instructive preface can fully appreciate the value and importance of the book before us, or the amount of labour and research which the investigation of between five and six thousand titles of honour must have entailed upon the editor. No one knows so well the difficulty of securing accuracy as the man who is always striving after it. Mr. Solly, so far from assuming that his book is perfect, invites all who use his *Index* to aid him in correcting any errors that may be found in it, so that it may hereafter become not merely an index of

certain books, but, what would be far more valuable, an index of facts. The editor has put this very modestly. His book is now a very valuable index of facts, and as such must soon find a place in every library in which English history occupies a prominent place.

Sussex Archeological Collections. Vol. XXX. (Lewes, Rivingtons).

THIS volume is hardly equal to some others in the interest of the subjects to which its contents are devoted, or in the merits of the essays severally. The chief papers are, "On Ancient British Coins in Sussex," continued, by Mr. Willett; an elaborate pleading in behalf of the Duke of Norfolk's case in respect to the charcol of Arundel parish church, the gist of which is, that because the Howards had appropriated the place, filled it with their monuments, and neglected the building, therefore the presumption is irresistible that it is theirs. Mr. Smith Ellis treats "Early Sussex Armory," and, in giving the name "Venus," suggests to us the probable origin of "Venus," the gipsy name which has puzzled many. Mr. Haines continues his notes on Spensholt's *Memoirs of Chichester*. Mr. Round has compiled a useful index to the illustrations in the first thirty volumes of the *Collections*.

Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CORRESPONDENTS are requested to bear in mind that it is against rule to *send* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been "closed against inspection."

FREDERIC GREGORY FORSYTH (Portland, Me.).—The family archives of the Earls of Mar are in the possession of the present Earl of Mar and Kellie, heir male of the late earl. There are numerous documents concerning both the older and later lines in the public archives of Scotland, *e.g.* *Act. Parl. Scot.*, *Inq. Ration. Abbrev.*, &c. We do not think it possible that any claim whatever to the ancient Earldom of Mar can vest in the heir male, if such there be, of the Celtic earls. There are, no doubt, persons existing in Great Britain, and very likely also in the U.S.A., who bear the name of Marx, and probably descend from the clan or tribe of which the Maormors, or earls of the Celtic line, were chiefs. But the old earldom came into the Erskine family in the female line, and we are unable to see that the right to it can vest in any one but the undoubted heir of line, John Francis Erskine Goodere-Erskine, sister's son to the late earl. You will find an article on the subject in vol. ii. of the *Genealogist*, by the editor.

B. S. M. ("A Pope burnt by his own Decree").—The allusion is to the case of Pope Marcellinus and the supposed Council of Sinuessa.

S. P.—The gentleman who owned the bear that never danced "but to the very gentlest of tunes" is to be heard of in Goldsmith's *She Soots to Conquer*, i. ii.

G. L. A.—In case of fire.

NOTICE.

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Notes.

LOCAL WORDS.

Several local words, of a wider usage than is assigned to them in Halliwell's *Dictionary* and our glossaries of dialects, occur in a work by R. Jefferies, author of *The Gamekeeper at Home*, entitled *Wild Life in a Southern County* (London, 1879). An exact reference to such words may be useful, and they are therefore subjoined with short extracts:—

Bennet.—P. 306: "In the water-meadows the first bennet pushes up its green staff. Country people always note the appearance of the first bennet." P. 12: "Mark the distance traversed by this ant by the milestone of a tall bennet." Miss Baker, *Northants Glossary*, says that "*Bent* prevails in most parts of the kingdom, but *bennet* is strictly provincial." In this parish the older people use *bennet*, but it is being supplanted by *bent*. The word means "long coarse rushy stems of rye and other grasses running to seed, called grass-bents or hay-bents according to the season" (Baker). It is in Halliwell.

Bottles.—P. 142: "Messengers come home for cans of beer, and carry out also to the field wooden 'bottles'—small barrels holding a gallon or two."

Halliwell says "West," but probably general. Used in Northants. *Clare's Shep. Cal.*, p. 72:—"And hand the stout hooped bottle round the ring."

Clerk's Ale.—P. 140: "In this locality Clerk's Ale, which used to be rather an event, is quite extinct." See Brand's *Popular Antiquities*, i. 105 (from *Archæologia*, xii. 12). "Clerk's Ale was the method taken by the clerks of parishes to collect more readily their dues." Also i. 158-9, ed. O. Knight, 1841. Not in Baker nor in Halliwell.

Clite.—P. 185: "Last spring I watched a mouse-nibbling the tender top leaves of the 'clite' plant; which grows with great rapidity and climbs up into the hedge." Halliwell notes the use of this name in Oxfordshire at the present day. It does not appear to prevail in Northants. Here *beggartice* is the common name. See Britten's *English Plant Names* (Dialect Society, No. 22), under "Clite" and "Galium," where there are twenty-nine English names for it.

Flakes.—P. 71: "Ash-poles split up for flakes—a flake being a frame of light wood, used after the manner of a hurdle to stop a gap, or pitched in a row to part a field in two." Halliwell, North; but it is used also in the Midlands. In Northants, as in the South, it is distinguished from a hurdle. See Baker, in "Flake," where it is defined as "formed of unpeeled hazel, or other flexible under-wood, closely wattled or interwoven together between stakes, like basket-work. A hurdle is composed of bars of split wood, resembling a gate."

Harvest-trow.—P. 186: "The nests of the 'harvest-trow,' a still smaller mouse [than the brown field mouse], seldom seen except in summer, are common in the grass of the orchard, and in almost every meadow before it is mown." Halliwell gives "Harvest-row, the shrew-mouse. Wilts." The writer of *Wild Life* goes on to state, "As the summer wanes their dead bodies are frequently found in the footpaths; for a kind of epizootic seems to seize them at that time, and they die in numbers." Bewick, in his *History of Quadrupeds*, relates of the shrew-mouse that "there seems to be an annual mortality of these animals in August, numbers of them being found dead in the fields, highways, &c., about that time"; and Bell, *British Quadrupeds*, p. 113, confirms this: "A very general mortality prevails among the shrew-mice early in autumn, the cause of which does not appear to be understood." The harvest-trow or harvest-row thus seems to be identical with the common shrew, and not with the harvest-mouse, described by White, in his *Selborne* (Letter xii.), and by Bell, pp. 299-304. Which is the right form, *trow* or *row*? What is the origin and meaning of these words? Are they connected with *shrew*?

Peggles.—P. 223: "Thrushes and pigeons feed on the peggles which cover the great hawthorn bush there so thickly as to give it a reddish hue." P. 379: "Fieldfares and redwings rise in numbers

from every hawthorn bush, where they have been feeding on the peggles." I have not been able to find this word in any dictionary or glossary. *Paigle*, the cowslip, is in Halliwell, Baker, and Pegge's *Kenticisms*, where it is spelt *pegle*.

Quat.—P. 56 : "The partridge, as the labouring folk say, 'quats'—that is, crouches down"; and the same term is applied to the corn-crake (p. 222): "He will then, if still hunted, 'quat' in the thickest bunch of grass or weeds he can find in the ditch." Halliwell assigns this word to Dorsetshire. [Qy. = squat.]

Sarsen-stone.—P. 167 : "Here lies a 'sarsen-stone,' hard as iron, about a foot thick." Halliwell explains, "Round boulder stones. Wilts"; and I find it several times in a paper on *Avebury: the Beckhampton Avenue*, by the Rev. Bryan King, Vicar of Avebury, Wilts, as a current expression there.

Steale.—P. 70 : "The nail which fastens the mop to the stout ashens 'steale,' or handle. I spell 'steale' by conjecture and according to pronunciation." Halliwell prints "*Stail*, a handle. Var. dial." It is *stail* in Northants (see Baker), with variations, *stale*, *steal*, *stale*, which last occurs in *Piers Plowman*.

Velts.—P. 301 : "The ploughboys call the field-fares 'velts.' Is not 'velt' a Northern word for field?" In Northants it is *felts*. Chaucer, *Romaunt of the Rose* (5510), has "Go, farewell feldefare." All these forms seem to connect the word with field, Sax. *feld*. There is another form, however, in Halliwell, "Felfare, a fieldfare. West," but which is, I think, common in the North, and probably elsewhere, which would seem to be the very Saxon word, "*feala-for*, *feale-for*, *fealvor*, a fieldfare, from *feala*, *fela*, many, from the numbers in which they pack." Skinner explains, "Quia multum spatii volando permeat," and Wedgwood derives it from *fealo*, yellowish, fallow coloured.

Wrastle.—P. 83 : "A great part of the village had been destroyed by fire, the flames running from thatch to thatch, and, as they express it, 'wrastring' across the intervening spaces. A pain is said to 'wrastle,' or shoot and burn." Halliwell, "Wrastle, to spread with many roots, spoken of new-sown corn. Glouc." In a MS. glossary in my possession there is, "To wrastle, in diversas partes excurrere, spoken of new-sown corn. To spread with many roots and joints, and in consequence to shoot up with many blades and stalks, ab Sax. *wreastan*, intorquere, intrudere : Gloucestersh."

Yelm.—P. 124 : "He is attended by a man to carry up the 'yelms,' and two or three women are busy 'yelming,' i.e. separating the straws, selecting the longest, and laying it level and parallel, damping it with water, and preparing it for the yokes." Halliwell assigns *yelm* to the East, but it is in use in Northants, and perhaps generally.

Baker gives "Yelben, yelm, yelven, a portion of straw or haulm laid in order for the thatcher. A.-Sax. *healm*, haulm, straw, culmus; or *gilm*, a yelm, manipulus; also *yelbener*, the person who prepares the straw."

Sheening.—P. 123 : "The thatch is hardly on the rick before it is off again for the threshing machine—for the 'sheening,' as they call it." This is a corruption become, or becoming, general. It is used here, but is still thought a low word.

Silver fish.—P. 96 : "As the student remembers the rustle of the leaves of some volume he bent over heedless of the dust and 'silver fish.' These are weevils, or moth weevils, called "fish" in this parish. Baker gives "Fishes, small shining insects that run about damp cupboards at night. *Lepisma saccharinum* (Linn.)." W. E. BUCKLEY.

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AN INEDITED LETTER FROM SMOLLETT.

In June, 1763, Smollett set out upon those continental journeyings which prompted his *Travels in Spain and Italy*, 1766, and gave rise to the passages in Sterne's *Sentimental Journey* which treat of the doings of the "learned Smelfungus." There is some ground, no doubt, for characterizing Smollett's *impressions de voyage* as "discoloured and distorted." But his book is, nevertheless, shrewd and humorous, and still well worth reading. As to the defects of the author's point of view, it must be remembered that his health had been broken by close application to literature, and particularly to his *History of England*, 1758. In a Latin account of his case, drawn up by himself for a physician at Montpellier, he specifically refers to this : "Quibusdam abhinc annis, exercitationibus juvenilibus subito remissis, in vitam sedentarium lapsus"; and his sensitive nature made a militant literary life especially harassing. Moreover, he had recently sustained a grievous loss in the death of his only daughter, Elizabeth, who died of consumption just as she was reaching womanhood.* These circumstances determined him to leave the country for a time. The letter which we print (from Mr. Locker's collection) is not included in the *Travels* of 1766. It is of a more intimate and familiar character than those in that work. Though he speaks of leaving Boulogne in ten days, he does not appear to have actually started until the middle of September :—

"Dear Sir,—Your obliging Letter was doubly acceptable; both for the Entertainment I received from it; and as it convinced me that I am still remembered with regard by my old Friends in Chelsea. Indeed I cannot help respecting Chelsea as a Second native Place, notwithstanding the irreparable misfortunes which happened to me while I resided in it; I mean the Loss of my

* "In the parochial register of St. Luke's, Chelsea, the burial of Elizabeth Smollett is noted under April 11, 1763" (Chambers's *Life of Smollett*, 1867).

Health, & of that which was dearer to me than Health itself, my darling Child, whom I cannot yet remember with any degree of Composure.

"With respect to my Constitution, I have lost ground since I left England. I now bathe in the Sea; & shall in ten days or a Fortnight, set out for Nice in Provence, a Journey of Eight hundred & sixty four miles. This is my last Stake; & if it does not answer, I must give up all thoughts of ever seeing my Friends in England—when there is no remedy we must submit. Before I arrived in France I thought the climate of England was the most disagreeable on the face of the Earth: but here it is a thousand times more vexatious, more variable, & more inclement. I am very glad to hear your Concert was so brilliant; & I hope all your Chelsea Societies will continue to flourish. I understand there is a Lodge of french free masons at Boulogne; but I am not well enough to visit them. I am much mortified that my ill Health will not permit me to enjoy a Bottle of good Claret which I have at the Rate of Fifteen pence Sterling. In Languedoc I can have it for the fifteenth part of that sum. The season here is very backward. Green Geese, Eoles and Turbot are just come in: there is not an Apr[e]lock ripe within three Leagues of Boulogne, however, the Rye Harvest is begun, & in ten days they will cut down their wheat. Every thing here is done in a clumsy & slovenly manner, which is very disagreeable and even shocking to those who have been accustomed to English neatness; and there is a total want of Delicacy in the manners of the People. They are generally civil; but they have no Sentiment; & their Ignorance & Superstition put me out of all patience.

"My wife who enjoys pretty good Health, joins me in my best respects to Mr Reid, & in my best wishes for your Children, who are by this time, I hope, quite recovered of the Hooping Cough. I pray God they may live to be a Comfort to you both; & that you may never feel the Pangs of that unspeakable Grief which the Loss of a beloved child, inspires.

"Pray, remember me to my good Friends Messrs Wilton & Russel, & to all our Brotherhood at the Swan—when you see Halford, tell him I am surprised he never answered my Letter; & believe me to be with great Truth and affection

"Dear Sawney

"Your Sincere friend and humble Servt

"T^e SMOLLETT.

"Boulogne, Aug 3, 1763."

Addressed—

"To Mr. Alex^r Reid, Paradise Row, Surgeon in Chelsea, by London."

Smollett's correspondent was probably the Alexander Reid who, in 1764, edited the *Elements of Surgery* of Samuel Mithlis. He also wrote medical works, and may have been Smollett's professional adviser. Smollett's own Chelsea villa (Monmouth House) was in Lawrence Street. It has now been destroyed; but there is an engraving of it in Smith's *Antiquarian Curiosities*.

AUSTIN DOBSON.

THE DECLARATION OF CHARLES I. PREFIXED TO THE THIRTY-NINE ARTICLES.

Prof. Mont. Burrows, in a letter to the *Standard* dated Nov. 24, 1879, says of this:—

"How it found its way into our Prayer Book—for it formed no part of the authorized Prayer Book of 1662—

I have not yet been able to learn...I can get no information from the Bodleian Library, nor from the Oxford University Press. Perhaps some of your readers can tell if it was ever inserted by any sufficient authority of Church or State."

On looking into the question, what I find about the introduction of it into the Prayer Book is this, so far as its history is concerned. The king's own reasons for issuing the Declaration, in consequence of the proceedings in respect of Bp. Montague in 1625, are set forth in "His Majesty's Declaration to his loving subjects of the causes which moved him to dissolve Parliament," published March 10, 1628 (Rushworth's *Hist. Coll.*, vol. i., app. p. 4, London, 1659). In the same year the Thirty-nine Articles were issued by the king's printers, with the Declaration prefixed. In 1661, at the end of the folio Prayer Book, printed at London by the king's printer, J. Bill, there is added, but with a fresh paging and sign (c):—

"Articles agreed upon by the Archbishops and Bishops of both Provinces and whole Clergie in the Convocation holden at London in the year M.D.LXII. for avoiding, &c. Reprinted by his Majesty's commandment with his Royal Declaration prefixed thereunto. London: Printed by John Bill, Printer to the King's, &c., 1661."

This is apparently *mutatis mutandis* the same title with that of the edition of 1628, and it is not therefore certain whether the king's "commandment" was intended to apply to this new publication, or only to the original one. As the Declaration does not appear in the edition of the Prayer Book in 1660, the date of its first issue with the Prayer Book is 1661. In this same year it is also reprinted from the edition of 1630, in Sparrow's *Collection*. After the Declaration had been thus appended to the Prayer Book it very commonly found a place in the editions of the king's printers, as in 1693, 1699, 1706; but it did not appear for many years in the Oxford and Cambridge editions. It is not in a folio, Oxford, 1703, nor in an octavo by Baskett in 1716, but it does occur in a folio by the same printer (Oxford, 1728), and it is to be noticed that he was a London printer as well. I have not found it in a Cambridge Prayer Book until much later. There appears, consequently, to have been a want of uniformity. The first introducers inserted it very commonly in their editions, but did not always do so, and the printers of the two Universities differed from them entirely for many years. The question may now take rather a different form, and turn upon this point,—What led the king's printer to add the Articles with the Declaration to the edition of the Prayer Book in 1661? Was this by authority, or was it only through following the edition of the Articles published by his house in 1628, with a loyal intention, and in conformity with the king's "Declaration concerning ecclesiastical affairs," of October 25, 1660, in which "the liberty of tender consciences" is ensured? In this case

the absence of the Declaration from the Oxford and Cambridge Prayer Books may be accounted for, as a custom of the king's printers, on common principles of trade, but it would not be so easy to account for its omission if it came into the London edition by express command.

Can any correspondent supply further information? I am aware of Dr. Winchester's *Tract* on the first publication of the Declaration, and of the numerous authorities to which he refers in the *Churchman's Remembrancer*, vol. ii. London, 1808.

ED. MARSHALL, F.S.A.

Sandford St. Martin.

HOGARTH AND PICART.

In the *Biographical Anecdotes of William Hogarth*, by John Nichols (3rd ed., London, 1785, 8vo.), we read :—

"While *Picart* was preparing his *Religious Ceremonies*, he wrote to some friend here to supply him with representations illustrative of his subject. His correspondent, either through ignorance or design, furnished him with the two preceding plates by *Hogarth* ('Orator Henley christening a Child,' and 'A Woman swearing a Child to a grave Citizen.') *Picart* has engraved the former with a few variations, and the latter with the utmost fidelity. The one is called by him *Le Serment de la Fille qui se trouve enceinte*; the other, *Le Baptême Domestique*, &c."—P. 432.

The work referred to is entitled :—

"The Religious Ceremonies and Customs of the several Nations of the known World. Represented in above an Hundred Copper-Plates, designed by the famous *Picart*, &c." London, 1781-89, 7 vols. folio.

and the designs in question will be found in vol. vi. of this edition, or in vol. iv. of that published at Amsterdam in 1736. They are drawn and engraved by J. V. Schley, one of *Picart's* assistants; and are styled respectively, "Baptism administered in Private Houses," and "The Breeding Woman's Oath." There is nothing marked in the style, or to show that the illustrations proceeded from a source different from those engraved in the same volume by *Picart* himself, or his coadjutors, *Dubourg*, *Morellon La Cave*, *Folkema*, and others. The former print, an engraving of which will be found in S. Ireland's *Graphic Illustrations*, vol. i., we may presume to have been an original design of *Hogarth*; but the latter, the original pencil sketch of which is in the royal collection, is said by *Nichols* to have been "stolen from a picture by *Heemskirk*," of which there is an engraving in mezzotint by W. Dickenson, March 10, 1772. Anyway, neither of these designs, both of which had been previously engraved in this country, was produced expressly for the purpose to which it was applied; and both must needs convey to the reading world a somewhat inadequate idea of our "religious ceremonies and customs." The question may then suggest itself whether any other of the illustrations in *Picart*, which, as I

have said, are not markedly different in style and character from the two known to be *Hogarth's*, may have been produced by him; and if not, how it was that he did not comply with the request transmitted to him by his brother engraver over the Channel. That such request was actually made to him I am certain. I have in my own collection a very bold and spirited drawing, measuring 8 in. by 7 in., executed by the reed-pen, and washed in with bistre, above which is written, unquestionably in the handwriting of *Hogarth* himself, "Com'union as at St. Paul's, for *Picart*." As to the authenticity of this drawing there cannot be the slightest doubt; and, apart from its artistic merit, it is peculiarly interesting, as showing that *Hogarth* did actually take some steps to comply with the request conveyed to him from abroad. If this was the only sketch so produced, of which, as I have hinted, I have some doubt, it may have been that the English artist was somewhat dilatory, or that, the exigencies of the publication not allowing delay, *Claude du Bose*, who produced the London edition, was compelled to make use of the two most suitable designs which happened to be ready to his hand. Perhaps, on the other hand, this note may elicit the information that other drawings, not yet identified by their owners, are in existence, of subjects suitable for the illustration of such a work as *The Religious Ceremonies*, and bearing inscriptions similar to that which I have the good fortune to possess.

Birmingham.

WILLIAM BATES, B.A.

SHAKSPEARIANA.

"ALL's WELL," IV, ii. 73 (6th S. xi. 363, 411).—

"Since Frenchmen are so braide."

At the references noted above there were given two examples, from Marston's *Satires*, of *braided* in Steevens's sense of deceitful. I have since found in Harsnet's *Popish Impostures*, 1603—a little book more referred to, I am apt to imagine, than read—no less than five examples of *braid* itself, or, as it is there spelt, "brayed," in the same sense. I give the first two.

Speaking of one who assisted in these cozenings, he talks of him as "serving in the manner of a refresher to furbush over his maisters brayed wares" (p. 19). Again (p. 25), speaking of a maid who was in reality no maid, and who at the man's instigation had confessed her sin to a priest, and so put herself within his power, he says, "The sillie Conie was caught, she was seized upon for brayed wares," and so became their tool. Two other examples are at p. 82 and p. 104. The fifth, I find, I have omitted to note.

But Shakespeare himself has given us an example in *The Winter's Tale* when he makes the simple Clown ask, as to the pedlar, "Has he any unbraided ware?" it being notorious that a pedlar carried little else, if anything, other than deceitful and

gandy well-seeming wares. Autolycus also is made to practically answer him, not merely by picking pockets, but by vaunting the truth of one of his incredible ballads by "five justices' hands at it," &c. "Why should I carry lies abroad?"

It is also worth noting that in Marston's two, Harsnet's five, and Shakespeare's *unbraided*, the word is always associated with "wares," except in one instance, where "geare" is substituted.

B. NICHOLSON.

"ALL'S WELL THAT ENDS WELL." IV. ii. (5th S. viii. 104, 182; x. 84, 144, 244, 285; xi. 363).—

"I see that men make ropes in such a *scarre*,
That we'll forsake ourselves."

I have just found a passage in a book not much after Shakespeare's time, giving an instance of the use of "rope" which makes all as clear as daylight:—

"To praise thy wit I cannot hope,
It is so dark, I ne're shall grope
It out, but by *Ariadne's Ropes*."

Naps upon Parnassus, 1658, A. vi.

There you are at once. The passage explains itself. *Scarre* is a cleft in the rocks, a ravine. The word is yet common, although I do not find it in Richardson, Nares, Halliwell, or any other dictionary in my possession. Figuratively, it is a difficulty, a strait.

"The mount of Oreb is a partye of the molite of Syna/ and is hyghe and hath grete plente of gras and of leefe. But it is hard to come thereto/ for hyghe Rockes and *scarres*."—Higden's *Polyconicon*, 1527, f. xij.

"Upon six severall Trees, were these lines ingraven, and on the sixth something was begun; which whether by injurie of weather or time erased and confounded, is a shrewd *scarre* [gap] and losse to this History."—Gayton's *Notes on Don Quixote*, 1654, p. 165.

Men in the "fix" of Bertram—in such a "*scarre*"—wishing to persuade women to act in an unwomanly manner—to "forsake themselves"—will furnish them with excuses and sophistical reasons—will make "*ropes*" to give them, as Ariadne did to Theseus to guide him in the labyrinth. R. R.

Boston.

"VIA" IN "THE MERCHANT OF VENICE," II. ii. 9.—

Clo....."Fie, saies the fiend."

Why was this Italian word in not uncommon use in Shakespeare's England, and why does Shakespeare think it congruent to put it into the mouth of certainly a quick-witted and town-living, but country-bred, clown? The answers, I think, lie in the fact, told us by Capt. John Smith, in his *Seaman's Grammar*, that *via*, or, as he spells it by pronunciation, *vea*, a nautical term, from the Italian, like some others, was a word of exhortation used by a boat's crew when redoubling their stroke or pulling more vigorously. It was apparently spoken unanimously, and, like the paviour's "Hoh!" after each stroke, for he gives it thus, "*Vea, vea, vea,*

vea, vea, vea." Hence it was doubtless in common use among the Thames watermen in their frequent spurts to outrival a chance competitor or gain the better landing-place. I say frequent, because it was not only their amusement, but a source of profit, for a customer would be likely to again patronize a willing, and still more a successful, boatman. Shakespeare, therefore, might put it into the mouth of a Launcelot Gobbo.

B. NICHOLSON.

"SAG" (6th S. i. 251).—This word is duly recorded in Halliwell, and (in the form *seg*) in Jamieson. It also occurs in the *Promptorium Parvulorum*; and the etymology pointed out by Stratmann is probably correct. That is, it is the same as the Low G. *sacken*, to sink down, in the Bremen Wörterbuch, and the Swedish *sacka*, to settle down, used intransitively.

CLEER.

Sag is universally employed in Norfolk in the sense that the railway porter employed it. Anything hanging loosely down, as the result of its being stretched, is said "to sag."

GEORGE SEXTON, LL.D.

"JULIUS CÆSAR," I. iii. 128, 129.—In

"And the complexion of the element,
Is fauors, like the works we have in hand,"

Mr. Robert Browning ingeniously suggests "Is Mavors," in allusion to the astrological aspect of the planet Mars, Mavors. I venture to alter "Is" above, and read "*It fauors*." HYDE CLARKE.

RETZSCH'S OUTLINES: GOETHE'S "FAUST": "THE BOTTLE IMP."—In my early days, during the "thirties" of this century, it was not unusual for booksellers to publish collections of popular novels and tales in folio form. Such compilations appeared under various titles, as "The Complete Novelist," "The Collection of Select English Novels," "The Novel Reader's Companion," &c. In one of these volumes I remember reading a story—I fancy it was a translation from the German—entitled *The Bottle Imp*. It must have been a very popular production at the time, for it was dramatized under the Keeleys' management of the Lyceum, and droll little Bob Keeley played the hero. The story was founded—as so many stories of that period were founded—upon a supposed compact with the Evil One. A tiny bottle, with "Homunculus"—a manikin—of lively habits enclosed, is supposed to confer upon its happy possessor the ability to obtain any and every thing he may wish for in this world. The possession of it is, however, subject to the trifling drawback that should the holder happen to die during his tenure of the phial, his soul will be lost eternally. But there is provided a method by which this contingency may be avoided. The bottle may be sold in like manner as it was bought, but must always be parted with at *less* than the price the

vender gave for it. Presumably, then, when the owner has by its means gained everything he wished for, he sells the charm, at a reduced rate, to some purchaser desirous of fortune, and not disinclined to encounter risk in obtaining it. He, in his turn, his object achieved, must rid himself of his fearful responsibility in the same manner, and so on *ad infinitum*. The point of the story consists in the rapid descent of the value of the vessel, until at length it comes into the possession of a man who has bought it for the lowest coin known to be extant as a circulating medium. He *must* sell it for something lower still, or incur the penalty entailed by dying encumbered with the ownership of the fatal toy. Accordingly he wanders over the earth to find where this infinitesimal coin is to be met with in circulation. I forget how it ends, but I shall ever remember little Keeley, in the drollery of his abject terror, trotting about the stage and imploringly whimpering, "Oh, who'll buy a bottle? Oh, do buy a bottle! Will nobody buy a bottle?" Now this morning I was examining the second series of Moritz Retzsch's outlines illustrative of Goethe's *Faust*. The story is very involved, and in my English translation of the German notes appears to me to be very clumsily told, but a striking feature is the appearance, frequently repeated, of the "Homunculus" in its little glass bottle. It seems to be the charm with which Mephistopheles achieves, or attempts to achieve, all the objects of his vile will. I apprehend it has an occult meaning, and is intended in some manner to convey the idea of the germ of humanity. Readers familiar with Retzsch's weird sketches will recall that, while the corpse of an aged but full-grown Faust is laid in the grave, the soul of the dead man, snatched from Satan and borne upwards by angels to heaven, is depicted as a very tiny infantile creature, scarcely larger than the little dancing imp in the phial. Is this an allusion to the "Homunculus," or is it a pictorial and poetical reference to the teaching of our blessed Lord, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark x. 15)? I am bound to confess, however, that I hazard this latter speculation with considerable diffidence, for, even as I write, it appears to me rather far-fetched. The former—the more esoteric hypothesis—seems to be the more feasible. I think, however, that you will admit that the subject is very interesting; but what I require your kind assistance in is to enable me to ascertain where I can procure, or even see, a copy of the novel *The Bottle Imp*, which more than forty years ago so deeply arrested my juvenile attention.

S. P.

Temple.

THE ALTAR IN THE PYX CHAMBER, WESTMINSTER ABBEY.—The ancient treasury now called

the Pyx Chamber, or the Chapel of the Pyx, contains an old altar, which has been said to have in its *mensa* a sinking for a circular "seal." Sealed altars are very rare in England, and no round seal besides this has, I think, ever been heard of. I have, therefore, long wished to examine it; but the chamber being very difficult of access, no opportunity for doing so has occurred until a few days ago. I am sorry to say that the story of the round "seal" must be given up. There is the old altar, probably of the thirteenth century. Its *mensa* is so cut about and patched that one cannot say whether it was originally in one piece or not, and in the front middle is a large piece of a different material and work from the rest. In this stone is a circular sinking two feet in diameter, and rather more than an inch deep. It is very roughly cut, and the edges are bevelled down to the bottom without any rebate, as there must have been if it had been covered with a thin slab such as the seal was. The circle must have been made for some purpose, and one naturally asks what it can have been. It cannot be connected with the use of the altar as an altar, but must denote some use to which it has been put since its desecration. I do not know how the process of assaying is carried out, but I have a strong suspicion that it has been done on this altar, and that the sinking is a *hearth*, made to receive ashes, and prevent them from rolling on to the floor. Perhaps some one who knows will say whether this suggestion is a reasonable one.

In the Pyx Chamber have been found many objects of interest, including a large number of seals fallen from documents formerly stowed here, a brass seal *subsidii pannorum*, and, strange to say, a socketed bronze celt with a loop on one side. I hope some of those who visited the place when I did, and who know more about these things than I do, will give a proper description of them.

J. T. M.

Delahay Street, Great George Street, S.W.

LENGTH OF OFFICIAL LIFE.—The length of time that persons may continue in office, whether in ecclesiastical or civil life, is worth noting, for if not an exact test of length of days attained, it denotes a good constitution, and has the advantage of certainty as to date, the time of appointment to office being easily ascertained. Perhaps the following instance of long successive incumbencies in the parish of Strensham, Worcestershire, may be worth recording. A gravestone, within the altar rails of Strensham Church, records a centenary rector, Francis Gresley, who died in 1773, after enjoying his incumbency sixty-eight years. To him succeeded John Ravenhill, from 1774 to 1807, a space of thirty-three years; and John Worrall Grove, D.D., who was next appointed to the living, ministered in holy things here for fifty-

two years, dying in 1859. So that Strensham had only three rectors in a century and a half. There has been only one rector since the death of Dr. Grove, who may not improbably maintain his position as long as the worthy doctor did.

EDWIN LEES, F.L.S.

Worcester:

DUMMER CHURCH, BASINGSTOKE.—On the walls of the belfry of this church (a building probably as old as the twelfth century) I find the following inscription in sixteenth century (Gothic) characters:—

× Bless the King × × ×

To the Sexton thay belong . pay him therefore de him no rong . stand from the ringers a yard at least × 26-years pay i do not jest if any bell you over throw it cost you p— you So put of your hats els pay ×

I give the words in their apparent order, without attempting to supply what is defective, in the hope that some of your readers may be able to do so from their knowledge of similar inscriptions elsewhere.

J. E. MILLARD.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MRS. SIDDON'S PORTRAITS.—I have in my possession a picture by Romney said to be of Mrs. Siddons. The face, that of quite a young woman, is singularly beautiful, but seems to lack the promise of strength one expects to characterize the great actress, even in her girlhood. Between the two portraits in the National Gallery, one by Gainsborough, the other by Lawrence, it would require a keen eye to detect any likeness. Curiously, in my picture Mrs. Siddons wears coral ear-rings, as in Lawrence's portrait, and the dress, so far as it goes (mine is a half-length picture), is fashioned like that of Sir Thomas's painting. Romney's picture was the property of Madame Vestris when she lived at Denham Lodge, Kensington. It is not signed. Will some one of the readers of "N. & Q." oblige me by pointing out the probability or improbability of such a portrait's coming into the possession of Madame Vestris? I should add that a companion picture has long been reputed to be the portrait of Mr. Kemble, but whether of the father or brother of Mrs. Siddons is not clear.

HENRY ATTWELL.

Barnes, S.W.

THE SPANISH LADY'S LOVE FOR AN ENGLISHMAN.—Who was really the hero of the adventure on which this ballad was founded? The belief in the incident was too widely spread for there to have been no such occurrence as foundation for the ballad. The narrative evidently so took the

popular fancy that local traditions have assigned the part of the "gallant captain" very variously, the selection generally being the representative of some neighbouring family of good degree, who complied with the canon of being "a knight of Cales," and who otherwise impressed "nos bons villageois" as fit to live in song and story. Thus, according to the *Penny Magazine*, Jan., 1839:—

"A west of England tradition says that the ballad had its origin in an adventure which one of the Popham family had in Spain in the time of Queen Elizabeth. In the storming of a city a lady became a captive; her picture and pearl necklace were long to be seen at Littlecot in Wiltshire, the seat of the Pophams. A Staffordshire legend makes the same claim on behalf of Sir Richard Levison of Trentham, a distinguished naval officer in the days of the Armada, and who was at the attack on Cadiz, but this legend has neither portrait nor necklace to support it, and points in vain to his effigy in brass in the church of Wolverhampton."

The story is also told as an episode in the life of Sir Urian Legh, of Adlington Hall, Cheshire, according to Burke's *History of the Commoners*, vol. iii. 1838, whilst the Lincolnshire tradition, referred to at some length in Illingworth's *History of Scampton*, 1810, for which see also "N. & Q." (1st S. ix. 573; x. 273), has it that Sir John Bolle, of Haugh, and Thorpe Hall, was the hero. At Thorpe Hall there were a portrait, said to be of the lady, "drawn in green, a beautiful tapestry bed wrought in gold by her own hands, and several casks of plate, money, and other treasure," by repute sent to Sir John's wife by "the Green Lady" when she decided to retire to the cloister, all of which, no doubt, carried great conviction. It appears in Camden's *History* that Francis Popham, Richard Levison, Urian Legh, and John Bolle, were each among the numerous knights created at the siege of Cadiz in 1596. Which of them, if any one, was the real Simon Pure? W. E. B.

RIGHT OR LEFT?—The simplest questions are often the most difficult to get answers to. In describing an engraving, which is the right hand of the print, and which is the left? P.

[Our correspondent may possibly remember that this question has already been incidentally raised in the notes on "Richardson the Novelist's House" (see "N. & Q." 5th S. xii. 264, 295, 318, 337, 358, 417, 437; see also "The 'Right' and the 'Left,'" ante, p. 154). Perhaps a practical suggestion from some correspondent, to obviate ever-recurring confusion, might meet with general acceptance.]

STAFFORDSHIRE ELECTION, 1747.—This contest, considered a memorable one, was between the Hon. William Leveson Gower, second son of the first Earl Gower, and Sir Richard Wrottesley, Bart., on the one side, and John Crew, Esq., and Sir Walter Bagot, Bart., on the other—the first and last named being the then sitting members, who were again returned. Can any of your readers tell me whether any political principles were in-

volved in this election, or whether it was a mere personal contest? B. R.

MR. CARLYLE'S "ESSAY ON BURNS."—A writer in the *Gentleman's Magazine* for March, speaking of the early *Edinburgh* reviewers, says that Mr. Carlyle's *Essay on Burns* stands out prominently from his other writings because it was patched up by Jeffrey. Are we to understand, then, that this famous article stands in the collected works as a composite result—in the proportion, perhaps, of one-third Jeffrey to two-thirds Carlyle?

THOMAS BAYNE.

CASCACIRUELA.—Who was this personage? In the younger Moratin's *El Viejo y la Niña Muñoz* says (Acto iii. escena 6):—

"Con tanto preparativo,
Tanto vaya, torne y vuelva
Se pasa el tiempo; y qué hara?
Lo que hizo Cascaciruela."

R. W. BURNIE.

HERALDIC.—To what family do the following arms belong? Sable, three pallets wavy argent; on a chief or a saltire gules. D. K. T.

PENTELOW FAMILY, CAMBRIDGESHIRE.—For information relating to this family what records should I consult? Where did they come from? Any information will oblige. W. W.

[Try Marshall's *Genealogist's Guide*.]

SAMUEL DUNCH, M.P. for Wallingford in 1621, and for co. Berks in 1653.—He was of North Baddesley, co. Hants, and of Pusey, co. Berks. Died Nov. 5, 1666. What was his precise kinship to the Dunches of Little Wittenham? He is said (Noble's *Cromwell*, ii. 433) to have been an active member of the Long Parliament between 1643 and 1650. For what place did he sit? His eldest son, John Dunch, married the sister of Richard Cromwell's wife. W. D. PINK.

AN INSCRIPTION WANTED.—I wish to put a suitable inscription on a silver bowl made out of an Hussar's uniform, and shall feel much obliged for any suggestions or quotations, either in prose or verse. HAROLD MALET.

THE EFFECTS OF GAS ON MARBLE.—It is well known that the carbonic acid given out by gas in combustion is most injurious to many articles. Is any means known of preventing or counteracting its action on marble? The mural tablets and monuments in a large church in which I am interested have suffered considerably since the introduction of gas into the building. The injury is most apparent on coloured marbles, which become dim and covered with a grayish efflorescence, but no doubt the statuary marble suffers equally, although the mischief is not so visible. A CHURCHWARDEN.

"OSTADES."—What are "ostades"? With "camlets" they used formerly (1549) to be made at Lille and Valenciennes. It is the French term for some manufacture, but two dictionaries, and a good French scholar, a frequent contributor to "N. & Q.," have failed to answer my query. C. B.

HAMILTON GARDENS.—The Queen having consented to the erection of Byron's statue in this enclosure, the query suggests itself whether this would not be a fitting time for restoring Hamilton Gardens to the public. I shall be grateful to any one who will furnish me with particulars as to the manner in which they were taken by the Crown from Hyde Park, the date of their sequestration, and the remarks made by Thackeray on the subject. RICHARD EDGUMBE.

Kew, Surrey.

THE PRINCESS CHARLOTTE.—Who preached the funeral sermon on the death of Princess Charlotte, at Westminster Abbey? JOHN JACKSON.

SCRAFTON AND SHARPE FAMILIES.—The Rev. William Scrafton, M.A., Rector of Paul's Cray, Kent, died in 1740. He entered Trinity College, Cambridge, in 1694, and later on obtained a scholarship there. In the matriculation books he is entered as the son of William Scrafton, of Trinity Lane, London. Contemporary with him lived Moses Scrafton, of St. Giles-in-the-Fields, who died in 1744. He was the son of Thomas Scrafton, also of St. Giles's, by Mary his wife. Were Moses Scrafton and the Rev. William Scrafton cousins, and, if so, what was the name, residence, and station in life of their common ancestor? The rector of Paul's Cray left issue, Richard, William, and Frances, wife of Thomas Sharpe, of London, citizen and grocer. Can any one tell me the dates of death of Thomas and Frances Sharpe, and whether they had any issue besides Thomas, Lancelot, Frances, and Dorothy? E. H. HOLTHOUSE.

Trinity College, Cambridge.

BENJAMIN VALENTINE.—Can any one state the ultimate fate of the person of this name who figured so prominently in the early disputes between Charles I. and the Parliament, or furnish any particulars of his ancestry or descendants? J. H. I.

BERMONDSEY SPA AND THE APOLLO GARDENS, WESTMINSTER ROAD.—Are any views of these places extant? CALCUTTENSIS.

THE BOOK-PLATES OF LORD KEANE, SIR WILLIAM PIGOTT, BART., JAMES GREY, CHARLES KELLY, and WILLIAM MAGUIRE.—Wanted particulars of the above, kindly sent me by Miss B. Smith. ANDREW BYRNE.

Bray, Ireland.

ANDREA FERARA.—Could you refer me to a work on arms in which a history is given of this famous armoured, as to when he lived or whether he ever went to Scotland? Sir S. Meyrick, in a foot-note, declares that he cannot find out anything authentic about him.

THOMAS A. MARTIN.

Balliol College, Oxford.

[Hole's *Biog. Dict.* says, "fl. tem. James IV. or V."]

EASTER MONDAY AT PRESTON.—On Easter Monday the singular custom of rolling oranges and dyed eggs down the slopes of Avenham Park, Preston, Lancashire, was adhered to by all the youngsters of the neighbourhood. The grounds, comprising upwards of twenty-two acres, were covered by a dense multitude of people, who come annually from places in the vicinity to witness and take part in this unique festivity. When the eggs and oranges are eaten, dancing and all kind of games are kept up until darkness compels a cessation of the festivity. Is anything known of the origin of this custom?

EVERARD HOME COLEMAN.

GIANTS.—I should be glad of any information respecting the lives of the following giants, their heights, ages, and weights: W. Taylor, the English giant, a native of Ilkeston, Derbyshire; John Cranson, the Kentish giant, born at Woolwich; E. D. Lyons, the London giant; and M. J. Brice, the French giant, exhibited some years ago at St. James's Hall, Piccadilly.

J. R. D.

ELIZ. CORRIE=CHR. JOHNSTON: MARY BAKER=ROBERT BROOKE=MARY MAINWARING.—I am very anxious to obtain information regarding the parentage of Elizabeth Corrie, who, about 1690–1700, married Christopher Johnston, a native of Hazlebank, Scotland. I should also like to learn something of the parentage of Robert Brooke, born in London, June 3, 1602; married first, Feb. 25, 1627, Mary Baker, of Battle, in Sussex; secondly, May 11, 1635, Mary, daughter of Roger Mainwaring, D.D., then Dean of Worcester, afterwards Bishop of St. David's. Robert Brooke had a brother Thomas, a sister Elizabeth, and a cousin William Brooke. He obtained a commission from Lord Baltimore as commandant of a county, Sept. 20, 1649, and arrived in Maryland June 29, 1650. He died July 20th, 1663.

N. N. P.

Baltimore.

AUTHORS OF BOOKS WANTED.—

The Esquisses. A farce, in two acts. (For private circulation only.) London, 1839. JOHN TAYLOR.

AUTHORS OF QUOTATIONS WANTED.—

"In slippers case." W. WHISTON.

"Behold the man who most hath injured thee!
Roderick, the wretched Goth, the guilty cause
Of all thy guilt." P. ZILLWOOD ROWEN.

"Curva trahit mites, pars pungit acuta rebelles."

J. C. B.

"For three hundred years and more
Sixth Edward's mass shall be laid low;
When Seventh Edward he shall reign,
Sixth Edward's mass shall be said again."

Remembered by me as quoted long before the Queen came to the throne.

J. R. DORN.

Replies.

TOM BROWN.

(6th S. i. 133, 316.)

What had occasioned the change in Tom's opinions, and made him so violent an anti-Collierite, I do not know. A few years before he had himself characterized the stage in terms of equal justice and severity, in a passage which I will venture to transcribe, at once for its intrinsic interest and as a taste of his quality:—

"The Stage has now so great a share of Atheism, Impudence, and Profaneness, that it looks like an Assembly of Demons, directing the way *Helward*; and the more Blasphemous the Poets are, the more are they admired, even from Huffing *Dryden*, to Sing-song *Dursey*, who always Stutters at Sense, and speaks plain when he Swears..... What are all their New Plays but Damn'd Inspid Dull *Farces*, confounded Toothless *Satyr*, or Plaguy *Alking* Plays, with Scurvy Heroes, worse than the Knight of the Sun, or *Amadis de Gaul*. They are the errantest *Plagiaries* in Nature, and like our Common News Writers, steal from one another.

"When any Humour takes in London, they Ride it to Death before they leave it. The Primitive Christians were not Persecuted with half that Variety, as the poor Unthinking *Beaux* are tormented with upon the Theatre.

"Character they supply with a Smutty Song, Humour with a Dance, and Argument with Lightning and Thunder, which has often reprieved many a Scurvy Play from Damning.....

"Tis a hard matter to find such things as Reason, Sense, or Modesty, among them; for the Mens Heads are so full of Musick, that you can have nothing from them but empty sounds; and the Women are so Light, they may easily be blown up or down like a Feather."—*Amusements Serious and Comical*, p. 51.

Our author next employed his talents in the cause of morality (?) by co-operating in the production of

"The Satyrical Works of Titus Petronius Arbitr. In Prose and Verse. In Three Parts. Together with his Life and Character written by Mons. St. Evremont, and a Key to the Satyr by a Person of Quality. Made English by Mr. Wilson, Mr. Burnaby, Mr. Blount, Mr. Tho. Brown, Capt. Aylott, and several others. And adorned with Cuts. To which is added the Charms of Liberty; a Poem, by the late Duke of D——. London, 1708," 8vo.

We find him also included among the "several eminent hands" to which we are indebted for a translation of the works of Lucian (London, 1711 and 1745, 4 vols. 8vo.), "With the Life of Lucian, and a Discourse on his Writings, and a Character of some of the present Translators, written by the late famous John Dryden, Esq."

The short career of Tom Brown had closed some years earlier than the dates upon the title-pages of the volumes before me; but it is so customary a thing nowadays to see new works announced by authors who have been dead for years, that the circumstance does not seem to demand explanation. There had probably been previous issues. The first edition of the collected *Works* of Tom Brown appeared in 1707, 2 vols. 8vo., to which was added a third volume in 1708. I have various editions before me. The fourth edition, "with the addition of a supplement in prose and verse, never before printed," appeared, London, Sam. Briscoe, 1719, 4 vols. small 8vo. A fifth volume of *Remains*, incorporated with subsequent editions, was published in 1721, 8vo. In 1730, we have the "seventh edition carefully corrected, with an addition of his *Genuine Remains*, and a supplement, &c., printed by and for Edward Midwinter, at the Looking Glass on London Bridge," 4 vols., 8vo.; and finally, in 1760, what must be considered the *editio optima*, of which I transcribe the full title:—

"The Works of Mr. Thomas Brown, Serious and Comical, in Prose and Verse, with his Remains. In four volumes compleat. With the Life and Character of Mr. Brown and his Writings, by James Drake, M.D., and a Key to the Whole. Adorned with a new Set of Copper-Plates. London, M.DCC.LX." 4 vols. 8vo.

Of course the greater part of the contents of these volumes had previously appeared in other forms; but certain important pieces may be mentioned as either now appearing for the first time, or not known to me in their substantive issues. Such are the *Walk round London and Westminster, exposing the Vices and Folly of the Town*, a vast number of "Epigrams," "Fables," "Elegies" and "Characters," and the very humorous *Dispensary, a Farce*, written in the year 1697, scene, Apothecaries' Hall, which certainly had never been published or acted. The *Beauties* of Tom Brown, by C. H. Wilson, appeared in 1808, 8vo., with a capital coloured folding frontispiece, etched by Thomas Rowlandson. This is too often found to have been eliminated by collectors; but when present, the volume, which can hardly be called rare, though it is certainly not plentiful, may cost you a crown, though I remember when it was readily procurable for a couple of shillings. I have only to add that a favourable estimate of the scholarship of our author may be formed by a reference to a Latin ode, published, while he was yet an Oxford student, in the *Musæ Oxonienses*, (vol. i.), under the title of *Soteria Ormondiana*; and of his general learning and acumen by his answers to critical and other questions in the *Iacædæmonian Mercury*. I conclude with an epitaph from the pen of his last editor, "James Drake, M.D., F.R.S., and of the College of Physicians, London":—

"Juxta depositæ sunt Reliquiæ
THOMÆ BROWN,
Poëtæ inter celeberrimos non postremi,
Quorum pleriq; Ingenio cum non cederet,
Variâ Eruditione longè præstitit.
Viventî Natura multum indulisit,
Fortuna parum.
Livore et Injuriâ Malevolorum, quos Vivens expertus est,
Ipse nec mors eripuit.
Luxuriantis reus Ingenii
Scurrarum Juridico pœnas dedit,
Non quod meritò, sed quod impune.
Dialogorum conditor mirus
Lepidissimos complures reliquit salibus, facetiisq; refectos.
Quin et Poëmata et Epistolas;
Leviuscula quidem, sed quæ Indolem Authoris redolcant,
Parî Musarum Indulgentiâ.
Tam Latiis quàm Britannis familiaris:
Hunc fructum tetulit unicum
Cultor Sororum egregius;
Quod ab earum fantoribus honestè repositus
Inter Conoclebres requiescat.
Agro Staffordiensi oriundus, obiit, &c.
Abi, Lector, Ingenio assequere, Fortuna anteverte."
WILLIAM BATES, B.A.

Birmingham.

It is certainly extraordinary that a book which has passed through so many editions (I have the ninth, in 4 vols., dated 1760) as *The Works of Thomas Brown* should be unknown to any writer or reviewer treating of the period in which he lived. How comes it, however, that the inscription on his gravestone, as given in a note at the last of the above references, records him as the "author of *The London Spy*." I cannot suppose the inscription to err, or to have been misquoted; but, on the other hand, *The London Spy* was written by Edward, commonly called Ned, Ward. I have no doubt an explanation can be readily furnished; if so, it may clear the matter up to others as well as to

CHARLES WYLIE.

SAMUEL JOHNSON, OF CHESHIRE (6th S. i. 314).—Some account of this worthy is to be found at pp. 21-3 of Lawrence's *Life of Fielding*, 1855. There is nothing to indicate that the name was assumed; and certainly not that it was assumed "to annoy the lexicographer," who, when *Hurlothrumbo* was acted in 1729, was an unknown student at Pembroke College, Oxford. Samuel Johnson (the Less) is described as a "half-witted quack," whose fustian had a brief and miraculous vogue on the boards of the Haymarket. The author himself acted "Lord Flame," one of the characters, "in black velvet, with a white flowing perriwig, and speaking, it is said, sometimes in one key, and sometimes in another; sometimes dancing, sometimes fiddling, and sometimes walking on stilts!" According to Byrom's *Remains*, he was for a time "one of the chief topics of talk in London," and a "Hurlothrumbo Society" was even formed. This led to his being satirized with other "follies of the town" in Fielding's *Author's Farce*, 1730. The

title of Johnson's play (as given in Lawrence) shows the character of the work, "*Hurlothrumbo; or, the Super-Natural*. As it is acted at the New Theatre in the Haymarket. Written by Mr. Samuel Johnson, from Cheshire":—

"Ye sons of fire, read my 'HURLOTHRUMBO,'
Turn it betwixt your finger and your thumb,
And being quite undone, be quite struck dumbo."

But, unlike Dryden's Shadwell, the author sometimes "deviated into sense." Here is one of his maxims: "Pride is the serpent's egg, laid in the hearts of all, but hatched by none but fools." He died in 1773.

AUSTIN DOBSON.

Samuel Johnson was a dancing master from Cheshire, and seems to have been half mad. The play of *Hurlothrumbo* was, according to Whincop, played thirty nights consecutively, the author himself taking the part of Lord Flame. *The Blazing Comet, the Mad Lovers, or the Beauties of the Poets*, was acted at the Haymarket in 1732, though the exact day is unknown to Genest, who omits all mention of it under that year, and supplies the omission rather clumsily in the errata of his tenth volume. According to the *Biographia Dramatica*, Samuel Johnson was also the author of *Cheshire Comies*, acted in 1730; *All Alive and Merry*, played at Lincoln's Inn Fields, Jan. 10, 1737; *A Fool made Wise*, a comic opera, 1741; and *Sir John Falstaff in Masquerade*, 1741. None of Johnson's pieces, except *Hurlothrumbo* and *The Blazing Comet*, has been printed, nor has Genest been able to trace any information concerning the production of the majority of them. Johnson also left behind him a tragedy entitled *Pompey the Great*, which was never printed. There is no known reason to dispute his right to the name also borne by the lexicographer. A long and very curious account of the man, his works, and his antics is supplied in the *Biographia Dramatica*, vol. i. pt. ii. p. 402, ed. 1812.

J. KNIGHT.

TRIPP ALIAS HOWARD (6th S. xii. 381).—MR. STEPHEN TUCKER, Rouge Croix, is very severe on our escutcheon and the legend on it. I can only say that the escutcheon has been handed down in the family from time immemorial, and that the arms have lately been emblazoned, with those of the other fellows, on the panelling of the hall of Worcester College, Oxford, though Mr. Burgess, instead of copying the escutcheon, has, in place of the ladder as there represented, designed what he calls a conventional ladder, something more like a truck than a ladder. That there was some connexion between the Howard and Tripp families is rendered probable from an anecdote recorded in the Stuart Papers, and quoted in Jesse's *Memoirs of the Court of England in the Days of the Stuarts*, viz., that a Mr. Howard and a Mr. Tripp promoted, with Col. Bamfield, the escape of James II., when Duke of York, from St. James's Palace, during the

Great Rebellion. As to Baron Tripp, his best patent of nobility is the Duke of Wellington's Waterloo despatch, in which he is most highly commended. Sir Walter Scott also mentions, in *Lockhart's Life*, that "he met him at Lord Somerville's, and liked him much." HENRY TRIPP.

Wingford Rectory, near Bristol.

[Our correspondent evidently uses the phrase "time immemorial" in its colloquial, not in its legal, meaning, i.e. *temp. Ric. I.*]

AMERICAN DIPLOMATIC UNIFORMS (6th S. i. 256).—The order to the representatives of the United States at foreign courts, to appear in citizens' dress, was issued by the Hon. William L. Marcy, who was Secretary of State under President Pierce in 1853, and elicited much discussion at the time. It was said, in opposition, that sovereigns put on their most elegant costumes in which to receive ambassadors, and these should do the same. But it was replied that it was most becoming in a republic that its ministers should appear abroad in the dress in which members of the Cabinet, members of Congress, and citizens, are received by the President of the United States at the executive mansion in Washington. The order has never been revoked.

AMERICUS.

FERNAN CABALLERO (6th S. i. 315).—According to Vapereau, Cecilia Böhl was married first to the Marquis d'Arco-Hermoso, and afterwards to Don Antonio de Arron. Two husbands only are mentioned.

H. S. A.

SCOTCH TERRITORIAL NAMES: FORSYTH FAMILY (6th S. xii. 136).—An account (*valeat quantum*) is given in Anderson's *Scottish Nation*, s.v. "Forsyth," similar to that which seems to have found its way across the Atlantic, except that nothing is there said about Macbeth as the founder of the castle, or his nephew, Finlach, as the founder of the family. Our American cousins will do well to follow the cautious lead of Mr. Frederic Gregory Forsyth, and "not vouch for the truth" of this account, as it probably scarcely deserves even the epithet of "traditional" in any sound sense of the word. With regard to the etymology of the name, the writer in the *Scottish Nation* compares Kil-syth, perhaps appositely, and suggests (fortified, apparently, by Nimmo's *Stirlingshire*) that "the brook of Sith, in Stirlingshire, was in remote superstitious times believed to be haunted by the *Daoine Sith*, or Scottish fairies, called men of peace, for fear of their malign influence." This seems, on the whole, a more probable derivation than *fuair sythin*, supposing that to be Gaelic for "the cold river of peace," which is mentioned in the *Scottish Nation*. Schiehallion, in the Grampians, is generally cited as an instance of what may be called a fairy etymology. As to the family history, though at a later period than

the days of Macbeth, perhaps the following list of Forsyths in the "Retours" may be of use to the "Forsyth Association," U.S.A. :—

Ret. Scot. Abbrev. [Inquisitiones Speciales].

"Banff.—Forsyth: Adam, 98; David, Junior, 72; Georgius, 72, 119; Georgius, portionarius de Millegue, 119; Thomas, 98.

"Edinburgh.—Forsyth: Andreas, 790; Nicolaus, 1485.
"Fife.—Forsyth: Alexander, 142; Jacobus de Nydie, 142.

"Lanark.—Forsyth: David de Dyiks, 100; Jacobus de Dyiks, 100; Willielmus, 100, 109; Willielmus, de Dyiks, 199.

"Orkney and Shetland.—Forsyth: Gulielmus, 115; Walterus, 115.

"Stirling.—Forsyth: Jacobus, 277; Jacobus (*alias* Bruce) de Garvell, 342; Jacobus de Taillytounne, minister apud Stirling, 277; Rebecca (*alias* Bruce), 342."

C. H. E. CARMICHAEL.

New University Club, S.W.

AN EPITAPH: "BOLD INFIDELITY," &c. (6th S. i. 156).—In Brasted churchyard, Kent, by S. T. Coleridge. As the epitaph is printed in Petti-grew's *Chronicles of the Tombs* (Bohn, 1857), p. 441, there are some variations from the version of Mr. Gosse:—Line 2, for "three infants," read *five infants*; l. 4, "they sinned," *they've sinned*; l. 5, "they're here," *they are not here*; l. 6, "ah," *oh*; l. 7, "Review the Bible's sacred," *Revere the sacred*; l. 8, "sinned," *sinn'd*.
ED. MARSHALL.

"Bold infidelity," &c., was written by Robert Robinson, predecessor of Robert Hall in the pastorate of the Baptist church at Cambridge—the Robert Robinson of whom PROF. DE MORGAN wrote in "N. & Q." some years back. I may mention, *à propos*, that I used to hear, some years before Mr. Crabb Robinson's death, the anecdote of teaching a boy at home how to write a letter to his brother at school, which is assigned to Mr. Crabb Robinson (not related to Robert Robinson) by his biographer, told of Robert Robinson by the nephew of the original boy, who was the son of a member of the Cambridge church. It took place during a pastoral visit.
DEFNIEL.
Plymouth.

HUMMING-BIRD (6th S. i. 295).—"Called a *hum-bird*, Sir T. Browne, *Vulgar Errors*, b. vi. c. 8, § 10" (*Skeat's Etym. Dict.*). I believe the date of this instance is ten years earlier than that already given.
WALTER W. SKEAT.

"SAUEAGE" (6th S. i. 296).—This evidently is our modern word *savage*, but is used in the old sense. At p. 158 we are told that the damsel Linet was called "the damsel savage." Now *savage* is merely Lat. *silvaticus*, and well explained by Florio. Florio explains the Ital. *selvaggio* by "sauage, wild, vplandish, homelie, of the field, or countrey, rurall, clownish, rude, rusticke, swainish, or siluane." The "silvan damsel" is no epithet of reproach. Com-

pare: "*Sauvage* (chevalier), chevalier errant, inconnu" (Roquefort). There is no real difficulty. See Spenser, *F. Q.*, iv. 4, 39, which explains the whole matter.
CZLER.

"ÆSOP AT THE BEAR GARDEN" (6th S. i. 157, 202).—The questions, Who was Mr. Preston in 1715? and, Who was the author of this little satire upon Pope? are, I think, distinct. The bear garden at Hockley in the Hole was established in the time of Charles II., by Christopher Preston, who is mentioned as keeper of the bear garden in 1682, by Oldham, in his *Third Satyr of Juvenal*:—

"Where I'd as good oppose
Myself to Preston and his Mastiffs loose."

The death of Preston was a very sad one; he was killed by one of his own bears in 1709, and his funeral sermon was preached, and printed, by the Rev. D. Pead. He was succeeded in his property and occupation by his son, the Mr. Preston whose name appears on the poem in question. The bear garden was then a favourite place of amusement, and Steele, in the *Spectator* for July 31, 1712, No. 436, makes mention of the fair Elizabeth Preston, daughter of the keeper of the bear garden at Hockley (see Pink's *History of Clerkenwell*, pp. 68, 157). Everything seems to render it very improbable that Preston was really the writer of the poem entitled *Æsop at the Bear Garden*, and leads to the conclusion that his name was taken to heighten the ridicule, by making it appear that a common vulgar prize fighter could write a poetic vision quite as well as Alexander Pope.

EDWARD SOLLY.

"THE ROSE OF DAWN" (6th S. i. 296).—Although I can give no information about the engraving thus entitled, it may be useful to note that it probably served to suggest the emphatic final line of Alfred Tennyson's poem *The Vision of Sin*, first printed in 1842:—

"And on the glimmering limit, far withdrawn,
God made Himself an awful rose of dawn."

J. W. EBSWORTH.

Molash Vicarage, by Ashford, Kent.

"NO PLACE" (6th S. i. 314).—As W. H. K. W. writes from Plymouth, it can hardly be necessary to remind him of what is perhaps not generally known to readers of "N. & Q.," that "no place" in Devonshire is the usual form of "nowhere," "no place else" and "some place else" being the commonest forms of "nowhere else" and "somewhere else." These expressions are not confined to the uneducated, but are often used by people of the upper and middle classes, who habitually pass the greater part of their time in their native county. A locality called "No Place," at the junction of any two places, must obviously, one would say, be so called because of its equivocal situation. It is "nowhere," or "no man's land." To say one has

been "nowhere," or, in Devon, "no place," when disinclined to say where one has been, is common everywhere, I imagine, among the class of people depicted on the signboard, and probably the sign was adopted for the sake of the rough witticisms it affords, just as Ulysses chose, on similar grounds, to call himself No-man when in the cave of Polyphemus.

H. BUXTON FORMAN.

EARLY ENGLISH LAWS AND CUSTOMS REGARDING FOOD (6th S. i. 291).—Allow me to call attention to an earlier instance of fixed prices for food than 2 Hen. III. (1217), the date mentioned by Mr. CORNELIUS WALFORD in his paper on the subject contained in the *Transactions of the Royal Historical Society* (vol. viii.). In the Patent Rolls is a letter from the king (John) "to his sheriffs and burgesses of Gloucester, and to all other his faithful subjects," informing them "that it is ordained by our command, and by the advice of our barons, that every year when lampreys are first caught they shall not be sold for more than two shillings each, until after February, when they are to be sold at a lower price." Witness, Geoffrey FitzPierre, Justiciary of England, at Reading, 12 January, 8 John (1207). See Sir T. D. Hardy's *Description of the Patent Rolls*, p. 66.

F. SYDNEY WADDINGTON.

THE CAMOYS PEDIGREE (6th S. i. 234, 298).—The following short descent, which I have put together from two seventeenth century MSS. in the Bodleian (Rawlinson, B. 74 and 314), may, I hope, be of some service to HERMENTRUDE with regard to her questions. There is mention also of one earlier Thomas Camoys, who is said to have died 26 Edw. II.:—

Thomas—Margaret, da. of Peter Roscelin, Camoys, Kt., sister and co-h. of Thos. Kt. Roscelin, Kt.

Ralph—Da. of Hugh Le Despencer, Earl of Winchester.

Thomas, Lord Camoys, of Broadwater, 1421, 10 Hen. V.	Elizabeth, da. and h. of Will. Louches.	Hugh, second son.	Elizabeth, wife of Edw. Courtenay, Earl of Devon [or sister to Ralph Camoys and wife of Hugh Courtenay. Rawl., B. 74].
Alice, wife of Leonard Hastings, mother of William, Lord Hastings.	Richard.		

W. D. MACRAY.

I am greatly obliged to your correspondents who have kindly helped to clear up my difficulties. Permit me to observe in comment that the Lady Camoys who was a daughter of Hugh Le Despencer, Earl of Winchester, was, according to Dugdale,

named Elizabeth (not Joan), which receives confirmation from a notice of "Ralph de Camoys and Elizabeth his wife" on the Patent Roll for 15 Ed. II. We also find that in 1370, under date of Feb. 12, "Elizabeth, widow of Ralph Camoys, holds of Thomas Camoys" (Rot. Pat., 44 Ed. III., part 1), but it is a question whether this was the same Elizabeth. If it was, she must have been an extremely old woman in 1370.

I also venture to submit (apart from the vexed question of the identity of Elizabeth and Isabel, on which point I am heterodox) that the Isabel wife of Sir Thomas Camoys, who was buried in the Friars Minors' Church, London, in 1444, cannot be identical with Elizabeth Mortimer, wife of Thomas, Lord Camoys, whose Inq. was taken 5 Hen. V., and who is buried at Trotton.

With respect to the second Thomas, Lord Camoys (whose Inq. is 1 Hen. VI., 70), I am still a little puzzled. He was "grandson of Ralph" (Rot. Pat., 1 Hen. IV., part 4); but of which Ralph, and by what channel? Was he son of the first Thomas (Inq. 46 Ed. III., i. 15)?

Lastly, did Ralph and Hugh, brothers of the first Thomas, marry and leave issue? Was the second Thomas the son of either of them?

HERMENTRUDE.

THE LITERATURE OF POPE AND HIS QUARRELS (5th S. xii. 6, 36, 71, 89, 110, 158, 192, 257, 335, 415, 477; 6th S. i. 321).—I send a description of two pamphlets, both of them rare. The first is dull, and I cannot understand the allusions in it. The second is more amusing. It is a contribution to the controversy then raging between Pope and Lord Hervey:—

"The Sequel of Mr. Pope's Law-Case: or, Farther Advice thereon: In an Epistle to him. With a short Preface and Postscript. By a Templar. See the Publishers Advertisement. With Notes Explanatory, Critical and Jocosæ. By another Hand, also a Brother of the Quill. The Second Edition. Revised and the Notes Enlarged.....For the use of Madam — and Made-moiselle — of — Southward of Hampstead, and other Ladies in whose Company the Author has formerly been. London: Printed by Anth. Gibbons, for the Benefit of the Author. MDCCLXXXIII. Price 2s. 6d., i.e. for Verse 6d., for Notes 1s., and for Mr. Pope's Law Case 1s." Title, Publisher's Advertisement, pp. 3 and 4; text, 5-11.

"The Tryal of Skill Between Squire Walsingham and Mother Osborne. An Eclogue, in Imitation of Virgil's Palæmon. To which are added, Horace to Fannius, and an Apology for Printing a certain Nobleman's Epistle to Dr. S.—w.—n. 'Et vitula tu dignus, et hic'—Virgil, Eccl. 3. London Printed: Sold by J. Huggonson, near Serjeant's-Inn, in Chancery Lane, 1734. Price One Shilling." Title; text, pp. 2-25.

F. G.

The description of the *Twickenham Hotch-Potch* given by F. G. is taken, I imagine, from the advertisement of what was proposed to be published, and not from the book itself. The title-page is as follows:—

"The Twickenham Hotch-Potch | for the use of the Rev. Dr. Swift, Alexander Pope, Esq. | and Company, | being a | Sequel | to the | Beggars Opera, &c. | containing—1. The State of Poetry, and Fate of Poets, in the reign of King Charles the II. 2. Seriousities and Comicalities, by Peter Henning, a dutchman. 3. Two dozen of Infallible Maxims, for Court and City. 4. The present War among Authors, viz., Swift, Pope, Theobald, Bolli, Voltaire, Parson B—dy, and Mr. Ozell. 5. The Rival Actresses, viz., Mrs. O—d, Mrs. P—r, Mrs. B—h, Miss Y—ger, and Miss Polly Peachum. 6. A Poetical Catalogue of Polly Peachum's gallants. 7. An Epistle from Signora F—na to a Lady. 8. A True Copy of Polly Peachum's Opera. Also her Panegyrick. Written by Caleb D'Anvers.

'Puissant Pompey planted Phrygian Powers,
And topey-turvy turn'd the Thyrion Towers.'

Lee's *Art of Rising in Poetry*.

London, | Printed for J. Roberts in Warwick Lane, 1728.
| Price one shilling." 8vo. Introduction, i-vii; pp. 1-54.

It will be observed that the third article in the advertisement, "Pope Corrected, not Amended" does not appear in the title-page of the work itself, though Theobald's letter is printed entire at p. 26. Again, in the advertisement, amongst the authors at war with each other, are the names of Herring and Trapp, both of which are left out in the real title-page, whilst that of Theobald is introduced.

It is worth drawing attention to these seeming trifles, because it was a part of this singular literary warfare to deal in libellous suggestions, to promise scandalous revelations, to excite curiosity, and then not gratify it. Of many of these pamphlets the title-page is, in fact, the best part, whilst the body of the work is dull and wholly uninteresting. I shall with pleasure lend F. G. the *The Twickenham Hotch-Potch*.

EDWARD SOLLY.

Sutton, Surrey.

SHOULD POETICAL QUOTATIONS BE PRINTED AS PROSE? (6th S. i. 153, 283.)—MR. WARD takes a singularly elastic view of the compositor's and printer's occupation, and is "for letting every man have his own way when engaged on his own business." Such is not the response one would look for from an old contributor to "N. & Q."—the painstaking and exact printing of which perhaps makes men of literary leanings more exacting than they otherwise would be. If Mr. WARD's dictum were permitted, we might have American spelling, fancy capitals, and the proverbial "commas scattered from a pepper-caster." That a line of poetry may be incorporated with a prose text I grant, but I resolutely reassert that to so entomb a whole verse, or complete couplet, is to offer violence to the author quoted and to the reader.

W. WHISTON.

HOWARD FAMILY: SIR CHARLES HOWARD OF SOMERSHAM, KNT. (6th S. i. 235, 281).—I have been favoured, by the author, with a copy of a memoir of *The Orfeurs of High Close*, by Mr. Wm. Jackson, which enables me to affiliate this hitherto obscurely-known knight. Mr. Jackson

gives a fac-simile of the inscription on a moss-covered altar tomb in the churchyard of Plumbland, near Cockeremouth, which is as follows:—

"Hic jacet Gulielmus a Carolo Orfeur de Highclose, Armigero & Jana uxore ejus. Ille filius & hæres Gul. Orfeur arm. & Eliæ. a D^o Car. Howard equite & D^o Elisabetha a Comite de Hume. Illa filia Ricardi Lamplugh armig. & Francisca a D^o Christophero Lowther Baronetto April 20, 1706."

It would appear from this memorial that Elisabeth, daughter of the Earl of Hume (Earl of Dunbar, Baron Hume), was wife of Sir C. Howard, though we know that she was wife of Theophilus, second Earl of Suffolk; but the purpose of this peculiar inscription was evidently to show the noble ancestry of Elisabeth Orfeur.

We thus see that Sir C. Howard of Somersham was an *unrecorded* son of the second Earl of Suffolk. In Causton's *Howard Papers* is a pedigree, furnished by the *Heralds' College*, of Walter Howard, a *protégé* of Edward and Charles, Dukes of Norfolk, and supposed claimant to the dukedom, beginning with Sir C. Howard of Somersham. Rev. James Dallaway, the Earl Marshal's secretary, writing in the *Gent. Mag.*, 1816, pt. i. p. 104, under the initials E. M. S., speaks of this knight as one "whose existence or connexions cannot be authenticated with any satisfaction"; and no wonder neither the heralds nor subsequent genealogists were able to identify and disentangle him from the other six contemporary knights of the same names. Hodgson, in his *Hist. of Northumberland*, in making Sir Charles Howard of Redesdale son of Sir Charles Howard of Croplin Hall, who was son of Lord Wm. Howard of Naworth, has his misgivings, and says he hopes his gleanings on this subject "will allow some investigator to grope his way further into this obscure genealogy than we have been able to do." Dugdale, in his *Visitation*, held at Cockeremouth, 1665, states that Wm. Orfeur had at that time two children "by Elizabeth, daughter of Sir Charles Howard of Ridsdale." Hodgson's reason for grafting Sir C. Howard of Redesdale on the Naworth branch seems to be that "there was no Charles Howard of the Suffolk stock on record at that exact period," which only shows the danger of trusting received pedigrees as containing "the whole truth." But here are facts that should have made him pause, as in fact he did. Redesdale had been granted for life to Geo. Hume, Earl of Dunbar, and Baron Hume, and had upon his decease lapsed to the Crown; but on the marriage of his co-heiress Elizabeth with Theophilus, eldest son of Thomas, first Earl of Suffolk, an absolute grant of this and other lordships was made to them and their heirs. Theophilus is stated by Dugdale, in his *Baronage*, published in 1676, to have had four sons, James, Thomas, George, and Henry, and several daughters, the fifth of whom was Frances, who became the wife of Edward Villiers. In one

of the deeds quoted by Hodgson, dated July 6, 1657, the parties being James, third Earl of Suffolk, of the first part, Sir Charles Howard and Elizabeth his wife of the second part, and Edward Villiers and Lady Frances his wife of the third part, and other parties of the fourth part, a conveyance was made to a trustee for the lives of Sir Charles Howard and his wife and the survivor, remainder to their son in tail, remainder to the Earl of Suffolk in fee,—a strong presumption that Sir Charles Howard was “of the house of Suffolk.”

Again, Mr. Jackson says that a certain Edmund Sandford (*qui ob.* 1681), a near relative of the Orfeurs, in a MS. in the library of the Dean and Chapter of Carlisle, writes thus. He describes Plumland as

“a faire village, and fairer Squires seate, called Plumland Hall, the now owner Monsier Gulielmus Orpheur, 300 p. an. estate, late Sheriff of Cumberland, married Madam Howard, daughter to Sir Charles Howard, sone to Theophilus late Earle of Suffolk, who came into this country with Right Honble. Contes of Carlisle, her cosen, and hath many fine children, and a faire church and parsonage of 200 p. an.”

Moreover, Mr. Jackson states, as a significant fact, that, according to a pedigree in the College of Arms, the eighth son of William and Elizabeth Orfeur was named Theophilus.

I had forgotten, as showing how the Howards were connected with Somersham, to say that it was a royal manor, and that both the second and third Earls of Suffolk were stewards of the same. Somersham was sold by an Act of Parliament in 1649, and Sir Charles Howard's occupation as deputy of James, Earl of Suffolk, ceased (*vide* Canon's *Howard Papers*). W. S. ELLIS.

Charlwood, near Crawley.

“HEARSE” (6th S. i. 212, 297).—To Mr. PEACOCK's excellent article I have only to object that the O. French *herce* is derived from the Lat. *hirpicem*, acc. of *hirpes*, a harrow; and that is why it means a harrow. The Low Latin *hercia* is a mere rendering of the F. *herce* back again into Latin. Way notes that a hearse was also called *herpica*, i.e. *hirpica*. The right derivation is given in my *Etymological Dictionary*, and by E. Müller.

WALTER W. SKKAT.

“LEAD, KINDLY LIGHT” (6th S. i. 232, 277).—The following passage from Montaigne (Hazlitt's edition) is *à propos* of the forgetfulness of authors of the meaning of their own writings:—

“I, perhaps, sometimes hit upon a good point, when I am writing (I mean that seems so to me, though it may appear dull and heavy to others—but no more of these compliments—every one says this sort of thing about himself); but when I come to read it afterwards, I cannot make out what I meant to say, and in such cases a stranger often finds it out before me. If I were always to scratch out such parts, I should make clean work of my book; but then, some other time, chance shews me the mean-

ing as clear as the sun at noon-day, and makes me wonder what I should stick at.”—Chap. x., “Of Quick or Slow Speech.”

J. J. FREEMAN.

CHATTERTON THE POET (6th S. i. 295, 322).—Prof. Masson's essay on Chatterton (1866, pp. 324-325) was materially modified as to the account of the inquest in “Chatterton: a Story of the Year 1770,” published in 1874, and on p. 250 he has a long note on the subject of the “tainted document” and “sheer fabrication.” ESTE.

TWO SIMILAR EPITAPHS (5th S. xii. 46, 155).—I take the liberty of pointing you to *The Life and Works of William Cowper*, edited by the Rev. T. S. Grimshawe (London, W. Tegg & Co., 1847), vol. i. pp. 178-9, where the epitaph quoted by MR. ED. MARSHALL appears to be due to the Rev. William Unwin, and retouched by Cowper's pen to commemorate “Gulielmus Northcot . . . succisus aprilis die septimo, 1780, æt. 10.”

D. C. TAMBURINI, M.D.

6, S. Orsola, Milano.

“PAUL'S STUMP” (6th S. i. 96, 245).—In John Bagford's letter on the antiquities of London, printed in Leland's *Collectanea*, 1770, i. lxxvi, he gives a curious account of the kissing post at Billingsgate. Writing in 1715 he says:—

“In former times the Porters that ply'd at Billingsgate used civilly to intreat and desire every man that passed that way to salute a Post that stood there in a vacant place. If he refused to do this, they forthwith lay'd hold of him, and by main force bumped him against the Post; but if he quietly submitted to kiss the same, and paid down sixpence, then they gave him a name, and chose some one of the Gang for his Godfather. I believe this was done in memory of some old Image that formerly stood there, perhaps of Belus, or Belin. Somewhat of the like Post, or rather Stump, was near St. Paul's, and is at this day called St. Paul's Stump.”

George Calvert's shop, the “Half-Moon” in Watling Street, described as near to Paul's stump, seems clearly to refer to a post in Watling Street, and probably near St. Austin's Church, or the gateway leading to St. Paul's Churchyard.

EDWARD SOLLY.

WORDSWORTH'S “PRELUDE” (6th S. i. 155, 260).—I should think the castle referred to is Chaumont, which stands on a hill south-west of Blois, and has a commanding view on the river and on “the plain beneath.” But did the lady by the first Francis wooed—Mademoiselle d'Heilly, *alias* Anne de Pisselen, Duchesse d'Étampes, I suppose—ever live in Chaumont castle? I do not know, and beg to add that I should be obliged by any information on the subject.

HENRI GAUSSERON.

Ayr Academy.

DO TOWERS ROCK TO THE WIND? (5th S. xii. 387, 454).—The tower of Wrexham Church is one

of the proverbial "seven wonders of Wales," and for the reason, it is said, because it rocks in a high wind.
A. R.

I have been in the tower of St. Saviour's, Southwark, whilst the bells were ringing, and have heard the stones in the walls grind on each other, in addition to experiencing a sensation which I should imagine to resemble an earthquake.

G. H. JEFFERY.

Towers, if high and well built, certainly rock considerably. I shall never forget the first time I went up to the top of Magdalen tower, Oxford, to sing the May morning hymn, "Te Deum Patrem colimus." When the bells were at full swing, I should think that the top of the tower oscillated about ten inches each way, perhaps more.

J. C. J.

"PICK"=VOMIT (5th S. xii. 309, 473).—MR. C. F. S. WARREN, has, I think, given us the best definition of *pick*, though not its origin. Doubtless *pick* equals *puke*, also *spuke*, which here is confined to infants throwing up the superfluous milk. I take it *pick*, *puke*=spew (and *spume*, i.e. froth, is often used, as more respectable), are identical. Query, are we not becoming too nice in the use of words? I hardly think any lady would now say her child *spewed*, though I sometimes hear labourers say they "felt better after a good *spew*."

J. W. SAVILL, F.R.H.S.

Dunmow, Essex.

Common in S.E. Lancashire. Also the phrase "the doctor gave him a *pick*"=an *emetic*. I hear it frequently in the houses of the poor of this district. I also hear the verb, thus, "He *did pick*," meaning "he was very sick."
A—Z.
Farnworth, Lanc.

In Cheshire they say, "a cow *picks* her calf," i.e. miscarries of it. Even if *pick* merely=*pitch* in this case, this use is worth a note.

J. L. WARREN.

THE "LION SERMON" (6th S. i. 236, 303).—An octavo volume, entitled *Memoirs of the Family of Gayer*, was printed, for private distribution, by Mr. A. E. Gayer, Q.C., LL.D., in 1870. It contains some particulars of Sir John Gayer, who left the money for this sermon. Several extracts from the will of the knight are printed in the *Memoirs* of the family, and they include the clauses relating to the sermon, but do not contain any stipulation as to its subject.

W. P. COURTNEY.

15, Queen Anne's Gate.

OLD POPULAR SUPERSTITIONS (5th S. xii. 166; 6th S. i. 42).—A preferable version is, "Thumb-nail, gift," then "friend, foe, sweetheart, journey go." It is very unlikely that the last word can be ancient. It is desirable to know the Netherlands and Danish

versions. "Gift" is used commonly to express a white speck on the finger-nail. The rhyme must be, "Once a wish, twice a kiss, thrice a gift" (not present).

It would be a good work for the Folk-lore Society to send their volume to correspondents (ladies) in Flanders, Holland, the Friezeland, the Netherlands, Jutland, Denmark, Sweden, Norway, the Faröes, and Iceland, to obtain the comparative sayings. In many cases we have substituted French words.
HYDE CLARKE.

FOPS' ALLEY (5th S. xii. 409, 437, 517).—As Lumley's *Reminiscences of the Opera* do not extend back to the last century, it may be worth recording that before the stalls existed the whole pit was filled with rows of seats. There was no passage between these and the orchestra, but there was a mid-pathway at right angles to it, to give access to the seats on each side. This was called Fops' Alley. An aunt of mine used to tell a story that, on one occasion, as she was seated at the end of one of the benches, the Prince of Wales rested his foot against it, on pretence of adjusting "the Garter," but manifestly for the sake of displaying his finely-shaped leg.
Z Z.

"THE RANK IS BUT THE GUINEA'S STAMP" (5th S. xii. 426; 6th S. i. 25).—Sterne uses a comparison very similar to that of Wycherley, in the following passage, which occurs in his "Dedication to a Great Man" of one of the volumes of *Tristram Shandy*:—

"Honours, like impressions upon coin, may give an ideal and local value to a bit of base metal; but gold and silver pass all the world over, without any other recommendation than their own weight."

But there is surely nothing in the sentiment, that "the king's *stamp* cannot make the metal better," to render its expression by Sterne or by Burns less likely to be "original" than by Wycherley. I have an impression that the same sentiment occurs in one of Barnaby Rich's books.

W. A. CLOUSTON.

SURREY WORDS (5th S. x. 222, 335; 6th S. i. 238).—At the last reference A. J. M. asks, What is the etymology of *pray* in the sense of "foot-bridge"? My answer is that I do not know; but that it is, perhaps, worth notice that precisely the same kind of foot-bridge, with a handrail, is called in Cambridgeshire a *bro*, a word not recorded in Halliwell. Now *bro* is the common Danish word for bridge, and presents no difficulty whatever.

Is A. J. M. right in calling *croke* the preterite of *creak*? In his phrase, "they wouldn't have *croke*," the word *croke* is a past participle. By the analogy with *break*, *brake*, *broken*, or *broke*, we should have *creak*, *crake*, *croke*, and the preterite should be *crake*. However, preterites and past participles are sadly jumbled together, even by our best

authors; Englishmen do not seem to know the difference between them.

WALTER W. SKEAT.

Cambridge.

Of the words mentioned by A. J. M., the following, or variants and kindred of them, occur in one or more of the four south-western counties, and will be found in the glossaries of Barnes, Jennings, Palmer, Pulman, Rock, and Williams and Jones:—
"Bumble-foot = club-foot." *Pumble-foot* (Devon); *pummel-vooted* (Dorset); *pumple* or *pumple-foot* (Somerset); *pumple-voot* (Devon, Somerset). *Pumple-foot* was frequently used in S.-E. Cornwall fifty years ago, but it does not occur in any Cornish glossary known to me. *Troll-foot* was also commonly used in the same district, and will be found in Couch's glossary.

"Dout = to do out, to extinguish" (Devon, Dorset, Somerset).

"Gripes = drains." *Grip* or *gripe* and *griping-line* (Somerset); *gripping* (Devon).

"Leer = hungry." &c. See "N. & Q.," 5th S. xii. 267, 431; 6th S. i. 162.

"Out-ask = to publish banns of marriage for the third and last time." *Out-az'd* (E. Devon, Somerset).

"Pummy = pulp" (Devon, Somerset).

"He has a right to make it good" = it is his duty, &c., is common in Devonshire.

I heard in S.-E. Cornwall, fully fifty years ago, the story of the farm-servant girl's expedient for conveying the answer "I will." The Cornish version went on to say that the swain was clever enough to understand it. WM. PENGELLY.

Torquay.

"LISSOME": "UNKED" (5th S. xii. 406, 434).

—"The lissomeness overcomes the unkedness" was an every-day expression from the lips of my old nurse, to whom I referred when offering an example of the use of *housen*. The words *unked* and *lissome* were commonly used by her separately, the one as a substitute for lonely or gloomy, the other to indicate an active, free, or unencumbered state. It is about eighteen years since I saw my old friend near Thame, Oxon, when she was as characteristic and rustic as formerly. I often employ the phrase, much to the amusement of my modern and Cockney household, as well as to the excitement of many reminiscences in the minds of contemporary members of my family. M. D.

Both words are in common use in the county of Northampton at the present day. See Baker's *Glossary*. A. H.

Little Ealing.

"TUDIEU": "MAUGREBLEU" (5th S. xi. 44, 174, 456; xii. 456).—There is this to be said in favour of the Moghrabi suggestion, that on the Mediterranean shores Moghrabi is interconvertible

with magician, and that not the practitioner of white magic, but he of the black art. The *Arabian Nights* have a Moghrabi musician. Men from Morocco profit by this belief, and set up as astrologers and fortune-tellers. Although in its origin *maugrebleu* may have another parentage, it is very likely indebted by assimilation to Moghrabi fostering. The secondary meanings thus acquired are often more influential than the original, and in the perversion of words the original is sometimes lost to the popular mind and is swallowed up in the vulgar rendering.

HYDE CLARKE.

REV. LEWES HEWES, OR HUGHES (6th S. ix. 488; xii. 215, 516).—I have the following tract:

"A Confratation of M. Lewes Hewes his dialogve: or, An Answer to a *Dialogue* or *Conference* betwene a *Country Gentleman* and a *Minister of God's Word*, about the Booke of Common Prayer.....Published by Authority. London, Printed for J. M. at the *George in Fleetstreet*, neere Saint Dunstons Church, 1611." Sm. 4to. 3 leaves, + pp. 1-84, + pp. 1-11.

There is a second title-page, identical with the first, save at the beginning, which runs, "M. Lewes Hewes his Dialogve answered: or," &c. No author's name or initials. The writer says Mr. Hewes is "a great friend to the Brownists." His *Dialogue* was "almost twenty leaves in Quarto." He seems to have written "a little Booke" on the same subject before, but "it was dispersed without his consent." W. C. B.

Malvern Link.

ANNE DUNCOMBE, COUNTESS OF DELORAINE (5th S. xii. 488; 6th S. i. 83).—The first Lord Deloraine, and his first wife, lived at Ledwell Park in this parish, and were buried in the churchyard, where their tomb still remains. The house was pulled down about eighty years since. The second Lady Deloraine was alluded to, as Delia, by Pope in the lines:—

"Slander or poison dread from Delia's rage.

Hard words or hanging, if your judge be Page."

Satires and Epistles, i. 81.

Judge Page lived in the neighbouring hamlet of Middle Aston, where his house still exists, as also his monument in Steeple Aston Church, where he was buried. ED. MARSHALL.

Sandford St. Martin.

THE NOUN "ASCENDENCY" (6th S. i. 237, 323).

—The word is spelt with an *a* in Worcester's *Dictionary*, with a quotation from Bp. Horsley, "Maintaining an absolute ascendancy in the mind."

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

THE BONYTHON FLAGON (6th S. i. 294).—Possibly it may interest Mr. Bonython to know that among the communion plate at St. Mary's Church, Penzance, there is a chalice of silver (weighing twelve ounces and a half and half a

quarter), with this inscription: "Ex dono Blanchiæ Bonithon Viduæ Sacello Penzantiensi Collato, 1670," as well as a small salver, or paten of silver, marked with the letters "B. B.," which forms a cover to the chalice.

GEORGE BOWN MILLETT.

THE GOLD PIECE (6th S. i. 297) described by M. H. is not a coin at all, but a medal struck on the death of Oliver Cromwell; it occurs both in gold and silver, and is usually in fine preservation.

J. C. J.

"ACCAMARAVELOUS" (6th S. i. 304).—Can this be a corruption of "aqua mirabilis"?

R. R. LLOYD.

St. Albans.

OBsolete WORDS (5th S. xi. 247; xii. 291; 6th S. i. 205).—I am much amused at "ferret" being classed as obsolete; "perchmentiers" still "put in" "ferret silke." White, black, drab, scarlet, silk ferret are continually sold more or less for various domestic purposes, and green for lawyers' use to put under seals. There is also an article called cotton ferret, which does not supersede the other.

A COUNTRY DRAPER.

COWPER'S "TASK" (6th S. i. 175, 302).—Many words more appropriate than *dissection* might be suggested; but the object of my query was to ascertain, if possible, what Cowper really wrote, and, of course, to abide by that. I cannot agree with MR. RULE that to dissect is to cut asunder. "Bisect" has that meaning, but to dissect is, as Johnson defines it, "to cut in pieces." A man would hardly sever the skin if he were to whip a dog all day long. Cowper was a master of English, and, whether writing poetry or prose, he never used words at random, but chose just those that clearly expressed his meaning. We habitually, both in speaking and in writing, use phrases which are really gross exaggerations. When we speak of a man being torn in pieces by an infuriated mob, or an army being cut to pieces, we do not mean that the men's bodies were actually reduced to fragments. When the *Times* told us, the other day, that, at a certain period of the boat-race, "the Cambridge crew fell to pieces," no one supposed that the rowers' bodies became disintegrated.

J. DIXON.

JOHN COLE OF NORTHAMPTON AND SCARBOROUGH (3rd S. i. 387, 509; ii. 54; 6th S. i. 301).—Is MR. TAYLOR certain that No. 22 on his list is rightly included? "*Scarborough Tales*. By a Visitant. 1830," was "sold by J. Cole, Newborough Street," but it was *printed* by R. Horne, Whitby. Moreover, Mr. Smiles, in his little volume on *Whitby Authors*, 1867, pp. 146, 148, distinctly says it was written by John Watkins.

W. C. B.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 217).—

"Like ivy, too, 'tis found to cling
Too often round a worthless thing."

The lines are "On Woman's Love," but I do not know who wrote them, though I believe it was some local Cornish celebrity. I remember, when I was a lad at home in Cornwall, forty years ago, copying them out of, I think, the *Fulmouth Selector*.

B. DREW JULIAN.

(6th S. i. 297.)

"Hic Rhodus, hic salta."

In Binder's *Thesaurus Adagiurum Latinorum*, Stuttgart, 1861, I find this proverb referred to *Michaelis Apostoli Proverbiorum XX Centuria Græce et Latine*, in "Centuria X." The collection of Apostolius was printed at Rotterdam, 1662, as an appendix to *Clavis Homærica*, "ex officina Arnoldi Leers," but there exists also a separate edition, published at Amsterdam.

ARTHUR RUSSELL.

"Αυτοῦ 'Ρόδος, αὐτοῦ πῆδημα, i.e. Hic Rhodus hic saltus. Vulgo jactatum de his qui sese de negotio quopiam jactarent insolentius, cujus fides non extaret. Sumptum ex apologo, qui fertur inter Æsopicos. Adolescenti cuidam jactante sese, quod dum Rhodi esset, admirabiles fecisset saltus, quidam ex auditoribus interpellare sermone, ἰδού 'Ρόδος, inquit, ἰδού πῆδημα, id est, ecce Rhodus, ecce saltus."—Erasmi *Adagia*, fol. 1629, p. 63.

H. B. C.

This is one of *Æsop's Fables*. I have no other text than James's English edition (Murray, 1852), where it appears in Fable 144.

P. J. F. GASTILLO.

"Heu quanto minus," &c.,

is part of Shenstone's epitaph, inscribed on an ornamental urn, to the memory of his cousin Miss Dolman, who died at twenty-one years of age. On one side are the words

"Peramabili sua consobrina
M. D."

on the other side,

"Ah, Maria!
puellarum elegantissima!
ab flore venustatis abrepta,
Vale!
Heu quanto minus est
cum reliquis versari,
quam tui
meminisse!"

WILLIAM PLATT.

This is given by the late Dr. Cranford Tait Ramage, in his *Beautiful Thoughts from Latin Authors*, second edition, 1869, p. 641, with the note, "This is Shenstone's epitaph on Miss Dolman at the Leasowes"; and he adds Moore's imitation, which, oddly enough, was quoted by the inquirer, G. L. G. But Moore himself, in a footnote, confessed his obligation to Shenstone's inscription (ed. 1869, p. 154).

J. W. EESWORTH.

"A wandering bell in the eternal space"
is in Byron's *Manfred*, I. i.

C. DRYDEN.

(6th S. i. 316.)

"Knows he that never took a pinch,
Nosey! the pleasure thence which flows?
Knows he the titillating joy
Which my nose knows?
O nose, I am as proud of thee
As any mountain of its snows:
I gaze on thee and feel that pride
A Roman knows."

The answer to MR. HARBIN'S query is contained in the

above lines, of which I made a note many years ago. I do not know who was the author: he evidently was fond of snuff. X. P. D.

Miscellaneous.

NOTES ON BOOKS, &c.

Nile Gleanings. By Villiers Stuart. (Murray.)

THIS book is not only pleasantly written but contains much of real interest for the visitor to Egypt. Mr. Stuart seems to have two or three qualities which go to make a traveller useful to others and his own journeys enjoyable. He has enthusiasm, and therefore does not mind trouble; he is observant, and can therefore turn his enthusiasm to account; and he can draw, and therefore record his observations by the most intelligible method. Besides these qualifications he has apparently acquired sufficient knowledge of the hieroglyphic writing to enable him to recognize the value of what he has observed; and he has shown considerable ability in placing the result before the ordinary reader in an interesting and intelligible way. He rarely fails to explain to what period of Egyptian art any monument or sculpture of which he writes belongs. Moreover, he has taken note of several points in the inscriptions which add specially to their value. If he is correct, it is a discovery of importance to find some places mentioned in the inscriptions by the same names which they still bear, as "Techka" for Dakkeh, and "Abbou" for Abou-Simbel. He very properly insists that sculptures of important personages were undoubtedly portraits—often very characteristic portraits—and not merely conventional representations; whilst the idea of "art for art's sake" had no place in the composition of the historic groups. The object was to record, and they were looked upon as a species of calligraphy, in which the first merit was the directness with which the story was told. Nevertheless, the true instinct of the skilled artist is often evident in the subordinate groups, as at Kalabeh, and in some of the older tombs. A fair summary of the history of ancient Egyptian art is given in chap. ii., and an excellent chronological table, with translations of the names inscribed on the Abydos tablet, in chap. xxxii. A useful table of examples of hieroglyphic words is also inserted, enabling the traveller to take a direct interest in the inscriptions he meets with; and the meteorological observations for the winter months speak eloquently enough of the climate. The illustrations, many of them coloured, are very numerous, and in most cases accurate and spirited; but we think it a dangerous step for the archaeologist to take, who values his reputation for accuracy, to supplement the details of one monument from another, as the author has done in a few instances. The plates might have been numbered on some better system; and those marked I. and I.X. might with advantage be omitted. Mr. Villiers Stuart rightly bewails the want of a good large-scale map of the Nile. All the guide-books to Egypt are ridiculously deficient not only in maps, but in plans of the famous temples. He is sometimes vague in his technical terms, as in speaking of the "pediments" of columns (p. 136). However, the book is a useful contribution to the literature of the Nile, and we heartily recommend it to those who have been, or intend to be, sojourners in Egypt.

The Heart of Holland. By Henry Havard. Translated by Mrs. Cassel Hoey. (Bentley & Son.)

"THE HEART OF HOLLAND" is a fascinating book, and little, if any, of its charm is lost in Mrs. Cassel Hoey's spirited translation. Dutch life everywhere invites the traveller to *la paresse avec délices*, and offers a grateful

contrast to the excitement of London. But, animated by a stern sense of duty or an unseasonable desire for improvement, our fellow-countrymen, who take their pleasures sadly, have generally missed the peculiar charm of Holland. Imagine a boating expedition organized by three English holiday-makers of a certain age. Tolling all day at the oar like galley-slaves, they would delight, during the rare intervals of acute physical discomfort, in the pleasure of "roughing it," and affect a Spartan toleration of food against which their stomachs are rebellious. M. Havard, on the other hand, is an ideal traveller. His boat, efficiently manned by an experienced crew, is luxuriously fitted up, and he commands the inestimable advantage of good cooking. He is gay, vivacious, able to adapt himself to circumstances, and many-sided in his interests. He accepts with the same airy grace the success of his entertainments at Dordrecht or Middelburgh and his defeat at the lips of the rosy-cheeked haymaker. He assists (in the French sense of the word) at the serious task of repairing the dyke, and with the same interest shares in the carnival of the Kermesse. The chivalric daring of the soldiers of Alva and the patriotic devotion of the "Beggars of the Sea" inspire him with equal enthusiasm. As an historian he rejoices in the old-world pages of the chronicler, as an artist in the picturesque quaintness of town, country, and people, and as a Frenchman he displays the national power of vivid and graphic description. We follow his wanderings from Dort to Utrecht with an ever-increasing wish to have been of the party, and we part from him with regret that we know no companion of our own who is so great a master of the traveller's philosophy.

Poems selected from Percy Bysshe Shelley. With Preface by Richard Garnett. (G. Kegan Paul & Co.)

THIS book has two names: on the fly-title it is described as *Shelley's Minor Poems*, on the title-page as *Poems selected from Percy Bysshe Shelley*. It is the second volume of the "Parchment Series," begun with Tennyson's *In Memoriam*, and is daintily printed at the Chiswick Press on Dutch hand-made paper, and done up in parchment. Mr. Garnett's labours in it are confined to sixteen pages of tasteful and scholarly introduction, in which he freely criticizes the selection, not made by him or in any way under his guidance. The book has, in fact, a history, not told within its own covers. On the completion of Mr. Buxton Forman's edition of Shelley's *Poetical Works*, Mr. Arthur Dexter, of Boston, United States, took to himself scissors and made a selection of certain poems, which, in the year 1878, he published through Messrs. Little, Brown & Co., of Boston, under the title of *Minor Poems by Percy Bysshe Shelley*. His preface was as follows: "The text of this selection from Shelley's minor poems is Shelley's own, as Mr. Buxton Forman has preserved it, in his edition of 1877, with a reverent accuracy which leaves nothing for future editors to do except to follow in his footsteps." Mr. Dexter carried this out literally, did not alter a stop, so far as we can find out, and Americanized no single word. In one case, it is true, he carried a suggested reading into the text; but on this subject he appended the single note which his book contains. The little volume now before us is a page for page reprint of Mr. Dexter's selection, word for word, point for point, letter for letter (again so far as we have been able to find out). It is an admirable selection as far as it goes; nothing is in it which ought to be out; but for the great boon of large type the reader has to forego a number of exquisite things that might have been in had small type been used. But if the book had been bulkier it would have been no longer a pocket

volume. No translations are given, no juvenilia—only eleven poems earlier than 1816, probably none earlier than 1814, for *The Demon of the World*, having been wholly rewritten about 1815, cannot be carried back to 1813 on the ground that it is based on certain sections of *Queen Mab*. There are 105 poems in all, arranged chronologically, without regard to length, importance, or completeness (for many are fragments). Of more important poems, *Alastor*, *Julian* and *Maddalo*, *Epipsychidion*, the *Letter to Maria Gisborne*, *The Witch of Atlas*, and *Adonais* are given, but *The Mask of Anarchy* and *The Triumph of Life* are not. Moxon's edition of Shelley's *Minor Poems*, to which Mr. Garnett somewhat curiously compares this new selection, contains 113 poems; hence, as the new selection contains several poems not in the old one, and the old one had not a single redundant poem, it follows that several poems beside the *Mask* and *Triumph* are wanting to satisfy us completely. Mr. Dexter's index of first lines and table of contents are both reprinted. The most important of Mr. Garnett's remarks are at the close of his introduction. After expressing the hope that this volume may help to popularize Shelley's poetry, he draws a comparison between Shelley and Wordsworth, pointing out that, while Wordsworth's dependences on local associations tends to debar him from European reputation, Shelley is at least cosmopolitan. "Shelley's hopes," he says, "of ultimate enrolment among the select band of the supreme poets of the world rest upon the same foundation as the hopes of the world itself. Enlightenment and the enthusiasm of humanity will always ensure him readers; prevalent barbarism or materialism would extinguish him more speedily and effectually than any other writer."

Recueil des Chroniques et Anciennes Istories de la Grant Bretagne, & present nommés Anglaterra. Par Jehan de Waurin. From 1422 to 1431. Edited by William Hardy, F.S.A., Deputy Keeper of the Public Records. MR. HARDY has, after an interval of twelve years, published another instalment of that curious and interesting manuscript which is deservedly reckoned amongst the treasures of the Imperial Library at Paris. It is a chronicle of English affairs, and especially of the relations between England and France from the fabulous period of Albina to the restoration of King Edward IV. in 1471, and was written in French, before the end of the fifteenth century, for the use of Louis de Bruges, Seigneur de la Gruthuyse, who was created Earl of Winchester in 1472 by Edward IV. in gratitude for services rendered to the king during his exile in Burgundy. The MS. passed from the earl's cabinet into the library of Louis XII., and is bound in twelve folio volumes, which are illustrated with exquisite miniatures and initial letters. The instalment now published is specially interesting, as it contains a detailed account of the English Government of France, under the Regency of the Duke of Bedford, during the eventful period which intervened between the death of Henry V. in 1422 and the execution of Joan of Arc in 1431. It concludes with a letter from Henry VI. to his uncle, the Duke of Burgundy, relating in detail the capture, trial, and execution of Joan, the Maid of France, with a full account of her blasphemous pretensions to a Divine commission, for which she was found guilty of sorcery, and after recanting and again relapsing into heresy was burned in the market-place of Rouen. The value of this chronicle increases so perceptibly in interest and importance as the narrative proceeds, that readers of vol. iii. will be impatient for the rest of it, and will rejoice at the announcement that vol. iv., carrying down the history of the English in France to 1443, is already in the press.

AMONG Mr. Murray's list of announcements are:—Vol. ii. of the *Life of Bishop Wilberforce*; *Ilios, the City and Country of the Trojans*, by Dr. Henry Schliemann; *Christian Institutions, Essays on Ecclesiastical Subjects*, by Dean Stanley; a new edition, revised, corrected, and partly rewritten of *The Student's Hume*, a History of England from the Earliest Times to the Treaty of Berlin, 1878, by the late Rev. J. S. Brewer, M.A.; Vols. iii. and iv. of Mr. Fuller's *Student's Commentary on the Old Testament*, abridged from the "Speaker's Commentary"; and *A Dictionary of Hymnology*, by Rev. John Julian, F.R.S.L.

THE new number of the *Church Quarterly Review* contains an article on the "Past and Future of Parish Registers." The subject has often been discussed in these columns, and though our readers may not agree with all the conclusions of the article, they will none the less read it with interest.

THE Life of the American poet Edgar Allan Poe, upon which Mr. John H. Ingram has been long engaged, and in the preparation of which he has received much assistance from many of Poe's surviving friends and correspondents, is announced as shortly to appear.

MR. J. JEREMIAN, the author of *Notes on Shakespeare*, will deliver a lecture before the Shorthand Writers' Association, Victoria Street, Westminster, on Monday evening next, entitled "The Vagaries of Shakespearean Criticism."

Notices to Correspondents.

We must call special attention to the following notice:

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J. A. P.—You seemed to have been anticipated by information previously received. Will you be good enough to supplement that already given?

ARTHUR SPENCER.—Mrs. Gaskell's story of "The Ghost in the Garden Room" appeared in the Christmas Number for 1859. It may be had on application to the office of *All the Year Round*, 26, Wellington Street, Strand, W.C.

W. S. J. ("Leap Year, 1900").—See Haydn's *Dictionary of Dates*, "Leap Year," for explanation.

CALOUTTENSIA.—Please act as you suggest.

ERRATUM.—"Dr. Herbert," *ante*, p. 316, col. i. l. i., should be *D'Herbert*.

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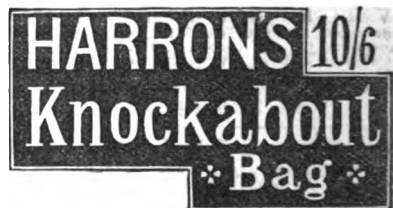
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LONDON, SATURDAY, MAY 1, 1880.

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Notes.

RABELAIS.

Now that an English society in honour of Rabelais is being formed—indeed, already exists—it behoves us Englishmen to consider the amount of our obligation to the great *curé de Meudon*.

One of the chief characteristics of a great writer is the nearness with which his readers can approach him, the familiarity, if I may so express it, which he permits. He is like a well-bred gentleman who suits himself to those with whom he comes in contact: every one is at ease and finds delight in his society. When we take up a play of Shakspeare, for instance, one which we have not read for some time, we are struck by the numerous familiar words and expressions we come across; the thoughts and ideas appear to be our own. With none of the great writers is this more remarkably the case than with Rabelais; he is replete with "household words" even for us Englishmen, separated from him by four centuries, speaking a different language, and surrounded by other customs and institutions. The extent to which modern writers, especially our own humourists, are indebted to Rabelais is remarkable. They have pillaged from him and adapted his ideas right and left, frequently without the slightest recognition. Many words now

commonly employed in all European languages are of his coining, from which I content myself by citing *Pantagruelists*, "c'est-à-dire vivre en paix, joie, santé, faisant toujours grand chère."

The very remarkable expression which Shakspeare puts into the mouth of Iago in *Othello*, I. i., springs from *Gargantua*, livre i. chap. iii.: "Et faisoient eux deux souvent ensemble la beste à deux dos."

In Rochester's play of *Sodom* the very curious fountain which adorns the first scene of the second act will be found exactly described in livre i. chap. lv. of *Gargantua* (consult Harleian MS. 7312, in British Museum, and *Centuria Librorum Abseonditorum*, p. 332).

The means employed by Gulliver to quench the flames in the palace at Lilliput (chap. v.) had already been used by Pantagruel to swamp his enemies (livre ii. chap. xxviii.).

Sterne's amusing dissertations upon noses are evidently inspired by those of Rabelais, and in fact he owns as much in vol. iii. chap. xxxii. of *Tristram Shandy*.

Could not one imagine that schoolboys and tourists, who are so fond of defacing monuments, hotel windows, &c., with their own names, were simply emulating Pantagruel, who "un jour prit, d'un grand rocher qu'on nomme Passelourdin, une grosse roche, . . . et la mit sus quatre piliers au milieu d'un champ, bien à son aise, afin que les-dits escoliers, quand ils ne sçauraient aultre chose faire, passassent temps à monter sur ladite pierre, et là banqueter à force flacons, jambons et pastés, et escrire leurs noms dessus avec un couteau," &c. (*Pantagruel*, livre ii. chap. v.).

Had not Rabelais a prophetic vision of the School Board and the present movement for over-educating girls when he penned the following lines?—

"Tout le monde est plein de gens sçavans, de précepteurs très-doctes, de librairies très-amplés, qu'il m'est avis que, ni au temps de Platon, ni de Cicéron, ni de Papinian, n'estoit telle commodité d'estude qu'on y voit maintenant. Et ne se faudra plus dorénavant trouver en place ni en compagnie, qui ne sera bien expoli en l'officine de Minerve. Je vois les brigands, les bourreaux, les aventuriers, les palefreniers de maintenant, plus doctes que les docteurs et prescheurs de mon temps. Que dirai-je? Les femmes et filles ont aspiré à ceste louange et manne céleste de bonne doctrine."—*Pantagruel*, livre ii. chap. viii.

Many of your readers will recollect a clever engraving in Cruikshank's *Comic Almanack*, representing a crowd of people gazing into a confectioner's window at the Twelfth Night cakes there displayed, while some "vulgar boys" are pinning their coats-tails and dresses together. The same practical joke was perpetrated by Panurge:—

"En l'autre, force provision de haies et claveaux, dont il accouplait souvent les hommes et les femmes en compagnies où ils estoient serrés, et mesmement celles qui portioient robes de tafetas armoisi; et l'heure qu'elles

se vouloient départir, elles rompoient toutes leurs robes."

Let us add a sequel to the above scene, and picture the naughty boys pursued by the beadle. Their probable conduct, "taking sights" and putting out their tongues, will be found equally graphically described by Rabelais:—

"Lors fit l'Anglois tel signe: la main gauche toute ouverte il leva hault en l'air, puis ferma au poing les quatre doigts d'icelle, et le pouce estendu assit sus la pinne du nez."—"A quoi Panurge...mit ses deux mains liées en forme de peigne sur sa teste, tirant la langue tant qu'il pouvoit, et tournant les yeux en la teste comme une chèvre qui meurt."—*Pantagruel*, livre ii. chaps. xvi. and xix.

But enough for one notice. Perhaps some member of the Rabelais Club will add other Pantagruelistic cuttings, or give to the world a volume of plagiarisms on Rabelais (and a large and racy one might be compiled), "car les matières sont tant ardues que les paroles humaines ne servient suffisantes à les exprimer à mon plaisir."

H. S. ASHBEER.

A VENETO-CRETAN POEM.

The kindness of a learned friend, Mr. Frederic Norgate, has lately made me the possessor of a neo-Hellenic poem, which I venture to think deserves some notice in the pages of "N. & Q."

It is a metrical love story composed by the most noble Vincenzo Cornaro, of Sitia, in the island of Crete. My copy is of an edition printed at Venice in 1797, but as the Venetians surrendered Crete in the preceding century, and must be supposed to have then left it, the poem itself will have been written at a much earlier date. It is a work of considerable merit, taken by itself; relatively to time and place, its merits, if not greater, become more conspicuous. There is a fulness and facility of general description, combined with a certain expansion of sentiment, which makes this a very readable book. A notice of it may, therefore, possibly interest even the polymaths of "N. & Q."

It is in five parts or cantos, and relates the love passages of Erotocritus and the Princess Aretusa. In its form it is both dramatic and narrative. The greater part of the poem is taken up with dialogue, the names of the characters being prefixed to their speeches. Of the *dramatis personæ* (twenty-six in number) there is a descriptive catalogue, just as in Shakespeare's plays. The narrative portions as they recur are headed "poet." The story is as follows:—There was once in Athens a great king named Heracles, who ruled over that and many other countries. His queen was named Arteme. Amidst their happiness and prosperity, however, they had one care only, and that was a great one—

Καὶ μόνον ἓνα λογισμὸν εἶχαν πολλὰ μέγαλο.

They had no child. After a time, in answer to their urgent prayers, a daughter was born. This was Aretusa. She grew up beautiful and accomplished, adorned with all the virtues and all the graces—

Ὁλαὶ ταῖς χάρες κι ἀρεταῖς ἦτονε στολισμένη.

Side by side with her grew up also Erotocritus, the son of Pezostratus, the king's prime minister (*πολιτικὸς σύμβουλος τοῦ βασιλέως*). Erotocritus, equally a paragon in his way, falls in love with the princess and confides his passion to his friend Polydorus, who very sensibly urges upon Erotocritus the utter hopelessness of such a passion, and advises him to make himself scarce at the palace. The lover follows his advice, but, having a voice like a nightingale, and being a musician besides, he takes to singing *incognito* outside the palace in the dead of night. The princess sits up to hear the music, and naturally wants to know who it is that sings:—

Ποῖος εἶναι αὐτὸς τοῦ τραγουδεῖ.

No one can tell her. Finding that the king has taken alarm at these serenades, Erotocritus makes up his mind to leave home. Shortly after this his father falls ill, and the queen and the princess pay him a complimentary visit at his house. While there the princess obtains access to Erotocritus's private apartments, and there amongst his papers she finds the originals of the songs which she has heard at night. She now knows who her unseen lover is, and on his returning to Athens shortly afterwards a mutual passion is declared between them.

Just at this time Heracles gives a grand tournament, and all the kings far and near attend it. This is particularly well described, and reminds us much of Chaucer's *Knights' Tale*. Erotocritus, of course, resolves to break a lance and to prove that he is as good at knightly fighting as any other young fellow—

Νὰ δοκιμάσῃ καὶ νὰ δῇ, μ' ἄλογο καὶ κοντάρη,
Ἄν εἶν' καλὸς νὰ πολεμῇ, σὰν κι' ἄλλο παλικάρη.

He unhorses the son of the King of Cyprus, and wins the prize. All the Court rejoice at recognizing Erotocritus in the victor, and the princess becomes more deeply enamoured than ever.

Her health suffers in consequence, and her parents ask each other what ails her—

Κι' ἀλλήλως τὼς ἐλέγασιν, ἦν τᾶχει ἡ Ἀρετοῦσα.
Her malady is inscrutable even to the palace doctor—

γιατρὸς δὲν τὸ γνωρίζει.

Erotocritus prevails upon his father to moot the subject of a marriage between him and the princess to the king. The result may be easily guessed. The king tells Pezostratus to get out of his sight,

πήγαν, καὶ φύγε ἀπὸ κοντὰ μου,
and the son is banished.

After a parting interview with her lover Aretusa

has a dream. She is at sea alone in a frail barque. Darkness and peril environ her. She sees a light held in a man's hand at a distance. It shines over the broad waters, and the man calls out to her not to fear—

Λοιπὸν θωρεῖ, πῶς ἤλαμψε στοῦ ποταμοῦ
τὴν πλάτη,
Μὴ λαμπυρώτατη φωτιά, κ' ἄνθρωπος τὴν
ἐκράτει.
Φωνάζει τῆς, μὴ φωδιθῆς.

She explains her dream to her nurse, who has been awakened by her screams. "The man who holds the light," she says, "is Erotocritus." She adds, "This was no dream, nurse."

Δὲν ἦτον τοῦτον ὄνειρο, Νέννα.

At this juncture the King of Byzantium sends an ambassador to Athens to demand Aretusa in marriage for his son. She refuses the match, and is locked up in a fortress for months by her indignant father in order to overcome her obduracy. Erotocritus, in the mean time, is in exile at Negripont (στὴν ἐγριππο).

But the *dénouement* is at hand. The King of Vlachia falls out with the King of Athens and marches an army against that city. Erotocritus hears of this and prepares himself for great events. He goes to an old witch at Negripont, and obtains from her a wash that will so alter him that his mother will not know him. He becomes black, when before he was fair exceedingly—

Γίνεται μελανόμαυρος πούτον ξανδὸς περίσσα.

At the same time he thoughtfully obtains from the witch a flask of another water which will restore his complexion when necessary. He goes to Athens. Through his valour and generalship the Vlachs are stopped in their victorious career, and are finally defeated hopelessly, after a Homeric battle. The King of Athens, in gratitude, offers to adopt Erotocritus before he knows who he is, and to share his kingdom with him. When the mystery is dispelled, Heracles tells his daughter she is to be the bride of Erotocritus; it was written in heaven—

Ἔσιν ἐμеллес τοῦ Ἑρώτοκριτου, στὸν οὐρανὸν
ἐγράφθη.

After this there is a little more poetical business, and then the parties are married.

Who was the Cornaro who wrote this curious poem, which now must be valuable, if only for the language in which it is written? H. C. C.

THE "SIXTH NOBILITY" ROLL OF ARMS.
British Museum Additional MSS., No. 29505 (vellum
roll; arms in colours).

Although the Museum catalogue of the Additional MSS. associates this roll with the reign of Edward III., it is evident that certain of the celebrities mentioned in it are of the time of

Henry VI., and, therefore, the record may be taken to be probably a contemporary document belonging to that period, and not a copy of an earlier roll, as, judging from the description of it in the catalogue, I was at first led to imagine (see the foot-notes to Nos. 20 and 27).

The reader is requested to notice that, owing to the "Fifth Nobility" Roll having been inserted before I was able to return my corrected proof, a compositor's error has been allowed to stand, which, under No. 43, converted "Avcher fitz Henry" (of Kent and Essex renown) into "Archer fitz Henry."

"ARMA PRINCIPIS, DUCUM, ET COMITVM, SIUE
COMITATVM, REG[NI]."

	Row	Shield
1. "[P]rincipis Wallie." Quarterly, 1 and 4, [Or.] a lion passant gu.; 2 and 3, Gu. (supply here a lion passant or, which, having been painted upon colour, has now disappeared) ...	1	1
2. "Ducis Cornubie." Arg., a lion ramp. gu. within a bordure sa. bezantée ...	1	2
3. "Duc' Lancastre." Gu., three lions passant gardant [or] ...	1	3
4. "Duc' Clarencie." Blank ...	1	4
5. "Le [Co.] de [Hereford]." Az., a bend inter two cotises arg. (supply in the field six lions ramp. or, which have disappeared) ...	1	5
6. "Az. (nearly the whole of the shield torn away) ...	1	6
7. "[Le Co.] le March." Az., three bars or, an inescutcheon arg., and, on a chief of the first, two pales inter two gyrons of the second ...	2	1
8. "Le Co. de Somerset." Quarterly az. (supply three fleurs-de-lis or) and gu. (supply three lions passant gardant in pale or) within a bordure arg. ...	2	2
9. "Le Co. de Leycestre." Blank ...	2	3
10. "Le C. de Lyncoln." Quarterly or and gu., a baston sa. ...	2	4
11. "Le Co. de Rutland."* Blank ...	2	5
12. "Le C. de" Nearly the whole of the shield torn away—just corner arg. left, on which paws of lion ramp. az. ...	2	6
13. "Le C. de Kent." Lozengy gu. and arg. (read vair, the azure having worn off) ...	3	1
14. "Le C. de Sutfolk." Sa., a cross engr. [or] ...	3	2
15. "Le C. de Caumbrughe." Blank ...	3	3
16. "Le C. de Derby." Gu., three lions passant gardant in pale [or] ...	3	4
17. "Le C. de H. . . ." Blank ...	3	5
18. Name and all but bottom of shield gone; appears to have been charged with a lion ramp. gu. ...	3	6
19. "Le C. de Salesbury." Az. (supply six lions ramp. or, which have become absorbed into the tincture of the field) ...	4	1

* Edward Plantagenet, son and heir apparent of Edmund of Langley, Duke of York, fifth son of Henry III., created *Earl of Rutland* Feb. 25, 1390, but with limitation of the title during his father's life only; created Duke of Albemarle Sept. 29, 1397, from which title he was degraded, 1399; succeeded his father as Duke of York in 1402, when the earldom of Rutland, agreeable to the above limitation, became extinct.

	Row	Shield
20. "Le C. de Norhanton."* Bandy of six ... and ... within a bordure ...	4	2
21. "Le C. de Notyng'h'm."† Gu., a lion ramp. arg. ...	4	3
22. "Le C. de Euwyke." ... a cross gu. ...	4	4
23. "Le C. de Oxenford." Quarterly gu. and [or], in the first quarter a mullet of six points arg. ...	4	5
24. "Le C. de Huntyn[gdon]." Arg., on a chief az. two pierced mullets of the field ...	4	6
25. "Le C. de Stafford." Or, a chevron gu. ...	5	1
26. "Le C. de Waren." Chequy or and az. ...	5	2
27. "Le C. de [Shrew]esbury."‡ Az., a lion ramp. within a bordure [or] ...	5	3
28. "Le [C. de Glou]cestrs." Or, three chevrons gu. ...	5	4
29. "Le C. de Warwyk." Gu., a fess or (sup- ply six cross crosslets or, which have disappeared from the field) ...	5	5
30. "Le C. [de Devon]." Or, three roundles gu. ...	5	6

JAMES GREENSTREET.

(To be continued.)

[For the five rolls of arms already sent by our correspond-
spondent, see "N. & Q." 5th S. v. 103, 383; vi. 222; vii.
284; viii. 203.]

THE HOUSES OF JEWISH CONVERTS AT OXFORD AND LONDON.—It was remarked in the notice of *Selections from the Records of the City of Oxford* (ante, p. 167) that some further mention of the early history of the "Domus Conversorum" might be of interest. The following remarks are offered in illustration of this. The Jews had obtained a settlement in Oxford of considerable importance in the reign of William II. They possessed three halls, and "taught Hebrew to Christian as well as Hebrew students"; but it was not until a later period that they acquired a burial-ground on the site of the present tower and some other part of Magdalene College (Milman's *Hist. of the Jews*, Lond., 1866, bk. xv. vol. iii. p. 231). Their position here, as was reasonable, was not overlooked, and Matthew Paris relates (ad. an. 1233, *Hist. Maj.*,

Lond., 1640, p. 393) the step which was taken by Henry III. After mentioning the foundation of the Domus Conversorum in London,—

"Ad quam domum confugientes Judæi conversi, relicta Judaismi cecitate, sub quadam honesta vivendi regula, certum haberent in tota vita sua domicilium, tutum refugium, et sufficiens vitæ sustentamentum, sine servili labore et fœneris emolumento,"

he proceeds:—

"Similiter... Rex Angliæ Henricus quoddam nobile Hospitale Oxoniis constituit, non procul a ponte, ut ibidem infirmi et peregrini suæ remedium reciperent sanitatis et necessitatis."

Matthew Paris also relates (*ibid.*) the success of the house in London, where the converts were received and instructed, and where they lived creditably, "perito rectore ad hoc specialiter deputato gubernati." Some notice of the provision for the converts in this house may be seen in the Patent Roll, 1 Hen. V. p. 3, m. 34, in the Public Record Office, which recites the care of Henry V. for certain converts, Henry Wodestock and his sons; and further information may be gained from the Exch. Q. R., Ancient Miscell., Dom. Conv., an. 1, 2 Hen. V. It appears that they received one penny and one halfpenny a day each, and, to take the accounts generally, there were in each year at this time five or six recipients of a similar sum. There is a list of the accounts of the keeper of the house in the *Twentieth Report of the Deputy Keeper of the Public Records*, App., pp. 118 *seqq.*, as well as a MS. calendar in the Search Office for public use.

It is probable that the Dominican preachers were chiefly concerned with the Jews who were admitted into the house for the converts at Oxford, as Wood in his notice of it remarks:—

"Præterea domus quædam erat Judaismo contigua (pone diversorium publicum ab Aperi coerulei insigni cognominatum, hoc est, in area ejus postica vel juxta stetiæ arbitror) quam Domum Conversorum nuncupabant, ubi Judæi ad fidem Christianam (vicinorum fortasse potissimum Dominicanorum labore) ducti hospitio solebant excipi, subministratis rebus omnibus necessariis."—Ad an. 1289, *Hist. et Ant. Univ. Oxon.*, Ox., 1684, tom. i. p. 182.

The conduct of the Oxford scholars was sometimes completely at variance with this provision, and "in 1244 certain clerks of the university broke into the houses of the Jews and carried away enormous wealth" (Milman, *u.s.*, p. 255, from Wikes, sub an. 1244). The Jews on their part were the aggressors, by offering an insult to the cross, some years later, when Prince Edward was in Oxford (Wood, ad an. 1288). The relation between the Jews and the university and city of Oxford would be a fit subject for a much longer paper.

I am not aware of any other house for converts, which also was asked for, with the exception of one at Bermondsey, which Tovey notices in the *Anglia Judaica*, p. 64 (Ox. 1738).

ED. MARSHALL.

* Humphrey Stafford, sixth Earl of Stafford, is styled in an indenture dated London, Feb. 13, 1444, "The Right Mighty Prince Humphrey, Earl of Buckingham, Hereford, Stafford, Northampton, and Perche, Lord of Brecknock and Holderness." By letters patent, March 22, 1447/8, obtained a grant to himself and his heirs of precedence above all dukes, whether in England or France, excepting of the blood royal; K.G.; slain at Northampton in 1459.

† Thomas, sixth and last Baron Mowbray, created Earl of Nottingham Feb. 12, 1383, to him and to the heirs male of his body, and Duke of Norfolk Sept. 29, 1397; Earl Marshal, K.G.; ob. 1418. This earldom continued merged in the dukedom of Norfolk until the death of John Mowbray, fifth Duke of Norfolk and fourth Earl of Nottingham, who died without male issue in 1475, when it became extinct.

‡ John Talbot, created fourth Earl of Shrewsbury (Salop) May 20, 1442; Lord Lieutenant of Ireland, 1446; K.G.; slain at the battle of Châtillon, 1453.

A BELFRY SONG.—In the Harleian MS. 1221, on the back of leaf 91, in a hand of about 1625 A.D., are the following five verses, which, though of no poetic worth, may interest MR. ELLACOMBE and other bell men, if they do not know them in print, as I do not:—

"Set wide the bellfry doore,
bring oyle and tallow store,
set ale & wine on score,
weele neere be sad no more,
brave Sir John, &c.*

Wellcome to the bellfry,
thou man of dignity!
though I a Cobler bee,
Ile pull a rope with thee,
[Brave Sir John.]

Let preachers talke of popes,
and Schollers of their Tropes,
weele sticke vnto our ropes,
for thereby hang our hopes,
[Brave Sir John.]

His father settles landes,
takes forfeitures from bandes,
whilst he on tiptoe standes,
galding his noble handes,
[Brave Sir John.]

lett him in brasse be cast,
and in the bellfry placest,
that men may speake at last,
of thinges which have bynne past.
[Brave Sir John.]"

F. J. F.

THE WATER CURE.—In reading lately Horace Walpole's letters to the Rev. Mr. Cole, I found, in one dated June 5, 1775, the extract I send you, which may perhaps give a somewhat earlier date than is generally supposed to the institution of the so-called "water cure":—

The Hon. Horace Walpole to the Rev. Mr. Cole.

Letter XC.

"Strawberry Hill, June 5th, 1775.

"I am extremely concerned, dear Sir, to hear you have been so long confined by the gout. The painting of your house may, from the damp, have given you cold. I don't conceive that paint can affect one otherwise, if it does not make one sick, as it does me of all things. Dr. Heberden, as every physician, to make himself talked of, will set up some new hypothesis, pretends that a damp house, and even damp sheets, which have ever been reckoned fatal, are wholesome: to prove his faith he went into his own new house totally unalred, and survived it. At *Malverne* they certainly put patients into sheets just dipped in the spring. However, I am glad you have a better proof that dampness is not mortal, and it is better to be too cautious than too rash. I am perfectly well, and expect to be so for a year and half. I desire no more of the bootkins than to curtail my fits."

CHARLES HAWKINS.

ERASMUS'S "PREPARATIVE TO DEATH."—The notice of the new edition of the Earl of Manchester's *Contemplation of Death and Immor-*

* This is written in a later hand at the side. It is the burden, I suppose.

tality (*ante*, p. 307) recalls "*A Devout Christian's Preparative to Death*. Written by Erasmus, and rendered into English by Robert Warren, M.A., Rector of Charlton, in Kent. Recommended as proper to be given at funerals." The third edition, now before me, appeared in 1709. In his preface the translator remarks that Erasmus "appears in some places a little tainted with the errors of Rome, though in others he severely lashes them." However, Mr. Warren naively adds that, in order "that the pious English reader should have no cause for complaint, care is taken to make him (Erasmus) speak everywhere like a Protestant, by leaving out what could not be amended, and by amending what could." The meditations, prayers, and directions, or private devotions, at the end of this little duodecimo volume, have much beauty of thought and expression. A. H.

Little Ealing.

"OUT OF THE FRYING PAN INTO THE FIRE":
"BLACK IS WHITE."—The full form of these proverbs is, (1) "They lepe lyke a flounder out of a fryenge panne into the fyre" (*More's Dial.*, bk. ii. ch. i. fo. lxij b.). (2) "As he that wold say the 'Crowe were white'" (*Ibid.* bk. ii. ch. ii. fo. lxxxvj). (3) Another quibble that was "not proved that any horse had gone there for it myghte be that they were geldyngs or marys," suggests that "here were we fallen in a greute question of y^e have whyther y^e gray mare may be the better horse or not" (*Ibid.* ch. v.), a meaning which would not suggest itself to a modern Socrates or Petrucchio without spirit. (4) "Savynge the Comparysons be odyense" (*Ibid.* ch. xi.).

MACKENZIE E. C. WALCOTT.

PENANCE AND MARRIAGE ON THE SAME DAY.—I have copied the following from the *Worcester Journal* of Dec. 18, 1766, from which it would appear that public penance was enforced or submitted to at that time in some parishes of the realm:—

"A few Sundays ago Mr. M.—, of a certain parish not a thousand miles from Pershore, was married to Miss R.— of the same parish, an agreeable young lady with a handsome fortune. That same morning Mr. M.—, for a certain familiar transaction with his housekeeper, did penance at the same parish church in a white robe, immediately after which the ceremony of marriage between him and Miss R.— commenced, she (with her own father, who gave her away) waiting in church while the penance was performing."

EDWIN LEES, F.L.S.

Worcester.

PORTRAIT OF WEDGWOOD.—The medallion portrait of Wedgwood is described usually as being done by Flaxman. It may interest some of your readers to know that I have one in black basalt, which is signed under the arm, in the moist clay, W. H., that is, William Hackwood, which settles the question and probably that of many other

portraits. The companion that I have of Bentley is no doubt from the same hand. J. C. J.

HONE'S COLLECTIONS FOR THE "EVERY-DAY BOOK," &c.—In looking over a catalogue of the sale by auction of the remaining library of the late Sir Alexander Ramsay, of Balmain, and the library and literary collections of a well-known amateur, sold by Messrs. Puttick & Simpson, Dec. 16, 1863, I find the following occurred for sale. I should be glad if any reader of "N. & Q." would inform me where they can now be inspected:—

"Lot 307. Hone's (William), MS. Memoranda, Collections, Correspondence, Cuttings, Sketches, &c., for the Every-Day Book, Year Book, Table Book, and other publications, including many useful Selections not printed in either of the Above, Architectural Memoranda, Plan of Windsor, &c. 7 parcels."

I believe some time ago Messrs. Chatto & Windus, of Piccadilly, announced for publication in their catalogues *Hone's Scrap-books*, a supplementary volume to the *Every-Day Book*. Was this ever published? J. R. D.

THE BRICKLAYERS' ARMS, SOUTHWARK.—The following cutting from the *Times* of April 28 seems worthy of a place in "N. & Q." :—

"THE OLDEST TAVERN IN SOUTHWARK.—Following in the wake of the 'Tabard,' immortalized by Chaucer, another and the oldest of the taverns for which Southwark was so famous—viz., the Bricklayers' Arms—a part of the freehold held by the Bridge House Estates for the Corporation of the City of London, will soon become a thing of the past. In the reign of Edward III. Philip de Comines records that the Burgundian lords who came over after the battle of Cressy to issue a general challenge to the English knights in a tournament to be held at Smithfield, lodged at this house, which he describes as a 'vaste hostel on the olde rode from Kent into Southwarke, about two-thirds of a league from the bridge across the Thames.' He adds, 'the Burgundians were mightilie overthrown.' A century later Warwick, the great King-maker, on his journey to France to demand the French King's sister's hand for Edward IV., waited here for his horses and retinue. Here Anne of Cleves waited while her portrait was forwarded to her future husband, Henry VIII. In later times, Drake, after his victory over Van Tromp, Sir Cloudesley Shovel, Duncan (Lord Camperdown), Lord Hood, after his victory over the French fleet, and Sir Horatio Nelson, after the battle of the Nile, all made this house their head-quarters. In the later part of the last century the house fell into the hands of one Townsend, who modernized it, but, falling out with his builder, the latter inscribed under the dormer the following lines:—

'By short mugs and glasses
This house it was built;
By spendthrifts, not Townsend,
The sign it was gilt.'

This inscription still remains, as also do the old oak beams and garniture of centuries ago."

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"L" ON THE DOORPOSTS IN HOLLAND.—Can any of your Dutch or other correspondents explain to me what is meant by "L" in the following passage, which occurs in a letter written by Locke from Amsterdam to Benjamin Furley, on March 4, 1688, N.S.:—

"If lying be a sin that is put to account, most ordinary tradesmen will have a hard reckoning in the next world; for there is scarce one of them one can find who thinks it not a privilege of his calling to break his word whenever it may serve his turn! But, however, they are all good Christians, orthodox believers, and such as one cannot but know to be marked for salvation by the distinguishing 'L' that stands on their door-posts."

Locke is complaining of the delusive promises of his printers, a topic on which he has probably found much sympathy amongst the readers of his letters. The letter is printed *in extenso* in *Original Letters of Locke, Sidney, and Shaftesbury*, 1830.

THOMAS FOWLER.

Lincoln College, Oxford.

AN AMULET.—I possess a circular disc of pewter, three and three-eighths inches in diameter, about one-tenth of an inch thick, and having a small hole for suspension round the neck. On one side are three signs. (1.) A circle intersected by two lines crossing in the centre at right angles, and ending just outside the circumference in little circles. (2.) A figure made of a line bent with two sharp curves, and then going off straight at an acute angle—a small circle at either end. (3.) The sign of Jupiter. Round the margin, "Confirmo O Deus Potentissimus" (*sic*). On the other side a magic square, with Arabic figures, thus:—

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

Above the square the Hebrew letters אֶלֶף, and below it the sign of Jupiter. Round the margin, אֶלֶף, יְהוָה, 136.

At the York Museum is a silver plate precisely the same, except that it is much smaller, and in the magic square the numbers are expressed by Hebrew letters. I recognize some of the Hebrew words, but should be glad to have a full account of these curious things. I have understood that they are, or were, considered good for rheumatism when worn round the neck. J. T. F.

Bp. Hatfield's Hall, Durham.

GLANVILLE OF DEVON.—Will any one kindly help me out of a dilemma by informing me why the Glanvilles of Devon bore, Azure, three saltires

or, when their ancestors, the De Glanvilles of Norfolk, Suffolk, and Yorkshire, bore, Or, a chief indented azure; Argent, a chief indented azure, &c.? Is there any reason assigned for the change? There certainly is no family tradition upon the subject. As I am compiling a history of this family, I should feel deeply indebted for any information the readers of "N. & Q." may be able to give me. It may interest Mr. Buckler to know that the advowson of Benhall, co. Suffolk, which belonged to Randolph de Glanville, Lord Chief Justice of England, *temp.* Henry II. and Richard I., was, with other advowsons, given by that nobleman to the priory at Butley, founded by him in 1171, and that his grandson, Sir William de Auberville, in 1235, confirmed the grant.

WM. U. S. GLANVILLE-RICHARDS.

Windlesham, Surrey.

GENEALOGICAL QUERIES.—I shall be greatly obliged to any of your correspondents who will assist me in ascertaining the family names of the ladies mentioned below:—

Eleanor, wife of Edward Neville, fourth son of George, fourth Lord Abergavenny.

Margaret, wife of Richard, first Baron Amory.

Joan, second wife of John, third Baron Argentine.

Alice, wife of Richard, and Agnes, wife of William, sons of John Arundel and Alianora, Baroness Maltravers.

Joan, wife of Thomas, brother of John, fourteenth Earl of Arundel.

Elizabeth, first wife of William, seventeenth Earl of Arundel.

Joan, wife of Richard Fitzroy, or De Chilham, grandson of King John.

Mary, wife of Ademare de Strabolgi, son of David, third Earl of Athole.

Lucy (Inq.), or Dulcie (Fines Roll), wife of Henry de Audley (whose Inq. was taken 1276).

Joan, wife of William de Audley; her Inq. was taken 6-7 Ric. II.

Denise, wife of Thomas (brother of William) de Audley.

Elizabeth, wife of Thomas de Audley, half-brother of Nicholas, last Baron.

Alianora, widow of Henry, sixth Baron Beaumont of Folkingham.

Gundred, wife of Hugh Bigod, first Earl of Norfolk.

Joan, wife of John, brother of Roger de Bigod, first Earl of Norfolk.

HERMENTRUDE.

COLTON'S "LACON" is said, in the *London Anecdotes*, p. 52 (David Bogue, 1848), to have been written in a scantily-furnished second floor in Princes Street, Soho (now by the wisdom of the Board of [evil] Works merged into Wardour Street). In *Old and New London*, vol. i. p. 146, the same

thing is attributed, on the authority of Timbs, to a large dining-house in St. Bride's Passage. Which is correct? I think Princes Street, Soho, is the true locality.

C. A. WARD.

Mayfair.

ELECTION COLOURS.—Before the recent struggle is forgotten, it would be interesting to know the colours used by the contending parties in different localities, and the reason of their selection. In this county (Worcestershire) the Conservative colour was scarlet, while that of the Liberals was blue, while in Warwickshire I am told yellow was worn by Conservatives. But in some counties they adhere to the "true blue," which marked Toryism in former days, when the old Whigs sported purple and orange, derived from Charles Fox's livery. The sky-blue of the old Tories has always puzzled me. It was certainly the colour borne by followers of the first William Pitt, "the great commoner," and he, though eminently conservative, was certainly not a Tory. Is the scarlet of the modern Conservative a return to the Tory badge of the early days of George III.?

W. M. M.

"SALLY PECKER."—Can any one tell me what bird is known in Ireland as a "Sally pecker."

"MALACCA CANE."—I should be much obliged for the scientific name of the so-called "Malacca cane."

B.

MISS HARRIET LIVERMORE.—I desire to learn all I can concerning the above, and especially to know whether the late Bishop Gobat, of Jerusalem, left any account of her in his writings. He is said to have shown her great kindness when she visited Jerusalem, about twenty-five years ago.

BIOGRAPHER.

MISSING MSS. OF THE CARLOVINGIAN CYCLE.—Weber, in *Metrical Romances*, iii. 347, says:—

"The beginning of the English romance (of Charlemagne, of Roland, Oliver, and the other douze pairs) is contained in the Auchinleck MS., and the continuation is attached to the copy of Otuel, in a MS. at present (1810) belonging to Sir H. Mildmay, Bart."

Where is this copy of Otuel now? Similarly Ellis, in his *Specimens of English Romances*, ii. 313, in his preface to "Sir Otuel," says: "A second MS., in six-lined stanzas, is in the possession of W. Fillingham, Esq. It has the merit of completing the story." Can any of your readers throw any light on the whereabouts of this second MS.?

S. J. H.

JOHN PHELPS, Private Secretary to Oliver Cromwell, and Assistant Clerk of the Court which tried Charles I.—Where did he die? He wrote the daily journal of the court, and, to prevent doubt of authorship, signed it with his name. After the Restoration, being condemned to be hung at Tyburn, he fled with Andrew Broughton,

the clerk who read the death warrant to the king, to Vevey, Switzerland, where they lived in exile for many years. Broughton died there, and was buried in St. Martin's Church, where his tombstone is still shown. But the records of burials at Vevey do not show the name of John Phelps. There was a tradition that he was pardoned and returned to England. But the pardon of such a man, and his return to England, do not seem probable.

X. V.

THE GENITIVE OF "TWO."—In Morris and Bowen's *Primer of English Grammar* (Macmillan, 1878), p. 28, I read that "twice" is the genitive of "two." Grammarians whom I have consulted answer that this is a modern acceptance of the meaning "genitive" with which they are not familiar. I should feel thankful for an explanation.

A. R.

"AWFUL."—How long has the *e* been dropped in this word? I find "awful" in the first edition of Miss Austen's *Mansfield Park* (1814). A clerical friend once told me he always spells it with the *e* in reference to anything solemn or terrible, as a protest against the flippant manner in which the word is now used.

CH. EL. MATHEWS.

11, The Vineyards, Bath.

WORCESTERSHIRE WILLS.—The average number of wills proved in the Worcester Registry for each of the eight years 1550-7, is 124, and of the eight 1661-8, is 132; but the numbers for 1558, 1559, and 1560, are 1,098, 350, and 300 respectively. What was the cause of these abnormal numbers? Was it only local, or is there an increase in these years in other dioceses?

VIGORN.

THE "MIDGE" SYSTEM.—In the *Daily News*, March 17, 1880, I read:—

"The object of the meeting was to consider a petition, which it was proposed to present to Parliament, with reference to a system recently adopted by the Board of Trade, of remitting the wages of seamen arriving in the port of London to any other designated part of the country, by which it was urged the tradesmen of this district [the East-end of London] were subject to continuous frauds on the part of unscrupulous seamen."

The intention of the Board of Trade seems to be, by sending the sailor's earnings to his home, to prevent them being recklessly spent when he comes ashore, and the "continuous frauds" complained of would seem to be the obtaining goods without payment. The arrangement described above is designated "the midge system." Why?

W. THOMPSON.

Sedbergh.

HORSMAN FAMILY, OF STRETTON, RUTLAND.—Required, the name and address of the present representative of this ancient family, who have numerous monumental memorials in Stretton Church, and the foundations of whose "Mansion

House" are still to be seen in "the Parks," a few yards from the churchyard. EDWARD BRADLEY.

Stretton Rectory, Oakham.

A WORCESTERSHIRE CHURCH CUSTOM.—Up to a few years ago, at Lower Sapey Church, in Worcestershire, when the parson left the reading-desk at the end of Morning Prayer, and took up his position at the north side of the altar, it was the custom for the clerk also to go within the rails and kneel down at the south side of the altar. Did a similar use prevail elsewhere?

J. B. WILSON.

Worcester.

TENNYSON'S "IN MEMORIAM," L. 86.—

"And over those ethereal eyes
The bar of Michael Angelo."

Will any one kindly explain the meaning of these lines?

A. K. B. G.

HILL'S "FAMILY HERBAL."—What was the date of publication of

"The Family Herbal; or, an Account of all those English Plants which are Remarkable for their Virtues, and of the Drugs which are produced by Vegetables of other Countries; with their Descriptions and their Uses, &c. By Sir John Hill, M.D. Fifty-four Coloured Plates. Bungay, Printed and Published by C. Brightly & T. Kinnersley." Preface, pp. viii; introduction, pp. xi; Herbal, pp. 376.

It is not mentioned by Lowndes.

L. P.

CURIOUS INSCRIPTION.—I should be much obliged if you could give me an explanation of a stone in East Meon Church, Hants. It is square, and let into the tiling of the floor. It bears these three words, THREE AMENS PLENTY.

THOMAS A. MARTIN.

Balliol College, Oxford.

"OLD ENGLISH."—In various learned and philological reviews of late years I observe the adjective "old" always written with a capital letter, e.g., Old French, Old English, &c. I should be glad to know the reason of this, and also how "Old French" and "Old English" differ from "old French" and "old English," and how they are to be distinguished by the ear. In my youth I always wrote my "old father" or my "old dad," or my "old pater," but never my "Old father," &c. Please why should I have done so? Will some one inform

AN IGNORAMUS.

BACON FAMILY, CO. SOMERSET.—I shall be very greatly obliged to any one who can tell me if there are living any descendants (besides the family of the sculptor) of that ancient branch which formerly held estates at North Petherton, Langford, Budville, &c. I have lately gathered very interesting family details from ancient records, and earnestly seek any other trace of early members or their portraits, of which there were many. In the

possibility that some of the latter are in the possession of allied families, I will mention that the chief of these were Grobham, Dudson, Serllwell, Hardy.
J. M. BACON.

HERALDIC.—Whose arms are these? 1. Arg., three wolves' heads couped sa. Crest, a crescent or, flames issuant therefrom. 2. Gu., two lions pass. ar. between nine cross crosslets fitchés. Does one speak of the *mantling*, or the *mantlings*, of a single helmet? Or is it allowable to use either the singular or plural at option? ZERO.

[The singular, we believe, is almost invariably used.]

COL. WILLIAM COSBY, ROYAL GOVERNOR OF THE PROVINCE OF NEW YORK, 1732-6.—A portrait of him was exhibited at Dublin in 1872. Will any person having knowledge of its present whereabouts kindly communicate with the New York Historical Society, corner of Second Avenue and Eleventh Street, New York? S. W. P.

PORTRAITS ETCHED BY MRS. DAWSON TURNER.—I have an admirable portrait of Sir Joseph Banks, etched by this accomplished lady, and have seen one by her of Mr. Francis Douce; and I believe she etched many others of the learned and scientific friends of Dawson Turner. A list of them would, I have no doubt, be acceptable to many of your readers besides P. E. B.

Replies.

LADIES' CLUBS.

(6th S. i. 293.)

MR. MERTON WHITE asks for information about the clubs comprising ladies which were formed in the middle of the last century and existed for a while. The subject is not without its interest in a current application. As I have to throw away a varied mass of curious information in respect to the former period, it may be well to save from the waste so much as refers to the subject of Mr. WHITE's question. A print by T. Bonnor, and named "The Female Coterie," is one of the British Museum collection of engraved satires, and was prepared to illustrate *The London Magazine*, 1770, facing p. 495. It is included in the *Catalogue of Satirical Prints* in the British Museum, with the date 1770, and represents a numerous party of ladies and gentlemen conversing, gambling, and flirting in a handsome chamber. In the background a gentleman, with an ardent and tender air, leads a lady upstairs. A nobleman is receiving the price of a mortgage; a gentleman is vigorously kissed by a lady; a lady drinks and is caressed by her lover. The "Coterie" was a society of ladies and gentlemen intending to dine and gamble in common. Many persons conceived scandalous notions of the body, as appears by the

Gentleman's Magazine, 1770, p. 263, which exhibits "A Plan for an unexceptionable Female Coterie, written by a Lady," and supposes "a Female Coterie, a contrast to that which at present excites the indignation of the virtuous, modest, and religious of both sexes." "Instead of midnight revels, this assembly should meet before the noon of day, with spirits unimpaired by late nocturnal parties, no natural rest destroyed by loss of innocence or fortune at masquerades or gaming tables." For the "Rules of a new Female Coterie," see the *Town and Country Magazine*, 1770, vol. ii. p. 231, which contains references to the Duchess of Bedford, i.e. the "good Gertrude," Lady Molynseux, Sir T. Tancred, G. A. Selwyn, Lady Betty Delmé, the Countess of Pembroke, Mrs. Fazakerly, Miss Pelham (Henry Pelham's audacious daughter), and others (see pp. 310 and 408 of the same volume). For the "Female Coterie," see the *Public Advertiser*, May 21, 1770, p. 2, col. 1; May 23, p. 2, col. 2; May 24, p. 1, col. 4; May 26, p. 2, col. 1; May 29, p. 2, col. 1; May 30, p. 2, col. 1. Likewise see *The Autobiography of Mrs. Delaney*, 1862, vol. iv. p. 261, a letter from Mrs. Boscawen to Mrs. Delaney, containing an account of the blackballing which occurred, and "Play will be deep and constant." "The Authentic Rules of the Female Coterie,"—not that virtuous one which, as above, the "Lady" suggested,—are printed in the *Gentleman's Magazine*, 1770, p. 414, and comprise the following: "II. Ladies shall ballot for men, men for ladies. III. No man shall be balloted for but by at least eight ladies present. VIII. On a lady's becoming a member of this club, her husband shall become a member of course. Likewise all unmarried daughters of ladies." Dinner was served at half-past four o'clock exactly; every member present paid eight shillings. Supper was at eleven o'clock. "XXI. No play in the eating-room, on penalty of paying the whole bill." No supper was allowed in the card-room. The "rules" are followed by a list of the members, which includes the names of G. A. Selwyn, C. J. Fox, Mr. Fitzpatrick, Mr. Robinson, Lord and Lady Rochford, Mr. (Brooke?) Boothby, the Earl and Countess of Holderness, Lord and Lady Melbourne, Mr. Dundas, the Dukes of Buccleuch, Richmond, Marlborough, and Devonshire, the Earl of Hertford (Walpole's correspondent and friend), Mr. John St. John (Selwyn's correspondent, who was concerned in the case of the Kennedys, brothers of the notorious "Polly Kennedy"), Lord Souls, Lord Stavor-dale,* the Earl and Countess of Pembroke (the

* The eldest son of Stephen (Fox), Earl of Ilchester, who, says Walpole to Mann, Feb. 2, 1770, was "not one-and-twenty," yet lost eleven thousand there (at Almack's) last Tuesday, but recovering it by a great hand at hazard, he swore a great oath. "Now, if I had been playing deep, I might have won millions!"

former ran away with "Kitty" Hunter, of the Admiralty, and made other escapades, the latter was one of the "beauties," Hogarth drew her portrait from memory, Reynolds painted her), Lady C. Spencer, Mr. (afterwards Lord) and Mrs. "true blue" Crewe, the Earl and Countess of Carlisle, Mr. and Mrs. Greville, Mr. and Mrs. Bouverie, Mrs. (? Anne) Pitt, Lady Mary Fox, the Duchesses of Richmond, Marlborough, Bedford, and Buccleuch, Lord Bessborough, Mr. Conway, Mrs. Damer, Miss Legge (the "left" Legge), Mr. Rigby (of the "Bedford faction"), Lord Harrington, Lord March ("old Q."), Mr. Horace Walpole, and others. This is the "Coterie" referred to by H. Walpole in his letter to Mr. G. Montague, May 6, 1770, as that of which he had then lately become a member. The *Oxford Magazine*, iv. 1770, p. 229, says, "Last week a lady of the Coterie lost 3,000 guineas at Faro at one sitting to some other females of that society." For the gambling which occurred in such companies, see *G. Selwyn and his Contemporaries*, 1843, letters from the Earl of Carlisle to Selwyn, pp. 129, 136 (Selwyn endorsed this "after the loss of the 10,000l."), 137, 160, 176. As to the gambling of the Earl of Derby and Mr. Foley, see the same volume, Mr. Hare's letter to Mr. Selwyn, p. 291; see likewise *Letters of the first Earl of Malmesbury*, 1870, i. p. 202, from Mrs. Harris to her son, May 12, 1770. The original "Coterie" was a short-lived society, composed of members of the "minority," which issued the famous *Letters from Albemarle Street to the Cocoa Tree*, see Almon's *Biographical Anecdotes*, 1797, ii. p. 37. There is another satirical print, not in the British Museum, styled "The Female Coterie at the Election of one of the Male Members of their Society." A third engraved satire, named "The Holy Order of St. Almac," is in the national collection, and dated c. 1770; it is replete with illustrations, personal, historical, and social. I doubt if so early as 1770 there were clubs of ladies only. F. G. S.

Mrs. Harris, the wife of the eccentric and erudite author of *Hermes*, writing in 1770 to her son, James Harris, tells him that

"A new assembly or meeting is set up at Boodle's, called Lloyd's Coffee Room, Miss Lloyd, whom you have seen with Lady Pembroke, being the sole inventor. They meet every morning either to play cards, chat, or do whatsoever they please. An ordinary is to be provided for as many as choose to dine, and a supper to be constantly on the table by eleven at night. After supper they play loo."

"This was a very exclusive business. There were only twenty-six members, chosen by ballot, and they began by blackballing the Duchess of Bedford and Lord March. Fancy ladies of the highest fashion sitting down at midnight to play loo in a St. James's Street club! And this was a hundred years ago."—From *Pen Sketches by a Vanished Hund*, by Mortimer Collins.

Could this be the same club as that mentioned by Horace Walpole? As for any modern

club devoted to the sole use of the female sex, is not the Ladies' Victoria Club, boasting now of nearly 500 members, very generally known?

C. B.

THOMAS COLEMAN.

(6th S. i. 195, 317.)

4. "Hopes deferred and dashed, observed in a Sermon to the Honourable House of Commons, in *Margaret Westminister*. July 30. 1645. Being the monthly Fast: by Thomas Coleman Preacher of the Gospel at *Peters Cornhill London*. Published by Order. London, Printed for Christopher Meredith at the Crane in *Pauls Church-yard*, 1645."

4to. Title, one leaf; at the back, instead of the usual Order for Thanks, &c., the order is, "That Master Coleman be enjoined to Print his Sermon he preached before the House of Commons the last Fast, as near as he can as he preached it"; Ep. Ded. to the Commons, one leaf; "There was never Sermon preached on these publicke Fasts, that was received with such contrary affections, and censures, as this; some approving above commendation, others dialiking below detestation." Ser. on Job xi. 20, pp. 35.

Mr. Gillespie, preaching before the House of Lords, Aug. 27, 1645, took exception against this sermon, and embraced the opportunity supplied by the printing of his sermon to append:—

"A Brotherly Examination of some passages of M^r Colemans late Sermon upon Job. 11. 20. as it is now Printed and published: By which he hath to the great offence of very many, endeavoured to strike at the very root of all Spirituall and Ecclesiasticall Government, contrary to the Word of God, the solemn League and Covenant, other Reformed Churches, and the Votes of the Honourable Houses of *Parliament*, after advice had with the Reverend and Learned Assembly of *Divines*." Pp. 31 to 48.

Coleman's answer to this I have not seen. The title appears to have been:—

5. "A Brotherly Examination Re-examined: or, a clear Justification of those Passages in a Sermon against which the Reverend and learned Commissioner Mr. Gillespie first in two several Sermons, and then in print, did preach and write. To which is added, A Short Discovery of some Tenets and Principles which entrench upon both the Honour and Power of the *Parliament*. London, 1645, 4to."

This called forth the following:—

"Nihil Respondes: or, a Discovery of the extreme Unsatisfactoriness of M^r Colemans Piece publish'd last week under the title of a Brotherly Examination Re-examined. Wherein his self-contradictions; his yielding of some things, and not answering to other things objected against him; his abusing of Scripture; his errors in Divinity; his abusing of the *Parliament*, and endangering their authority; his abusing of the Assembly; his Calumnies, namely, against the Church of Scotland and against myself; the repugnancy of his doctrine to the solemn League and Covenant:—are plainly Demonstrated. By George Gillespie, Minister at *Edinburgh*. Printed at *London* for Robert Bostock dwelling in *Pauls Church-yard*, at the signe of the Kings head, 1645." 4to. (reprinted *Edinburgh*, 1844).

Coleman's rejoinder, a rather scarce pamphlet, in possession of Mr. J. E. Bailey, of Manchester, was the following :—

6. *Male dicis Maledicis*. Or a brief Reply to 'Nihil Respondens' [sic, a misprint]. Also The Brief View, Briefly Viewed. Being Animadversions upon a namelesse Author in a Book called 'A Brief View of M^r Coleman his New Model.' By Thomas Coleman Preacher of the Word at *Peters Cornhill*. 1 Cor. 4. 12. Being reviled, We blasse. London, Printed for *John Clark*, and are to be sold at his shop under *S. Peters church* in *Cornhill*. 1646." 4to., pp. 39.

This is a most amusing pamphlet. Coleman says that "this commissioner," i.e., Gillespie, had been sent to fight, not to rail, "to dispute down our reasons, not to revile our persons." The title-page of Gillespie's piece is likened to "the contents or summe of a Diurnall, or Newes-Book, where in four or five lines at the beginning more is promised then all the book affords." To this rejoinder Gillespie put forth a reply, entitled :

"Male Audis; or, an Answer to Mr. Coleman's Male Dicis : wherein the repugnancy of his Erastian doctrine to the Word of God; to the solemn League and Covenant, and to the Ordinances of Parliament; also his contradictions, tergiversations, heterodoxies, calumnies, and perverting of testimonies, are made more apparent than formerly. Together with some Animadversions upon Mr. Humey's Plea for Christian Magistracy : showing, that in divers of the afore-mentioned particulars he hath miscarried as much as, and in some particulars more than, Mr. Coleman. By George Gillespie, Minister at Edinburgh. London, Printed for *Robert Bostocks* at the Kings head in *Paules Church-yard*, 1646," 4to. (reprinted Edinburgh, 1844).

Dr. Hetherington states, "To this Coleman did not attempt to reply, feeling, probably, that he was overmatched," oblivious of the fact that Coleman had rested from his labours, and most probably before *Male Audis* was printed.

Wood attributes to Coleman another piece, "called *A Model*, which was briefly view'd and answer'd in 1645, but neither the *Model* or *Answer* have I yet seen." Another tract in my possession shows that this was a misconception on the part of the Oxford antiquary. It bears this title :—

"A Brief View of Mr. Coleman his New-Modell of Chvrch Government, delivered by him in a late Sermon, upon Job 11. 20. London, Printed by *John Field* for *Ralph Smith*, at the sign of the Bible in *Cornhill*, neer the *Royall Exchange*, 1645," 4to., pp. 36.

It is well to remark that Baker notes, "Mr. Selden, who knew Coleman well, in the assembly of divines, says, he was a Cambridge man, and gives a large character of him, likening him to Erastus and Grotius" (*vide* Selden, *De Synedr.*, lib. i. cap. x. xiii., p. 290). Fuller also gives him to Cambridge (*Ch. Hist.*, bk. xi. sec. 5 [or 9, in folio ed.], ¶ 2). On this point the evidence of Wood's *Fasti* must be regarded as decisive.

Cf. Wood's *Ath. Oxon.*, vol. iii. col. 211-13; *Fasti*, i. 379, 398; Brook's *Puritans*, iii. 60; Walker's *Sufferings*, pt. i. 18, 32; ii. 168; Mitchell's

Minutes West. Assembly, pp. 424-8, 430, 432, 433; Fuller's *Church Hist.*, ed. Nichols, iii. 446 (where for "John Coleman," read *Thomas Coleman*) and 468; *Registers of St. Peter's, Cornhill*, Harl. Soc., i. 201; Baillie's *Letters*, ed. Laing, ii. 364; Hetherington's *Hist. West. Assembly*, 1844, pp. 260, 309-12; Stoughton's *Eccles. Hist. England, Church of the Civil Wars*, i. 330; Darling's *Cyclo. Bibliog.*; Neale's *Hist. Puritans*, ed. 1837, ii. 425; Masson's *Milton*, ii. 517, where the date of death should be corrected.

J. INGLE DREDGE.

Buckland Brewer Vicarage.

Some specimens of the oratorical style of Thomas Coleman may be found in "*The History of the Wicked Plots and Conspiracies of Our Pretended Saints*." By Henry Foulis, M^r of Arts and Fellow of Lincoln Colledge in Oxford. The second edition. Oxford, mdcclxxiv." Of this book Wood says (*Ath. Ox.*, iii. 881), "It hath been so pleasing to the royalists (who have found much wit and mirth therein), that some of them have caused it to be chained to desks in public places, and in some country churches, to be read by the vulgar."

JOHNSON BAILY.

THE MASTER OF ARTS GOWN, OXFORD (5th S. xi. 273; xii. 113, 136, 249, 297, 357).—With reference to the controversy recently carried on in "N. & Q." on this subject, the following authoritative statement may be of interest. It is an extract from a small volume of MS. instructions, handed on from time immemorial to successive holders of the proctorial office in Oxford, and at present in my possession :—

"*The Proctors' Costumes.*"

"The dress ordinarily worn by both Proctors is the gown with velvet sleeves and tippet, now known distinctively as 'the Proctor's gown'—it is really the full dress of a Regent Master of Arts, and as such is still worn at Winchester College election by the M.A. Fellows of New College who go down thither as Examiners—and bands.

"The ermine hood—likewise the hood of a Regent M.A.—is worn in all Congregations and Convocations, and on other occasions named elsewhere.

"Within the precincts of his college the Proctor usually wears the ordinary gown of M.A. with the tippet.

"The custom of wearing the ermine hood, or the ordinary M.A. hood, varies in different colleges."

F. E. WARREN, B.D.

St. John's College, Oxford.

GLUBE FAMILY : THE CUNNINGHAMS OF OKEHAMPTON AND THE EARLDOM OF GLENCAIRN (5th S. xii. 427; 6th S. i. 61, 285).—Family tradition is sometimes interesting, and occasionally valuable, but quite as often, perhaps, it is only an *ignis fatuus*. And I fear that this last is the mildest term which can be applied to such a family tradition as that which Mr. J. PAKENHAM STILWELL has brought

to the notice of readers of "N. & Q." I am quite convinced from Mr. STILWELL's language that he is only seeking for the truth, and therefore I believe he would rather see a legend relegated to limbo, if needs be, than suffer it to remain and hinder his further investigations. For the romantic story of the retirement into the wilds of Devon of a Jacobite Earl of Glencairn, *circa* 1745, there is and can be no foundation in fact, for the simple reason that no Jacobite Earl of Glencairn is known to history. William, thirteenth earl, succeeded his father in 1734, and that same year was confirmed in the office of Governor of Dumbarton Castle, an important trust which the Crown had reposed in his father and grandfather, the eleventh and twelfth earls. The thirteenth earl died a major-general in the army, in 1775. He was succeeded by his second but eldest surviving son, James, fourteenth earl, and the latter by his brother John, fifteenth and last Earl of Glencairn, who died *s.p.* in 1796. Under the circumstances, it is difficult to see how anybody can descend from a "Lady Mary," or "Lady Elizabeth," "daughter" of the "last Earl of Glencairn." I may add that that no countenance is given in Burke's *Landed Gentry* (1878) to any such description of the Mr. Cunningham whose daughter married a Luxmoore of Coomb Park, Okehampton, probably about the period indicated. It is there stated, in the pedigree of Luxmoore of Kerslake, that John Luxmoore, of Coomb Park, who was "returned to Parliament for the borough of Okehampton towards the close of the last century," married "Elizabeth, daughter of William Cunningham, Esq." This is a very simple statement, and it is all that the circumstances can warrant. Whether the idea of "Glenvarlochides" was really taken from any Earl of Glencairn I have at present no means of determining, but it is entirely beside the question to which alone I have addressed myself. I may add that the facts which I have narrated are drawn from very obvious sources. They will be found more fully set out in Wood's *Douglas*, and in Burke's *Extinct and Dormant Peerage*. The succession to the earldom is still an open question; the heir general, Sir Adam Fergusson of Kilkerran, who claimed in 1796, having been adjudged, however, "not to have made out the right of such heir general," it would seem practically open only to the heir male, whoever he may be decided to be. It may be of service to Mr. STILWELL if I mention that no "Grace" ever appears, so far as I have been able to see, in the printed pedigrees of the house of Glencairn. William, twelfth earl, was living in 1712, but no sisters of his are recorded either by Douglas or Burke.

C. H. E. CARMICHAEL.

New University Club, S.W.

I imagine there is some error regarding the particulars given under the above head as to the last Earl of Glencairn. I will endeavour to make the

genealogy, so far as I understand it, plain from William, the thirteenth earl. He married the daughter of Hugh Macguire, son of, or identical with, the "Violer" of Ayr. The issue of this marriage was four sons and two daughters. James, the fourteenth earl, died unmarried in 1791. He it was who was celebrated by Burns in the *Lament for James, Earl of Glencairn*. James was followed by John, the fifteenth earl, who also died unmarried, in 1796, and with him the male line became extinct. I cannot therefore, if I am correct, reconcile this with the statement that "the last earl fled to England with his three daughters," &c. ALFRED CH. JONAS.

The following may be interesting to J. M. G. : Capt. Adolphus Frederic Glubb, R.A., was the third son of the Rev. John Glubb (rector of Bicton, near Exeter, Devon) and of Dinah, daughter of Nicholas Warren, Esq., of Minscombe, Devon (this Mrs. Glubb was a first cousin of Judith Maria, first wife of the second Lord Rolle). This A. F. Glubb graduated at Exeter College, Oxford, and took his B.A. March 12, 1795. He afterwards entered the Royal Artillery, and fought in the Peninsular wars under Lord Hill, then general commanding in chief. Capt. Glubb married early in this century Jane, daughter of the Rev. Philip Homan, and sister of Sir William Jackson Homan, Bart., of Dunlum, co. Westmeath. They had four children, viz., 1. Major John Warren Glubb, formerly of the 44th Regiment; 2. Frederic, late of the 34th Regiment, and afterwards appointed to the Cape Mounted Rifles: he died at the Cape; 3. Mary Anne, dead; 4. Dinah, who died in 1871. I cannot say which of his sons was in the Waterford Militia. F. M.

THE DEFINITION OF A GENTLEMAN (5th S. xii. 304, 338).—I have often wondered that the once celebrated case, tried at York, as to whether Mr. Rountree was or was not a gentleman never found its way into your pages. I have heard the story in my youth, and I have also met with it somewhere as a newspaper cutting. My grandfather knew old Rountree personally. He was a thoroughly worthy Yorkshire yeoman, respectable enough, but not at all what one means when one speaks of a person as a gentleman.

At one of the great Yorkshire meetings a hunter's stake was to be ridden for by gentlemen. One of these was prevented from riding, and, as Rountree was a capital horseman, although above seventy years of age, he undertook to ride the horse, and won the race. Much to their disgrace, the real gentlemen, who had not objected to the old man's riding with them, now pretended that the winner was disqualified, because the rider was not a gentleman. The case went to the assizes, and Rountree's defence was committed to Pepper Arden (afterwards Master of the Rolls and first Lord Alvanley),

and of course excited immense interest. Gentlemen travelled more on horseback and less in carriages than they do now. Moreover, they dined early, and took a great deal of wine. Arden did not let this pass, and in his address professed to have had no fear whatever as to proving that so honourable, respectable, estimable, and this-that-and-the-other individual as Mr. Rountree was would be considered in any society as meriting the title of a gentleman, but now that he saw the *real* gentlemen before him, who disputed Mr. Rountree's rights, he must confess some fear as to the result. Mr. Rountree was quiet, sober, and modest in his demeanour, and respectful to the court, whereas the real gentlemen were noisy, insolent, and disrespectful. Mr. Rountree was studiously clean in his dress and courteous in his manner; whereas real gentlemen came into court with dirty boots and splashed breeches, flushed faces and disordered dress, and so on, drawing the contrast so cleverly and peppering the gentlemen so effectually that the jury, to the delight of all Yorkshire, found that Mr. Rountree was a gentleman; and that Rountree was a gentleman was a standing joke as long as Rountree lived. You see I tell the story badly, for I cannot give the date nor the name of plaintiffs and defendants. It must have been before Arden was Master of the Rolls, in Lord Thurlow's time, and I hope some other correspondent will supply my deficiencies. Of course Arden had other arguments in his quiver if needful—as, for instance, that a yeoman not entitled to be called esquire was, by the precedence tables published by the College of Arms, designated a gentleman, &c. P. P.

Allow me to bring before you Mr. Ruskin's interpretation of the term "gentleman"—

"Its primal, literal, and perpetual meaning is 'a man of pure race, well-bred, in the sense that a horse or dog is well-bred.....The lower orders and all orders have to learn that every vicious habit and chronic disease communicates itself by descent, and that by purity of birth the entire system of the human body and soul may be gradually elevated or, by recklessness of birth, degraded, until there shall be as much difference between the well-bred and ill-bred human creature (whatever pains be taken with their education) as between a wolf-hound and the vilest mongrel cur.....A gentleman's first characteristic is that fineness of structure in the body which renders it capable of the most delicate sensation, and of structure in the mind which renders it capable of the most delicate sympathies—one may say, simply, 'fineness of nature.'.....And though rightness of moral conduct is ultimately the great purifier of race, the sign of nobleness is not in this rightness of moral conduct, but in sensitiveness.....Hence it will follow that one of the probable signs of high breeding in men generally will be their kindness and mercifulness, these always indicating more or less fineness of make in the mind, and miserliness and cruelty the contrary; hence that of Isaiah: 'The vile person shall no more be called liberal nor the churl bountiful.' But a thousand things may prevent this kindness from displaying or continuing itself; the mind of the man may be warped so as to bear mainly on his own interests, and then all his sensibilities will take the

form of pride, or fastidiousness, or revengefulness, and other wicked, but not ungentlemanly, tempers; or, further, they may run into utter sensuality and covetousness, if he is bent on pleasure, accompanied with quite infinite cruelty when the pride is wounded or the passions thwarted, until your gentleman becomes Ezzelin, and your lady the deadly Lucrece, yet still gentleman and lady, quite incapable of making anything else of themselves, being so born."—*Modern Painters*, v. pt. ix. ch. vii.

It is certain that the idea which first presents itself to those who hear the term "gentleman" is the idea of race, and the vast importance of hereditary instincts is sufficiently insisted upon by physiological and psychological writers. The line of conduct most likely to be pursued by a "well-bred" man, whose natural fineness of make has been developed by moral education, will doubtless be noble and lofty; but such conduct can scarcely be exhibited by a man whose ancestors (in whatever station of life) had left him no generous instincts as their legacy. M. Q.

The oft-quoted lines of Decker bear a strong resemblance to the much earlier ones of Chaucer:

"Lok who that is most vertuous away,
Prive and pert, and most entendeth ay
To do the gentil dedes that he can,
Tak him for the grettest gentil man.
Crist wol we clayme of him oure gentileesse.
Nought of oure eldres for her olde richesse.
For though thay give us al her heritage,
For which we clayme to be of high page,
Yit may thay not biquethe, for no thing,
To noon of us, so vertuous lyyng,
That made hem gentil men y-called be,
And bad us folwe hem in such degre."

Chaucer's *Prologue to Wife of Bat*
(Bell, vol. ii. p. 82).

"Kind nature is the best: those manners next
That fit us like a nature second-hand;
Which are indeed the manners of the great."

Tennyson's *Walking to the Mail*.

"It falleth for a gentleman
To say the best that he can
Alwaies in mannes abeence,
And the sooth in his presence.
It cometh by kind of gentil blood
To cast away all heaviness,
And gader together words good,
The werk of wisdom beareth witness."

Poems attributed to Chaucer (Bell,
vol. viii. p. 192).

"Tis meet a gentle heart should ever show
By curtesie the fruits of true gentilitie,
Which will by practice to an habit grow,
And make men do the same with great facilitie;
Likewise the dunghill blood a man shall know
By churlish parts and acts of incivility."

Harrington's *Orlando Furioso* (1634),
bk. xxxvi. stanza 1.

"There is no earthly thing more mean and despicable in my mind than an English gentleman destitute of all sense of his responsibilities and opportunities, and only revelling in the luxuries of our high civilization, and thinking himself a great person."—*Life of Dr. Arnold*, p. 521.

R. R.

Boston.

Aristophanes, in the *Frogs* (*Βαρυχοί*, the descent of Bacchus into hell), represents Bacchus assuming the part of Hercules. Bacchus is accompanied by his slave Xanthias. The slave has all the work to do. Bacchus is a coward, the slave is brave, and whenever there is any danger the slave takes the character of Hercules, the former resuming it whenever the peril is passed. At last the slave says he shall remain Hercules, whilst his master may keep to the slave; and this in the presence of Æacus, subordinate judge in hell, who comes to seize Hercules for the theft of the dog Cerberus. The slave says, you may put us to the torture, and see who is Hercules and who is the slave; and this is done in allusion to slaves having to undergo torture to discover the truth of what has happened. Æacus accordingly applies blows to both of them, without being able the more to distinguish between the two, when he says he shall remand the case to Pluto and the gods, who know all things. They acknowledge Bacchus is a god and immortal, and he is received as such into the company of the gods; upon which (I take from Bohn's translation) Æacus says to Xanthias, "By Jupiter the Preserver, your master is a gentleman, Xanthias, most assuredly a gentleman, inasmuch as he knows only" *πνεῖν καὶ βυβεῖν* (751-2).

The Greek for gentlemen is *γεννάδας* which would mean noble by descent. W. J. BIRCH.

The following lines by Alfred Tennyson may prove illustrative:—

"Bear without abuse
The grand old name of gentleman;
Defamed by every charlatan,
And soiled with all ignoble use."

JOHN PICKFORD, M.A.

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THE ETYMOLOGY OF "RICKETS" (6th S. i. 209, 318).—Some few years ago I made a few notes on the use of this name, which may be of some interest to PROF. SKEAT, as seeming to show that the real derivation of the word is probably now untraceable.

The treatise written by Glisson in conjunction with others, and published in 1650, was not the earliest in time of publication, which was five years after the date of its composition, the book having been written (as we learn from the preface) in 1645. For, contemporaneously with its composition, the disease had been the subject (on Oct. 18, 1645) of an academical thesis, for the degree of M.D. at Leyden, by Daniel Whistler (afterwards incorporated at Oxford), who makes the following interesting observations on the derivation of the name, and, as a baptismal sponsor for the infant disease, proposes, and actually employs throughout his tract, a hideous substitute:—

"Viginti sex plus minus retro anni apud nos primum innotuisse perhibetur, nomenque sibi. *The Rickets*, a cognomine cujusdam id morbi empirice primo curantis

adoptasse dicitur. Alii ex rare volunt delicatulum hoc nomen oriundum, ex agro scilicet Dorcestrensi, ubi qui difficulter anhelitum trahunt (quod hoc morbo laborantibus frequens est) dicuntur loci idiomate *To Ricket*. Verum de nomine amplius non litigo; fas sit solum in Britannia nato vocabulo Latine civitatis jus donare, audiatque inpresentiarum infans infantium morbos, me susceptor, *Pædopneumatocæci* nomenclatura."

One R. H., in *Paradoxicall Assertions*, Lond., 1659, carries back the first notice of the disease somewhat earlier. He says that it has been "known amongst us but lately within these eighty yeers." It appears in the London bills of mortality under the name of "rickets" as early as May, 1636 (which is the earliest date to which I can refer), and probably, therefore, from the time of the commencement of the bills. In one week of that month one death is entered, and in each of two others three. Thenceforward it is of frequent occurrence. Glisson expresses surprise that, while the disease was of such recent date and so recently named "the rickets," no one could be found who knew the author of the name, or the patient to whose case it was first applied, or the locality, or the way in which the name came into common use. He then goes on to suggest that the term *rachitis* or *rachites* would well describe such a spinal disease, would be easy of adoption (unlike poor Whistler's), and would at the same time seem "Anglicum nomen barbarie liberare." And he thinks it not improbable that the name of "the rickets" may have been at first only the provincial corruption of such a name, which may have been proposed by some scholar. W. D. MACRAY.

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KEBLE'S "CHRISTIAN YEAR" (3rd S. ix. 412).—

"Like a bright veering cloud,
Grey blossoms twinkle there."

Third Sunday after Easter.

In alluding to this simile Miss Yonge, in her *Musings on the Christian Year*, says: "We have seen a perfect grey cloud of silver willow-buds in a copse, but these appear to be violets." Why violets, and not willow-buds? Although in the preceding verse Keble speaks of roving along a violet bank, yet surely the comparison is between "a bright veering cloud" and the "grey blossoms," which he saw twinkling in the hazel grove beside which he was sitting. In fact the *locus in quo* and the scene which gave rise to the simile, appear to me to be well described in the following lines from one of his miscellaneous poems, entitled *Fragment*:—

"There sate one lonely on a green hill side
Watching an April cloud: his place of rest
An upland meadow with its mossy slope,
Losing itself beneath a winding copse,
Where willow-blossoms glanced in sun and breeze."

It appears from a foot-note to this poem that the spot referred to was a very favourite one of the author. It is the upper part of a field on Ladwell

Hill, in the parish of Hursley, just under the "winding" line of the "copse," in the direction of Fieldhouse Farm. Perhaps some of your readers know the spot, and can testify to the accuracy of the simile, which doubtless to non-observers of nature seems obscure.

JOHN CHURCHILL SIKES.

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REINDEER (6th S. i. 194).—I am glad to find I can now solve my own query, and might have done so sooner had I examined Ihre's *Lapp Dictionary* with more attention. I have now no doubt that my supposition, that *reindeer* is connected with the Lapp word *reino*, signifying "pasture," is the right one; and that *rein-deer* means a pastured or domesticated animal, the word being a hybrid compound, half Lapp and half Scandinavian, formed by Scandinavians who did not clearly understand the Lapp word, but heard it frequently enough to gather something of its sense. Note that the Swedes use *ren* alone, as well as the compound *rendyr*. The true Lapp word for reindeer is *paotso*, writing *ao* for *a* with *o* above. Now this word is continually associated with words containing the base *reino* in the manner following: "*Reincn läh mija paotsoh*" is a Lapp sentence, meaning "our herdsmen are taking care of the reindeer." The equivalent Swedish phrase is "*Vaora renar äro i herdarnes skötsel*," our reindeer are in the charge of the herdsmen. Again, *reinothem piädnak* is a dog kept for the purpose of collecting reindeer together, called in Swedish *vallhund*, herd-hound; and *reinoheje* is a herdsman. Again, *reinohet*, to pasture, is thus used: "*Paotsoit warin reinohet*," to feed reindeer on the fells. The verb *reinohattet*, frequentative of *reinohet*, is thus used: "*Reinohatte swainasebt paotsoit*," take care that your servant feeds the reindeer; in Swedish, "*Laot din dräng valla dina renar*," let your servant pasture the reindeer. I regard this puzzle as solved. See Ihre's *Lapp Dict.*, p. 374.

WALTER W. SKEAT.

IRISHMEN TURNED TO WOLVES (6th S. i. 176).—In Ireland the belief was long entertained that Giraldus Cambrensis was the first to propagate the notion that Irishmen "could be changed into wolves." He was credited with the calumny as a pure invention of his own. The statement, however, is to be found in the Irish version of Nennius, and is thus translated by the Rev. Dr. Todd (Irish Archaeological publications, Dublin, 1840, 8vo.) "The descendants of the Wolf are in Ossory. They have a wonderful property. They transform themselves into wolves and go forth in the form of wolves" (*The Wonders of Eri*, § xiv. p. 204). This faculty of a voluntary change from a man into a wolf, which was supposed to be possessed by the Irish, was attributed by Herodotus to the Neuri, who, he affirms, on the authority of Greek dwellers

in Scythia, "once every year are transformed into wolves and then resume their former shape" (lib. iv. c. 105). The learned Pomponius Mela, *De Situ Orbis*, lib. li. c. 1, confirms what is said by Herodotus, whilst the erudite Vossius corrects the statement so far as to assure his readers that all the Neuri are not changed into wolves at the same time of the year (Hague edition of Pomp. Mela, 4to. 1658, p. 113). The account given by Giraldus Cambrensis (*Opera Omnia*, vol. v. p. 119) of Irish persons being changed into wolves, differs in one material point from that of the wolf-men as described by Nennius. The transformation is entirely voluntary, according to the Irish version of Nennius. "There are," it is said in MS. D., p. 204, "certain people in Eri, viz., the race of Laighne Faelaith in Ossory; they pass into the forms of wolves whenever they please and kill cattle according to the custom of wolves." According to Giraldus Cambrensis the metamorphosis was a punishment inflicted for sin: it was the consequence of a person being excommunicated. Such an assertion is confirmed by the Abbé Manet in his *Histoire de la Petite Bretagne*, vol. i. p. 213. The *Loup-garou* is "a man despoiled of his natural form and metamorphosed into a brute in consequence of his having been excommunicated (*pour avoir été excommunié*), and whose only mode of deliverance is being cut with a knife in the centre of the forehead." The condition of the Irish man-wolf resembles that of the *Loup-garou* of France, the *wehr-wolf* of the Germans, and the ancient "*versipelles*" described by Pliny in his *Natural History*, lib. viii. c. 31, who had to pass through a purgatory of nine years as wolves before they could be restored to their original human form; their fate being that of the celebrated pugilist and conqueror at the Olympic games who, for an act of impiety in a sacrifice to Jupiter, was changed into a wolf and at the end of ten years restored to his form as a man (Pausanias, lib. vi. p. 358, Hanover folio, 1613). The Neuri of Herodotus and the Laighne Faelaith of the Irish appear to be the only human beings who voluntarily changed themselves into wolves *pour s'amuser*. In other cases the degradation was the consequence of immorality. The most illustrious example is that of Lycaon, from whose name is derived the designation of "*Lycanthropy*," a species of mental disease occupying no small space in medical treatises of a later time.

The "*Lycanthropists*" or "*man-wolves*" may be divided into three classes. First,—Men who covered themselves with the skins of wolves and, so disguised, committed crimes and outrages of all kinds, and, for so doing, were denounced by the ecclesiastical authorities. They are accurately described, although not distinctly named, when they appeared as "*mummers*" in Christmas festivals, and as "*masqueraders*" in the tumultuous riot of a Charivari (see "*N. & Q.*" 4th S. vi. 492, 493),

Thiers, *Traité des Superstitions*, vol. iv. liv. ix. c. 5, pp. 530, 550. Manet describes a sham *Loup-garou* as a man "couvert d'une peau de Loup." Second,—Persons who were supposed by others to be men changed into wolves, and it is of such this reply particularly treats. Third,—Persons who actually believed they were themselves changed into wolves, and, so believing, lived and acted like wild beasts, abiding in churchyards, feeding on the bodies of the dead, prowling about mountain districts, the most ferocious of brutes, like to the human beings metamorphosed by Circe, and who are described by Homer as "mountain wolves" (*Odyssey* x. 212), and so justifying what is said by Olaus Magnus when he refers to the "ferocity of men changed into wolves" (lib. xxiii. c. 45, Basle, 1567, fol.).
WM. B. MAC CABE.

"SCOTS" AND "SCOTCH" (6th S. i. 154).—DR. BREWER is mistaken in thinking that "Mary Queen of Scots" does not mean "Mary Queen of the Scotch," and that "Scots" must mean "Scotland." "Scots" here is simply "Scotlorum" translated. Just as Napoleon was Emperor of the French, so the ruler of Scotland always officially styled himself "Rex Scotlorum" or "Scotlorum," as acts, charters, and coinage inscriptions innumerable show. To give just one instance. James V., in an Aberdeen charter of Feb. 7, 1527, styles himself "Jacobus Dei gratia Rex Scotlorum," while in another, of September, 1529, he appears in the vernacular as "James be the grace of God, King of Scottis."

Drummond of Hawthornden (*Hist. of Scot.*, London, edit. 1681, p. 4), actually inserts "the": "They [the English] had learned that the keeping of the king of the Scots hindered in no ways the Scots from assisting the French."

Fordun and other chroniclers, no doubt, occasionally say "Rex Scocie," but far more frequently "Scotlorum Rex." The only instance I can point out of "king of Scotland" being used in an official document before the Union of the Crowns is in a charter of David II., Feb. 21, 1343, beginning "David Dei gra' Rex Scottor," confirming certain privileges granted to Aberdeen by "p'decessores n'ros Reges Scocie." Edward I. often calls himself "R. et Sup'ior d'ns Regni Scottie," but that, of course, goes for nothing, while David's phrase is rather descriptive than titular.

MR. BATES is quite right about "Scotch." In old works the adjective is always written "Scottis" or "Scots." "Scottis crounis" (Treasurer's Accounts); "Scottis mone" (Wynton); "all trew Scottis mennis" (Kennedy); "Gif ony Scottis men bringis in the realmie ony Inglismen" (Scots Act of 1455), are a few examples of the old adjective yielded by a minute or two's haphazard search; while "And such the fruit of Scots and English wars" (Home's *Douglas*), and "This is one of the

most beautiful songs ["There's nae luck about the house"] in the Scots or any other language" (Burns, *Letter* in 1790), will illustrate the use of the more modern form of the word. Drummond of Hawthornden is, so far as I know, the oldest writer who uses "Scottish," while I can recall no old author who uses "Scotch." A native generally calls himself "a Scotsman," though no doubt now the words are used indiscriminately.

MR. WALFORD (*ante*, p. 103) thinks a Stuart king would call himself "Rex Caledoniæ"; but, except in modern poetry, "Caledonia" never was a name for the whole of Scotland, it being the Roman, and not the native, name for the district north of the Firth and Clyde wall.

R. R. MACGREGOR.

Edinburgh.

The explanation that *Scots* is the plural of *Scot*, and that *Scotch* stands for *Scot-ish*, the adjective, is simple and obvious, and, it may be added, anything but new. But why does DR. BREWER go on to say that "the *h* in *Scot(c)h* is the ordinary affix of abstract nouns, sometimes given *th*, sometimes *h*, and sometimes *f*"? This is altogether new, and an invention that can help no one. To call *Scotch* an abstract noun, like *length*, is very extraordinary. How is it possible to compose a sentence in which this use of the word will appear? I am curious to see such a sentence. That *th* ever appears as *h* is contrary to all experience; certainly it does not do so in *Scotch*, which ends in *ch*, not in *h*. When such singular views are started, it is as well for the writer to remember that they may serve to amuse instead of convincing. A reasonable account of the suffix *-th*, cognate with Latin *-tas*, is given in Haldeman's *Affixes*, published at Philadelphia in 1865. CLEVER.

I think Burns did not agree with DR. BREWER, e.g. :—

"Scots wha hae wi' Wallace bled,
Scots wham Bruce has aften led," &c.

I. H. B.

AN OLD CHARM (6th S. i. 54).—It was not confined to "the false Fryers in tymes past" who "were wont to charyme the money out of the playne folkes purses." The belief in charms still lingers amongst us, although I think it is rapidly wearing away. Certain people used to be esteemed "wise folk" in this neighbourhood. I remember very well an old Mr. K. He lived in Pelton, co. Durham, and we used to see him regularly at church every Sunday when I was a little child. He was a very respectable man, of the farmer class, and used to be called in by many of his neighbours to "charm" their complaints. I fancy he was not a man knowingly to cheat the people—indeed, I do not know that he took money for it—but I imagine he believed he inherited some form of words or mysterious virtue that had a beneficial

effect. Twenty years later, and not very long ago, a very respectable farmer's wife, in the parish of West Rainton, co. Durham, told me she had been exceedingly ill from erysipelas in her head and face, and the doctor (a very able one) had done her no good whatever. So she sent for a wise man to charm it, and he very soon took it away. I suggested that perhaps the complaint had run its course, or the doctor's remedies were beginning to take effect. "Oh, no," she said, "it is well known charming is the best thing for St. Anthony's fire." I believe she paid the quack very handsomely.

JUL. BOYD.

Moor House, Durham.

"THE DOG AND DUCK" (6th S. i. 313).—The site of this old tavern is now occupied by the Hospital of Bethlehem or Bedlam, in what was St. George's Fields, erected in 1812. The old stone sign of the house, a dog with a duck in his mouth, bearing date 1617, is let into the brick wall of the hospital garden, and is figured in Cassell's *London*, vi. 344. For some account of its former history see Larwood's *History of Sign-boards*, 1868, p. 196. The exact position of the house and the four adjoining ponds, where ducks were bred and slaughtered for "sport," is well shown in Rocque's map of London and its environs, 1744. From the date on the old stone sign it is plain that the tavern was an old one, and one of the forts erected by order of Parliament in 1642 was close to the "Dog and Duck" tavern; but the house did not become notorious till about the year 1770. There is a small woodcut view of the tavern as it appeared in 1780 in Chambers's *Book of Days*, ii. 74.

EDWARD SOLLY.

CORPORATION MACES (6th S. i. 292).—MR. GOMME will find full descriptions of the maces of the London societies in the *Catalogue of Antiquities* exhibited at Ironmongers' Hall, London, 1869, pp. 339-49, and 629-31.

F. G. S.

RECTORS OF WORCESTER (6th S. i. 315).—J. S. will find a list of these worthies of the period he mentions in Nash's *History of Worcestershire*, vol. ii., appendix, p. cxlvi, &c. J. B. WILSON.

Worcester.

CASCACIRUELA (6th S. i. 336).—Proverbial, apparently. In Neumann and Baret's *Spanish Dictionary* I find "*Cascaciruelas*, s.m., a mean, despicable fellow."

NOMAD.

THE ETYMOLOGY OF "PEDIGREE" (6th S. i. 309).—MR. WENWOOD's suggestion is very welcome, and may be right. I only write to say that there is, perhaps, some evidence for the etymology from *pied de grue* in the O. French proverb *à pied de grue*, "in suspense, on doubtful terms; or, not well, or but half, settled, like a crane that stands but upon one leg." Thus it is just conceivable

that a pedigree was named from its doubtfulness, in derision. Or, if the right form be really *pedigree* (*pied de grès*), perhaps this proverb may at any rate account for its being turned into *pied de grue*. What we most want is more evidence. I had not noticed this proverb till now.

WALTER W. SKRAT.

THE DERIVATION AND MEANING OF CHRISTIAN NAMES (6th S. i. 195, 243).—I suspect Bridget is a diminutive of Bridge, for Bright. Beatrice is from *beatus*. Ferdinand is said to have been corrupted from Bertram, inverse of Rambert (renowned for strength). Raymond is from Ger. *ram-mund* (strong man). Last syllable in Beranger is doubtless a patronymic; first syllable may translate bear or man (see Wachter).

R. S. CHARNOCK.

Paris.

FERNAN CABELLERO (6th S. i. 315, 339) had three husbands; the first was Capt. Plannells, the second was the Marquis von Arco Hermoso, and the third was Herr von Arram. W. M. M. will find, in a book by Miss M. Betham Edwards, which will shortly be published by Messrs. Griffith & Farran, entitled *Six Life Studies of Famous Women*, a memoir of the justly famous Spanish novelist, containing many new and interesting facts.

CHAS. WELSH.

ISAAC REED (6th S. i. 237, 304).—Born in London Jan. 1, 1742, he was brought up as a conveyancer, a profession he relinquished for literary pursuits, still retaining his chambers in Staple Inn, where he collected a large and curious library. In 1768 he published the poems of Lady Mary Wortley Montague; in 1773 he edited the Seatonian Prize poems; in 1780 he revised and enlarged Dodley's *Old Plays*; in 1782 he published the *Biographia Dramatica*, in 2 vols.; in 1783 four volumes of humorous pieces, under the title of the *Repository*; and in 1785 an edition of Shakspeare, in 10 vols., which he extended afterwards to twenty-one. For many years he was editor and one of the proprietors of the *European Magazine*. He died on Jan. 5, 1807, and was buried at Amwell. The sale of his books took up thirty-nine days, and realized 4,000l.

WILLIAM PLATT.

115, Piccadilly.

The following lines by an anonymous writer were intended to characterize his notes on Shakspeare:—

"Too pompous, labour'd, confident, refin'd,

Most annotations on our Bard appear;

Thine trace with modest care his mighty mind,

And, like thy life, are simple, just, and clear."

W. Butler's *Chron. Biog. Hist. and Miscell. Exercises*, Lond., 1811, p. 16.

ED. MARSHALL.

Boswell, in his *Life of Johnson*, refers to the assistance rendered by Isaac Reed in the *Lives of*

the Poets, and speaks of him as "my steady friend Mr. Isaac Reed, of Staple Inn, whose extensive and accurate knowledge of English literary history I do not express with exaggeration when I say it is wonderful; indeed, his labours have proved it to the world, and all who have the pleasure of his acquaintance can bear testimony to the frankness of his communications in private society." Several references are to be found in the Walpole correspondence, and it would seem that the first edition of the *Biographia Dramatica* was published in 1781.

JOHN COLLINS FRANCIS.

"THE ROSE OF DAWN" (6th S. i. 296, 340) was etched by the Rev. St. John Tyrwhitt. There is another engraving, which makes a pair with it, called "The Brig of Dread."

C. A. CARMALT JONES.

A WINGFIELD BRASS (6th S. i. 273).—My attention having been drawn to the remarks by A. J. M. on his discovery of this missing memorial, I at once applied to my learned friend the Honorary Secretary to the Essex Archaeological Society, forwarding to him the copy of "N. & Q." containing the inscription upon the brass. Mr. King, in reply to my letter, says: "I knew the inscription the instant I saw it. I copied it, with the arms and another Saunders inscription, with all the rest of the inscriptions, in South Weald Church, Essex, on the 31st of August, 1852." No evidence can be clearer than this; and now that the brass has been identified, and the church from which it was abstracted made public, I trust it will soon be restored to its original position. Its present possessor must remember that he is in possession of property to which he can show no title. No rector, vicar, or other person had or has the power to sell or dispose of any monument from a church; and should a representative of the family interested discover the recipient of this "little present," he may possibly find himself in an awkward predicament. The abstraction of this brass does not in the least surprise me. It is all of a piece with the outrageous and reckless unchecked doings of many of the clergy and churchwardens of bygone days in this and other counties. I remember seeing the peculiarly interesting fourteenth century military brass of Sir John Gifford doing duty as a shelf in a farmhouse. This brass, I am happy to say, has, through the intervention of the owner of the property, been replaced in its original position in Bowers Gifford Church. For the instruction of the authorities, and especially the present possessor of the Wingfield brass, I may add that it was abstracted from the north aisle. J. A. SPARVEL-BAYLY, F.S.A.

Billerica, Essex.

"DAMIEN'S BED OF STEEL" (6th S. i. 276, 306).—Thanks to Mr. DOBSON for his reference to the

Gentleman's Magazine, which will suffice for the name of the regicide, but what I more especially wish to enforce is this, that the person torn to pieces by horses in no wise answers to the description. The two lines referred to are attributed by some to Dr. Johnson, and are more in his anti-theoretical style than in Goldsmith's more simple numbers; certainly Dr. Johnson had read the lines before publication, and I fancy so "learned a scholar could hardly have suffered three blunders to pass unchallenged in one line," Luke's (read George's) iron crown, and Damien's (read Damiens's) bed of steel (read wild horses). It was George Dosa of Hungary who was put to death in 1514 by a red-hot iron crown; and as for Damiens, he was pulled piecemeal by wild horses, after being flayed and otherwise tortured. Hence I want to know if Dr. Johnson or Goldsmith did not refer to some other persons; for "Luke" Dosa was not put to death by an iron crown, and "Damiens" was not put to death or tortured, like the victims of Procrustes, by or on a bed of steel. Poets may dare almost anything, but even the licence of poetry must not outrage common history. E. COBHAM BREWER.

P.S.—MR. RULE informs me that he has an edition of Goldsmith which has "Zeek's iron crown." In the *Life of Dr. Johnson* by Boswell the line is referred to, but I have not by me the *History of Hungary* to which he alludes.

Damiens's torture, which lasted from morning to sunset, included tearing with iron pincers and breaking upon the wheel. Goldsmith may have alluded to the latter. When the sentence was read to the unhappy victim, he quietly replied, "The day will be very long, but it will come to an end at last." M. F. D.

DR. BREWER must quote from an imperfect edition of *The Traveller*. In that before me, the Aldine, I find "Damiens," and there is a footnote referring the reader to *Anecdotes de la Cour de France pendant la faveur de Mad. de Pompadour*, 1802, 8vo. p. 143, for a full account of the tortures inflicted on Damiens; also a reference to Horace Walpole's *Memoirs of George II.* for another description. The annotator speaks of "Luke's iron crown" as a mistake of Goldsmith's. "Luke and George Dosa (brothers) were both engaged in a rebellion in Hungary in 1513, and George suffered the torture of the red-hot crown of iron as a punishment for allowing himself to be proclaimed king by the revolted peasants." W. WHISTON.

INTRODUCTION OF COTTON INTO ENGLAND (6th S. i. 137, 320).—Your correspondent will find cotton referred to as one of the "commodities" imported into England in the beginning of the fifteenth century by the "Januays" in the *Libel of English Policie*, printed by the late Mr. T. Wright in his *Political Poems and Songs* (Rolls

Series, 1861, vol. ii. p. 157). The *Libel* is dated 1436, and at p. 172 the writer mentions "Coton, rocke alum and gode golde of Jene." A still earlier mention of cotton is quoted by Dr. Whitaker, in his *History of Craven*, p. 326, from a "Compotus of Bolton Abbey, A.D. 1290," in which occurs the following item: "Im. sapo et cotoun ad candelam, xvij^s 14." S. J. H.

AUTHORS OF BOOKS WANTED (6th S. i. 196).—

Tavern Anecdotes.—The following is the full title of this amusing little book: "*Tavern Anecdotes and Reminiscences of the Origin of Signs, Clubs, Coffee-houses, Streets, City Companies, Wards, &c.* Intended as a Lounge Book for Londoners and their Country Cousins. By One of the Old School. London, printed for William Cole, &c. 1825." Small 8vo., pp. 296. Besides the printed title-page the volume should contain a curious folding frontispiece, exhibiting humorous illustrations of twenty-two popular public-house signs. I have seen this attributed to one of the Cruikshanks in booksellers' catalogues, but the etching is certainly from the needle of W. Heath, by whom is also the vignette of "The Moon-Rakers" on the engraved title-page. There is besides a well-engraved portrait on copper, "copied from the original of Johannes Eckstein," of Mr. Christopher Brown, Secretary to "the Free and Easy Counsellors under the Cauliflower," to whom the plate is dedicated by the artist. This latter-named worthy, I may add, had been the occasional assistant and confidential friend of Mr. Evans, the bookseller, of Paternoster Row, and had succeeded to the greater part of his fortune. He was also a manager in the house of Longmans, the publishers, and father of Mr. Thomas Brown, who subsequently became a partner in that well-known firm. I now come to speak of the authorship of the book. There is a queer, quackish, paste-and-scissors sort of compilation entitled, "*Fifty Years' Recollections of an Old Bookseller*." Consisting of Anecdotes, Characteristic Sketches, and Original Traits and Eccentricities of Authors, Artists, Actors, Books, Booksellers, and of the Periodical Press for the last Half Century, with Appropriate Selections; and an unlimited Retrospect, including some Extraordinary Circumstances relative to the Letters of Junius, and a Chain of Corroborative Evidence respecting their Author. Cork, printed by and for the Author, 67, South Mall, 1835." 8vo., pp. 200. There is no doubt that this volume was the production of William West, author, *inter alia*, of a *History of Warwickshire* (Birm., 1830, 8vo., pp. 800), and subsequently editor of the short-lived *Aldine Magazine* (Simpkin & Co., Dec., 1838—June, 1839). An obituary of him will be found in the *Gentleman's Magazine* for Aug., 1856, p. 214. Well, in his *Fifty Years' Recollections*, he reproduces the portrait of Mr. Christopher Brown, to which I have alluded, and accompanies it by the illustrative text from the *Tavern Anecdotes*, of which he speaks as "a late publication, in which I gave a short sketch of this gentleman, accompanied by a portrait." I thus feel justified in ascribing this latter compilation, in part, if not in whole, to his gossipping pen. The *Tavern Anecdotes* has been recently reissued by Messrs. Tinsley (1875, 8vo., pp. 414) under the editorial care of Mr. Charles Hindley, now of No. 8, Booksellers' Row, Strand. The "get-up" of the reprint is handsomer, according to modern taste, and it contains new matter. But still it will hardly be held to supersede the original edition, for we miss the etched frontispiece and portrait; the want of an index is not compensated for by the alphabetical arrangement of the matter, and we look in vain for the account of Mr. Christopher Brown, and

the "Free and Easy Counsellors under the Cauliflower." Mr. Hindley gives no hint of the authorship in his preface.

WILLIAM BATES, B.A.

(6th S. i. 316)

The Enchanted Plants; or, Fables in Verse, were written by Baronne de Montalica, who was born at Lausanne in 1751, and died in 1832. An incomplete edition of her works, comprising forty volumes in 12mo., was published at Paris in 1821-2 (cf. *Dict. Univ. des Littératures*, par G. Vapereau, pp. 1438-9, Paris, 1876).

WILLIAM PLATT.

Miscellaneous.

NOTES ON BOOKS, &c.

The Roman Breviary. Translated by John, Marquess of Bute, K.T. (Blackwood & Sons.)

FOR this publication of the Roman Breviary in English, and in good sterling English, Lord Bute deserves well of his English-speaking fellow-countrymen. For the first time in their lives and in the lifetime of the Church in England, the opportunity is offered them of knowing what the Book of Common Prayer of the Western Church—the Choir Book as distinct from the Altar Book—really is. Englishmen are now placed in the same position with respect to the Breviary of Rome that the French were when Thierry published, at Paris in 1688, his *Roman Breviary* in four volumes or parts, viz., Winter, Spring, Summer, and Autumn—a system followed in France almost invariably after the time and book of Cardinal Noailles. Lord Bute, according to the Anglican custom of Sarum, divides his book into two parts, Winter and Summer, each with its Psalter, Propers of Season and Saint, its Commons, and Additional Services, the whole supplemented with "The Offices Peculiar to England" and "Ireland." Scotland is not provided with a Peculiar Proper, no doubt for a well-understood reason. That may perhaps be ere long provided, and the *Tria juncta in uno* effected. No English version has ever achieved, or even attempted, so much before. Divine Offices (a mixture of Breviary and Missal), Day Hours, Vesper Books, Psalters, Holy Weeks, Christmas Services, are all beside the mark—parts, not wholes—stones of Sion, not the Temple in its oneness and beauty. The only English book that occurs to us at the moment as at all a parallel to Lord Bute's translation is the Breviary compiled and translated by the learned and pious sisters of St. Margaret's Home, East Grinstead, for the use of themselves and their House. But that, admirably adapted as it was to its purpose at the time of its compilation, is too widely separated from Lord Bute's to be other than a distant parallel. A large tract—shall we say of debateable land?—lies between them, the one being intended for an English house, the other for the Roman-English world. The same holds good with regard to the beautiful fragment—alas! still a fragment in print—of a version made, many a year ago, for the gratification of English Churchmen. It, like that of the sisters of East Grinstead, is rooted and grounded, both in Psalter and other Scripture, on the accredited English Church versions of Holy Writ, and therefore stands in contrast with, rather than as bearing a resemblance to, the version of Lord Bute, which is made anew loyally, but rhythmically, from the Vulgate. And with great judgment Lord Bute's version is formed. Its execution, in this respect, is an important feature in the book. Between the wall of Authority on the one hand, and the open ground of taste and judgment on the other, it moves onward with a stately march that becomes its straightforward purpose. This is no place for minutely criticizing, if criticism were needed.

It is enough to say, that whoever wishes to know what the old service of Sarum, York, and Hereford was like, in quire, as distinguished from that of the altar, will find its likeness here. Identical in all points the services of Rome and Old England are not, but they are sufficiently alike to satisfy the curiosity and inform the mind.

Michelangelo, Leonardo da Vinci, and Raphael. By Charles Clément. Translated by Louisa Corkran. With Illustrations. (Seeley, Jackson & Halliday.)

The Great Artists.—Leonardo da Vinci. By Jean Paul Richter, Ph.D. With Illustrations. (Sampson Low & Co.) It was said lately by Julian Klaczko, in one of his very interesting "Causeries Florentines" in the *Revue des Deux Mondes*, that Michael Angelo created for himself an empire, of which he was the emperor. For such, in truth, is the best mode in which we can represent to ourselves the position of that Titanic genius, whose work in the Sistine Chapel draws forth the awe-struck admiration of generation after generation of pilgrims to the Eternal City. It is not difficult to see that of the great triad whose praises he sings, Michael Angelo is M. Clément's favourite. Dr. Richter, on the other hand, undisturbed by the conflicting emotions roused by the contemporaneous treatment of such an immortal triad, writes of Leonardo in terms of the loftiest praise. We must confess, for ourselves, to being most attracted by that mystic perfume of the "sacred Umbrian land" which never quite left Raphael. The question is perhaps rather one of deciding between the relative claims of majesty and grace, and will always be settled differently by different minds. It is all the better for lovers of art that they should have varying judgments set before them by two such accomplished critics as Charles Clément and Dr. Richter. Both authors have been fortunate in their translators, a circumstance of no small importance to the comfort of English readers. We think Dr. Richter far too decided in his statement that a "rooted dislike" to Leonardo was cherished by Michael Angelo. And the story from the anonymous biographer by which he supports this theory, at p. 75, seems to us quite unworthy of serious belief. M. Clément evidently does not share in any such view. We can only regret our inability to extract any of the passages we had marked in both volumes. But, as Leonardo himself perhaps sang,—

"Who cannot do as he desires, must do
What lies within his power."

And it does lie within our power to commend heartily to the art-loving public both Charles Clément's vivid story of the three great masters and Dr. Richter's careful analysis of the life and works of the author of the *Cenacolo*.

A Study of Shakespeare. By Algernon Charles Swinburne. (Chatto & Windus.)

MR. SWINBURNE'S *Study of Shakespeare* exhibits in numberless instances the highest critical faculty. It is one of the most suggestive and readable books in this branch of literature issued for a long time. It has the high merit of being usually in the right where the question is of differences of opinion, the higher merit of being able to expound the right and carry conviction, and the highest merit of being based wholly on poetic intuition or perception as opposed to mechanical analysis. No one who takes up this book will throw it down again unread or half read; it is too full of piercing insight, choice illustration, amusing invective, and small sweet resting nooks of the most perfect style. But, taken as a whole, the style is less finished and elegant than that of the *Essays and Studies*, and but little, if any, less faulty than that of the *Note on Charlotte Brontë and Under the Microscope*. Thus we are frequently annoyed by the negligent building up of page-long sentences, the em-

ployment of unnecessary adjectives, and a quite juvenile frowardness of personal attack. We cannot too much admire such passages of appreciation as that on the Bastard in *King John*, that on Cleopatra, or that on Iago. We feel it to be nearly, if not quite, certain that Shakespeare had something to do with *Arden of Feversham* and nothing to do with *A Yorkshire Tragedy*; but the keen examination of the former would have been a still more acceptable thing had it not been summed up in a sentence of twenty-three lines not free from obscurity. The division of Shakespeare's work into three periods, lyric and fantastic, comic and historic, and tragic and romantic, is a true conception, admirably planned and worked out; and, only subject to such deductions as we have been making, the book is a treasury of critical insight and wide-reaching knowledge, always ready to hand at the right moment. It is the most Shakespearean book on Shakespeare which has been published for a great while.

A HINT TO LOVERS OF INDEX-MAKING.—They assure me that there are some enthusiastic genealogists who would enjoy the labour of compiling an index of names and places in a book of any merit. I have just printed a book of some seventy pages, and should highly appreciate the co-operation of an amateur who has sufficient leisure, patience, and good-nature, to undertake the index of a family history.

TKWARS.

THE May number of the *Law Magazine and Review* will contain an article by Sir Travers Twiss on *Medieval Law in Cyprus*, in which much new light will be thrown on the administration of the island under the House of Lusignan and the Venetian Republic.

Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

H. G. T. E.—The two kings of Brentford are two characters in Buckingham's farce of *The Rehearsal*, perhaps intended for Charles II. and James, Duke of York, afterwards James II., or for Boabdil and Abdalla, the two contending kings of Granada. See Adams's *Dictionary of English Literature*.

B. A. B. A. (Hull).—Many thanks, but entirely out of our line.

F. (Colossus of Rhodes).—See Pliny, Strabo, and Polybius.

S. M. (Eastbourne).—Humphrey Prideaux, Dean of Norwich, was born in 1648, and died Nov. 1, 1724.

JOHN TAYLOR.—Dr. Busby was born at Luton, Northamptonshire.

W. O. asks in what book he may find *The Stroller's Story*, by Collier.

J. CURTIS.—Charles II. is said to have sportively knighted the loin of beef.

A. BEAZLEY.—Nicholas Ponce, born 1746, died 1831.

ERRATUM.—"Wordsworth's *Prelude*" (ante, p. 343) for "Pisselen" read *Pisselcu*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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THE GENERAL INDEX

TO THE

FIFTH SERIES OF NOTES AND QUERIES.

Vols. I. to XII., 1874 to 1879 (Two Vols. in each Year).

MR. THOMS *has kindly contributed the following Preface:—*

If there be any truth in the old proverb, "Practice makes perfect," this ought to be a capital Preface, inasmuch as it is the Fifth to an Index of a twelve-volume Series of dear old NOTES AND QUERIES which I have been called upon to write.

The first three it was my duty to prepare, as I was responsible for the several collections of literary material to which they were the keys. I was urged to undertake the Fourth because to a certain extent the various articles to which it referred had been garnered under my superintendence. But now that I have neither the responsibility nor the credit for the store of varied, useful, and amusing information here duly sorted and labelled ready for use, to be compelled by the importunity, not to say tyranny, of my successor to repeat an old story, and so expose myself to the risk of being taunted by some captious critic with the profanity of Jack Falstaff, and told "Oh, thou hast damnable iteration!" is a little hard upon an Editor who has "retired from business."

I must, however, run the risk, inasmuch as by so doing I shall put myself in a position to make an acknowledgment which I ought to have made long since. My distinguished and warm-hearted friend Lord Brougham (who, I may here say, had on more than one occasion furnished me with some interesting Replies), speaking to me of the great value and utility of this Journal, was pleased to add that "that value and utility were increased tenfold by its capital Indexes." Lord Brougham was right; and if the critic in the *Saturday Review* who declared of "that little farrago of learning, oddities, absurdities, and shrewdnesses, NOTES AND QUERIES," that it was perhaps the only weekly newspaper that would be "consulted three hundred years hence," should also prove to be right, I do not hesitate to declare my belief that these Indexes will have greatly contributed to that success.

What a pleasant retribution it is for one who has for years been so mercilessly quizzed and jeered for his exposure of pretended Centenarians to think that he should be credited with the merit of having called into existence a *something* that shall be continuing its useful existence some three centuries hence!

But let that pass. I have on more than one occasion expressed my sense of how much these Indexes owed to the care, intelligence, and experience of their original compiler, the late Mr. James Yeowell, as they now owe to his successor in this important department. I have not, however, in any of these Prefaces acknowledged as I ought to have done that their existence is due to the suggestion of another highly esteemed old friend, one of the earliest contributors to "N. & Q.," Mr. William Bernard Mac Cabe, the learned author of "A Catholic History of England." It was he who, when some few volumes had appeared, urged upon me the advantage of taking stock of the information recorded in them by the publication of a General Index, and the advisability of doing so at stated intervals. The suggestion was one so full of common sense that I did not hesitate to adopt it. I am pleased to avail myself of the opportunity which is thus afforded me of doing justice to my old friend. Readers who share my regret at not seeing his name so frequently as they were wont in these pages may feel assured that it is from no diminished attachment to NOTES AND QUERIES, but from the fact that he is, like the original Editor, conscious of increasing years, but, unlike him, careful not to trespass too much on the good nature of the Public.

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OFFICE for ADVERTISEMENTS, 20, Wellington Street, Strand, London, W.C.

Published by JOHN FRANCIS, 20, Wellington Street, Strand, London, W.C.

Printed by E. J. FRANCIS Athenæum Press, Took's Court, Chancery Lane, E.C.; and Published by JOHN FRANCIS, at No. 20, Wellington Street, Strand, W.C.—Saturday, May 1, 1880.

NOTES AND QUERIES:

A Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTLER.

No. 19.

SATURDAY, MAY 8, 1880.

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LONDON, SATURDAY, MAY 8, 1880.

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PARLIAMENTARY CANDIDATES IN 1688.

The difficulties experienced by many English boroughs and shires, in olden days, in getting candidates of a more or less suitable character at Parliamentary elections, must have been something very serious. Even two hundred years ago those who pulled the wires that worked the mechanism of the constituencies must often have been at their wits' ends in the search for candidates who would be willing to face the expense and inconvenience of journeys to and from London, and of residence there, although the certainty of election may have been a pretty well foregone conclusion.

The following original letters afford good illustrations of how the course of things went in those days in the search for a member. They also indicate that the net had to be spread rather widely, when they show a man, if we are to believe his statement, so shattered in health, and so deficient in either book learning or practical wisdom, as was Mr. Samuel Baker (the writer of letter No. I.), solicited to stand for the election at Bury St. Edmunds by the chief officer of its Corporation. The discovery of what Mr. Stafford, the Mayor, may have written to Mr. Baker to induce that gentleman to waive his scruples, is probably an

insoluble problem, but letter No. II. shows Mr. Baker yielding to the Mayor's persuasive powers. Whether Mr. Baker went to the poll does not appear from the papers. The roll of Parliament for 1688-9 instructs us that Sir Robert Davers, Bart., and Sir Thomas Hervey, Knt. (ancestor of the Marquises of Bristol), were elected. Others, besides the latter and Mr. Baker, were solicited to stand, as your readers will see by letter No. III., from Sir Robert Bacon, Bart., of Redgrave, and letters Nos. IV. and V., from Mr. William Bridgeman. The latter gentleman appears to have been put to some expense in the matter. You have so many readers well informed in Suffolk antiquities, that this note may possibly elicit the fact or information whether the election of 1688 was a contested one, or whether Sir R. Davers and Sir T. Hervey, one or both of whom represented Bury St. Edmunds in several Parliaments between 1679 and 1701, walked over the course in 1688 without opposition? The letter No. VI. is added as it contains curious evidence of the anxiety of the Bury St. Edmunds Corporation to give proof at a critical time of their attachment to the Crown:—

I.

"Mr. Mayor,—It was but last night I understood that my Letter to Mr. Jonathan Noble wrote on Thursday last week, had not been communicated to you by him as I had desired him, both by word, and expressly in the Letter itself, wherein he dealt not so candidly with mee as he should have done, having pitched on this medium of applying myself to your Letter, I was wholly a Stranger and knew not how to suppose you to be with the Dissenters for the electing mee a Burgess. My wife also being in town on Thursday last did forbear though she was coming to wait on you, presuming you had seen my Letter and thought it uncivil to give you a second trouble on the same Errand. I therefore beg leave to offer you the sum of that Letter in fewer words hoping it may not be too late.

"Sir, I acknowledge myself very much obliged to such friends as design mee an honour far above my Merits, but I entreat you to consider the service is so much beyond my abilities in every respect as they will suffer a great disappointment in the undertaking. My bodily infirmities have for more than 20 years taken me off from making improvement of my time by reading or conversation as to unfit me for publick busines in the smallest capacity, much more in so high a sphere of service and difficult juncture of affairs. Besides were I engaged my often infirmities render it next to impossible to attend my duty in performance for as I am so weak oftentimes as my mind cannot bear the weight of my private Concerns if at all difficult without disordering my body, so I have contracted such a tenderness by long indisposition and confinement thereby as I can seldom stirr abroad or sitt in another House near the Winter Season but I take Cold which often causeth Gripings and Flux (my reigning distemper) attended with vapours from y^e Spleen sometimes to an high degree and of a week or longer continuance, in which time I am utterly disabled for action or sometimes for so much as Converse with a Friend in my Chamber as they continually with mee can attest and Mr. Dennis with the others who were with mee last Tuesday night were satisfied of the truth, though they would not consult for my discharge.

"But I hope, Mr. Mayor, you will more compassionately

consider my Circumstances to have mee excused there being eminent hazard of life in the undertaking as it falls out in the winter, or however a failure in attending the service is to be expected. Moreover the afflictive Circumstances of my family are to mee as great a ground of such a failure to be feared as my own weakness, for my wife since her last affection is so broken in her natural spirits and disposed to her former Pains that any Grief brings them on, and her affliction casts me down, and we have late Alarms among y^e Children. Besides the Care of the rest one of our Daughters spitt blood as we have cause to fear from the Lungs whom my wife will not know how to leave, yet unsatisfied if she goes not with mee. Such exercises I fear will cast her and her former Hysterical pains which were extrem greivous, but I would not exceed the bounds of a Letter. If you see just reason for my declining as I do the Service I request the favour to represent it to my Lord of Dover and pray his Lordship for my being excused. If otherwise it be cast upon mee I desire what I have written of my disability as a precaution may be admitted with all concerned for a just excuse if I faile in the Service, I shal only add that I am,

"Sir, Your humble Servt.

"SA. BAKER.

"I suppose Mr. Bartholmew Somes may be generally approved in my room. Sir I return my thanks for your endeavours in behalf of my neighbour.

"These to Mr. Mayor of Bury present."

II.

"Mr. Mayor,—Seeing divers Friends of your Corporation are not satisfied to excuse mee notwithstanding my disability pleaded but still importune mee to answer their desires intimating your readines to join therein and that they cannot agree in another as I hoped in my room, I do at their request signify to you that if I be chosen to this Service I shall acquiesce therewith and go as far therein as I shal be enabled. And for the opinion you are pleased to conceive of mee and respects expressed I remaine,

"Sir, Your obliged Friend and Servt.

"SA. BAKER.

"Watesfeild, Sept. 20th, 1688.

"These to Mr. Mayor of Bury present."

III.

"Sir,—On Fryday last I received yours, and to what you therein mention I shall give this answer, that my Intentions were always for Loyalty, and that I will soe far as in me lies concur with y^e King's desire, in complying with his gracious Declaration, and if you, and y^e Honorable Corporation of Bury think me worthy to be one of their Representatives, I will be firme to y^e King's interest, and ready to serve them, as far as my ability will give me leave. You are sensible that my present fortune is very narrow, and that appearing in such publick matters must be very chargeable. If you please in your next to Honor me with your commands I will faithfully obey them, and in y^e mean time be pleased to give my Humble Duty to my Mother.

"I am, Sir, your

"Obedient Humble Servant,

"ROB. BACON.

"These for Mr. John Stafford at his house in St. Edmund's Bury, Suffolk."

IV.

"Whitehall, Sep. 13, 1688.

"Sir,—My Lord Dover having been pleased to tell mee that he has proposed mee to your Corporation to serve as one of your Burgeses in Parliament, and I having also been informed of your good disposition to accept of mee in that Station: I thought myself obliged to give you and the Corporation my thanks for it, and acquaint you

I intend by the grace of God to wait upon you about the time of the Election. In the mean time I make it my request to you, that you will communicate this to your brethren and desire they will doe mee the favour to accept of a small treat as an earnest of my good intentions I shall always bee ready to show any of them. I must desire you to give your selfe the trouble to entertaine them at Dinner for mee in such manner as you shall thinke convenient, the charges I will take care to pay when I come, or sooner if you will let me know what it is.

"I am, Sir,

"Your most humble servant

"Mr. Stafford."

"WM. BRIDGEMAN."

V.

"Whitehall, Oct. 6th, 1688.

"Sir,—I am to returne you my thanks for yours of the 4th, and have given directions to discharge what has been expended upon my account. I hope I shall have occasion to see you in a short time in the Country, in the meantime pray give my thanks to your brethren of the Corporation for their kind intentions to mee, and be assured I shall bee always ready to serve you or any of them.

"I am, Sir,

"Your most humble servt,

"Mr. Stafford."

"WM. BRIDGEMAN."

VI.

[Undated, but no doubt written in 1688.]

"Sir,—I was this morning with Lord Dover who was glad to see me and is well pleased with the Address. I gave him an accompt y^e he would receive the letter by the post. He desires me to send my man down forthwith to desire you and 2 or 3 of the Aldermen to com up forthwith y^e soe it may be presented to his Majestie and you may be assured it will be kindly accepted. I wish you had com up, which was my Advise. I hope to see you at my Chamber att y^e Black Bull in Holborne. I cannot give you any accompt of Newes for truth is hardly to be found and people are too lavish in their tongues. But I believe the King is ready to receive the Dutch whenever they land. The wind is fair for them and they are dayly expected to land.

"I am, Your faithful Servant,

"EDM. COLEMAN.

"If y^e Mayor and 2 Aldermen come up my Lord says it will doe, therefore pray faile not.

"To Mr. Stafford Mayor of Bury this present."

FREDK. HENDRIKS.

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THE "SIXTH NOBILITY" ROLL OF ARMS.

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(Concluded from p. 352.)

	Row	Shield
31. "Le"	6	1
32. "[Le] C. de Penbrok." Barry of twelve arg. and az., on the bars az. an orle of thirteen martlets gu.	6	3
33. "Le C. de Richemont." Chequy az. and or within a bordure gu., and over all a canton erm.	6	3
34. "Le C. de Aumarle." Gu., a cross patonce arg. (? read vair, the azure having worn off)	6	4
35. "Le C. de Atthulle." Paley of six . . . and az. (? azure discoloured)	6	5
36. "Le C. de Westmerla[nd]." Blank	6	6
37. "Le C. de Wynchestre." Gu., seven mascles conjoined, 3, 3, and 1 [or]	7	1

	Row	Shield
38. "Le C. ffereres." Vair (ancient form), or and gu. ...	7	2
39. "Le C. [de Norfolk]." Per pale or and vert, a lion ramp. gu. ...	7	3
40. "Le C. de Ha....." Blank ...	7	4
41. "Le C. de Aneuz." Gu., a cinquefoil [or] (I add an orle of cross crosslets or, they having apparently disappeared) ...	7	5
42. "Le C. de Moun." Or (?), four bends az. ...	7	6
43. "Le S ^r de Butibroc." Blank ...	8	1
44. "Le S ^r Monhermer." Or, an eagle displayed vert ...	8	2
45. "Le S ^r Murdac." Or, a fret sa. ...	8	3
46. "Le S ^r fitz Water." Or, a fess inter two chevrons gu. ...	8	4
47. "Le S ^r de Say." Quarterly or and gu. ...	8	5
48. "Le S ^r C.frewast" Az., three bars gemelles and a chief [or] ...	8	6
49. "Le S ^r de Audle."* Gu., frettee of six pieces [or] ...	9	1
50. "Le S ^r Despenser." Quarterly arg. and gu. (supply in the second and third quarters a fret or, which has now disappeared), over all a baston sa. ...	9	2
51. "Le S ^r Bardolf." Az., three cinquefoils [or] ...	9	3
52. "Le S ^r Scales." Gu., six escallops arg. ...	9	4
53. "Le S ^r de Morlee." Arg., a lion ramp. sa., crowned [or] ...	9	5
54. "Le S ^r Hastynges."† [Or.] a maunch gu. ...	9	6
55. "Le S ^r Bowceer." Az., three water-bougets ...	10	1
56. "Le S ^r de Welles." Or, a lion ramp., tail forked, sa. ...	10	2
57. "Le S ^r de la Warre." Gu., a lion ramp. arg. (supply in the field cruilly arg., which has disappeared) ...	10	3
58. "Le S ^r de Wilbye." Gu., a cross rocochelee arg. ...	10	4
59. "Le S ^r Bassot." Or, three piles meeting in base gu., a canton erm. ...	10	5
60. "Le S ^r Grey, de Rythyn." Barry of six arg. and az., on the first bar three roundles gu. ...	10	6
61. "Le S ^r Sowche" (?). Gu. (defaced), a canton erm. ...	11	1
62. "Le S ^r de Berk[eley]." Gu. (defaced), a chevron arg. ...	11	2
63. "Le S ^r le Rooz." Blank ...	11	3
64. "Le S ^r fforival." Arg., a bend inter six martlets gu. ...	11	4
65. "Le S ^r de Clyfford." Chequy or and az., on a fess gu. three roses (?) arg. ...	11	5
66. "Le S ^r Grey, de Codenore." Barry of six arg. and az. ...	11	6
67. "Le S ^r le Nevyle." Gu., a saltire arg. ...	12	1
68. "Le S ^r Beaumont." Az., a lion ramp. [or] (supply semée of fleurs-de-lis or, which has disappeared from the field) ...	12	2
69. "Le S ^r Talbot." Arg., two lions passant gu. ...	12	3
70. "Le S ^r Darcy." Az., three roses arg. ...	12	4
71. "Le S ^r Strange." Gu., two lions passant arg. ...	12	5
72. "Le S ^r Grey, de Wyltoñ." Barry of six arg. and az., a label of five pendants gu. ...	12	6
73. "Le S ^r" Blank ...	13	1

	Row	Shield
74. "Le S ^r Burnell." Arg., a lion ramp., tail forked, sa. ...	13	2
75. "Le S ^r Latymer." Gu., a cross patonce [or] ...	13	3
76. "Le S ^r Graunson." Paly of six arg. and az., on a bend gu. three escallops [or] ...	13	4
77. "Le S ^r Vesce." Or, a cross sa. ...	13	5
78. "Le S ^r ffereres, de Groby." Blank ...	13	6
79. "Le S ^r de Pouwes" (?). Or, a lion ramp. gu. ...	14	1
80. "Le S ^r Ponynges." Barry of six or and vert, a baston gu. ...	14	2
81. "Le S ^r de Seimor." . . ., two chevrons gu. ...	14	3
82. "Le S ^r Camois." Or, on a chief gu. three roundles arg. ...	14	4
83. "Le S ^r Wake." Or, two bars and in chief three roundles gu. ...	14	5
84. "Le S ^r ffereres, de Chartley." Blank ...	14	6

JAMES GREENSTREET.

HORSEMONGER LANE GAOL.

Do you not think that old "N. & Q." might "do the State some service" by opening its columns to suitable rebukes and corrections of the "graphic" commentators upon ephemeral matters of public interest, whose mistakes pervert the current of popular history, as their flippancy distorts and degrades the national tongue?

It is a very old "Joe" but worth repeating, that "one of our young men" was "told off" by a daily paper to "do" in hot haste an article upon Chinese metaphysics, and, knowing less than nothing upon the subject, was shut up in the editor's room, with ample store of books of reference on the shelves about him, and bidden to look up in an encyclopædia C, for China, and M, for metaphysics, and then to "combine the information."

On some such principle surely must an article upon Horsemonger Lane Gaol, appearing lately in a daily contemporary, have been written. The writer begins with deploring that an agitation in favour of converting the site of the doomed prison into a recreation ground has failed in its object. So far so good. But he commences to blunder when he assumes, in fine language, to describe the execution of Colonel Despard and his "companions in treason" in 1803. Our instructor is evidently under the impression that the unhappy colonel enjoyed (?) the melancholy privilege of a peer of the realm, and, by way of distinction from his wretched fellow convicts, suffered death by decapitation.* The solemn accessories of the black-draped scaffold, the hollowed-out block, the saw-

* "A faint flicker of romance, it is true, shoots up from its [i.e. the prison's] record as we come across the name of Colonel Marcus Despard among its inmates, for, after all, there is a kind of dignity attachable to the crime of high treason and to a career that ends in death, not from the hangman's rope, but the headman's axe. Yet Marcus Despard, except that he was a traitor, and was beheaded in 1808 [sic], has little or no interest for us in these days. He and his half-dozen accomplices," &c. —Extract from article; the italics are my own.

* Before this name, in the margin, "Arma domi-

† In the margin, "Arma domin[orum]."

dust, the masked headman, the hearse in waiting, seem to have been present to the writer's vivid imagination, whereas, in prosaic fact, the culprit was "tucked up," with his six miserable companions, by an ordinary Jack Ketch, who did not condescend to disguise his honest "mug" by any visor of crape or otherwise, and disdained to conceal his national knee-shorts and "white cotton stockings" beneath any mediæval disguise of a *bourreau*. It is true that Despard and his fellow plotters were decapitated, but it was *after* death, and not *before* it, which makes all the difference, and the operation was performed, as has been usual in all such sad cases for the last hundred years, not by the public executioner, but by a surgical professor, specially retained by the Government for the purpose. I have before me as I write a contemporary engraving, taken from an actual drawing made on the spot, of the unfortunate Colonel as he stands tied up to the fatal beam, pinioned, and addressing the spectators; and the particulars of the execution I have frequently heard from the lips of an actual eyewitness. The seven men executed had been dead for half an hour before their heads were severed from their bodies. My criticism may appear trivial; it may even seem to be hypercritical to point out that in the same article Leigh Hunt's well-known squib—sufficiently celebrated, one would have thought, to have escaped misquotation—appears as calling the Prince Regent "a fat Adonis of forty," whereas the merest elementary knowledge of modern history would have saved a writer of ordinary intelligence from making such a blunder of ten years, George IV. having been born in 1762 and Leigh Hunt's prosecution having been carried on to a conviction in 1810. I remember perusing an article the other day—I think it was upon the subject of baths and washhouses—in which I counted *forty-four* proper names, ranging from Enoch and Moses, through Aristotle, Plato, Nostradamus, John, Duke of Marlborough, and Horatio, Viscount Nelson, down to Ned Wright, the converted burglar. I have only time, and probably you have hardly space, to denounce the silly affectation of these word-spinners in alluding to "one William Shakespeare," "a certain Arthur Wellesley, who afterwards became not altogether unknown to fame as the Duke of Wellington or the Iron Duke." It may, or may not, be your *métier* to flagellate such needless inversions and perversions, but I entertain a very strong opinion that it is your duty to place upon record misstatements of fact in the materials that are to-day making history. Journals like yours must, if necessary—and it would appear sometimes to be necessary—boldly correct those who assume to pose as our teachers, or else *Quis custodiet ipsos custodes?*

S. P.

Temple.

THE PUBLICATION OF CHURCH REGISTERS.—About three years ago some interesting correspondence appeared in "N. & Q." under the above title, a result being the formation of the Register Section of the Harleian Society, under whose auspices the publication of the London registers has commenced. About 200 members subscribe to this section, enabling one register to be transcribed, printed, and published annually, which is but a very small beginning for a work of such importance and magnitude, and unless further help is given the publication must necessarily be confined to the registers of a few parishes of historical interest, while the general publication of the registers of the whole kingdom (the final object in view) is quite a forlorn hope. Some more comprehensive scheme is clearly desirable, but what form it should take is difficult to decide. During the discussion of the subject in these columns it was suggested that the transcription of the registers should be made by the Government. This would be all very well if the Government took the same view, but, seeing the large majority of uninterested persons who would exercise their vote, the success of this proposal is not very probable. A rider on this proposition was that the transcripts of the registers should be concentrated in their respective counties in preference to London, and in this suggestion I think we have a clue to a convenient and economical scheme. In making genealogical inquiries respecting any family or person, it is generally necessary to visit the county to which the family belonged, and it would be convenient if in the principal town of that county the originals or transcripts of all the parish registers could be searched. A central society would be unable to create sufficient local interest for the prosecution of this work, but if each of the county archæological societies were to have a register section, similar to that of the Harleian Society, with an annual subscription of, say, one guinea until the transcriptions were completed, I consider that the work would progress rapidly and satisfactorily, as the contributions in each case would come from those directly interested.

I suggest that the work of transcription be first completed with proper indices, and the MSS. deposited in the Free Library of the town, or other safe and suitable custody. For genealogical purposes this would be sufficient, as a volume once referred to is of no further use for that particular search, and it would avoid the heavy cost which printing entails; but should the funds be sufficient, the more important registers might of course be published. It is of paramount importance, to my mind, that the transcripts should be complete, *verb. et lit.*, and continued down to July 1, 1837, when the General Register Office in London was established; the opportunity should also be taken to supplement the registers with the monumental inscriptions, which are of very great assistance to

the genealogist, in consequence of the association of the various members of a family in the inscriptions. There is an objection to terminating the transcripts at the year 1754, as the Harleian Society is doing, because, although one may trace a family back two or three centuries, it may still be desired to find the date or place of baptism, marriage, or burial of an intermediate member of the family in comparatively recent times.

If a register section, having in view the objects I have sketched out, should be formed in Norfolk or Suffolk, I should be glad to become a member and to introduce others.

A MEMBER OF THE HARLEIAN SOCIETY.

[See "N. & Q." 5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429, 459; viii. 53, 162; x. 470, 498, 516; xi. 38, 326, 377. "The Past and Future of Parish Registers" is the heading of an excellent article in the April number of the *Church Quarterly Review*. We desire to call attention to this paper, because the subject of it is of considerable and increasing importance, because it has often of late been mooted in "N. & Q.," and because the paper presents it fully and clearly, and ends with suggestions which, whether accepted or not, have at any rate the merit of being definite and simple. The writer sketches the history of parish registers from 1533 onwards—doing full justice, at starting, to the one undoubtedly good action of Thomas Cromwell's life—and illustrates it by examples which appear to be the result of no small research. He then suggests that the parishes of London and a twelve miles circuit around it might deposit their registers at the Rolls, receiving copies instead; that for the rest of the country, each parish should (and here we fully agree with him) retain its own register, but that competent transcribers, acting (say) under the Society of Antiquaries, should copy each register, and should mark for publication any local entries of importance. We may remark that the "diligent and systematic examination of church records" which this writer justly recommends, would be made more easy to the curious inquirer by a *memorial index to each register*, which index the village schoolmaster or other such person might be trusted and induced to make, by the aid of a small local subscription.]

"MARKED WITH TAU."—Bishop Andrewes, in a sermon on the text "Remember Lot's wife" (Luke xvii. 32), preached before Queen Elizabeth, March 6, 1594, says, towards the conclusion,—*"But this reward (saith Ezekiel) is for those, whose foreheads are marked with Tau, which (as Omega in Greek) is the last letter in the Hebrew alphabet, and the mark of consummatum est, among them."* The reference is to Ezekiel ix. 4. The LXX in their version make no allusion to any special mark, but translate quite generally δὸς τὸ σημεῖον. The Vulgate, on the other hand, has "et signa thau super frontes virorum gentium."

Tertullian, in his treatise against Marcion (bk. iii. 22), says, "Hæc est litera Græcorum Tau, nostra autem T, species crucis."

Cyprian (*Adv. Judæos*, lib. ii.) gives as the heading of his twenty-second section, "Quod in hoc signo Crucis salus sit omnibus qui in frontibus notentur," and cites, as the first text in proof of his position, Ezek. ix. 4, "Transi medium Hieru-

salem, et notabis signum super frontes," &c. And again, in his treatise *Ad Demetrianum* he adduces the same text in support of his position that only those can escape the wrath to come "qui renati et signo Christi signati fuerint."

Tertullian, to extract the symbolical meaning he desires from the text, transmutes the Hebrew letter into the Greek Tau, "nostra T"; but, according to Poole's *Synopsis Criticorum*, in loc., there have been those who have asserted that the Hebrew letter itself had originally the likeness of a cross. This view, according to Poole, is supported by St. Jerome, Pradus, Sanctius, Cornelius a Lapide, and others. Is there any sufficient evidence to justify this assertion? St. Cyprian makes the prophet refer directly to no special mark, but argues from analogy that the "signum" of which he speaks must have been that of the cross.

JOHNSON BAILY.

Pallion Vicarage.

"READ AND RUN": "RUN AND READ."—Has anybody ever noticed the very curious way in which the last words of Habakkuk ii. 2 are commonly, if not universally, misquoted? As the Authorized Version rightly gives it, the passage is as follows: "Write the vision and make it plain upon tables, *that he may run that readeth it.*" People commonly talk, however, of a thing being made so plain that he who "runs may read" it, reversing the proposition; and I believe there is a series of books for railway travellers, no doubt printed in a bold and clear type, that is called "The Run and Read Library." Some may say there is not much difference between the two notions; but clearly there is a good deal. The idea in the original passage is that the vision is to be written so plainly that he who takes it up to read may, as we say, "run through it,"—as the Latin Vulgate has it, "Ut percurrat qui legerit eum," and the English Catholic translation, "that he that readeth it may run over it"; while I am sure the popular idea is that the writing or printing is to be so large and plain,—perhaps as we see it in some advertisements, in letters of a foot high,—that he who is running, at the top of his speed it may be, will, without stopping, be able to read it with ease—a very different sense from the other, although of course the departure from the real meaning of the original passage is more a matter of curiosity than of importance. E. R.

AN EXTRACT FROM THE REGISTER OF BAPTISMS OF WOOD DALLING, NORFOLK.—I take the opportunity of sending you, if you think it worth preserving in "N. & Q.," a stinging extract from the register of baptisms in the parish of Wood Dalling in this county:—

"1665.—Memorand. ubi in sup'riobus aliquid deletum videas, scias velim Fanaticorum Nomina in oppido natorum sed nusquam & nunquam, prout novimus, bap-

tisatorum, manu mea expungenda fieri: [sic] in sempternum: Johan. Hildeyard, Vicarius ibidem, Ecclesie Anglicane Filius genuinus Regie Majestati vere subditus."

I may observe that this worthy ancestor of mine, who took such offence at what was done, "when," as he in another place states, "Robert Cronshaye was Intruder," was a man of note of his day, for I have a portrait of him in my possession, with a description at the back in the characters of the time:

"John Hildeyard, LL.D., one of His Majesty's Justices of the Peace, and Commissary of Norfolk, Prebend of Norwich, Rector of Cawston, and Vicar of Wood Dalling in the Diocese of Norwich. *Ætatis* 46, 1683. J. Linton, Londini."

It might have been added "Rector of Swanington" as well, for his name appears frequently as such in the register books of this parish.

FRED. HILDYARD.

Swanington Rectory, Norwich.

THE NAME "ANTILLES."—Armstrong (*Gaelic Dictionary*) says: "A great antiquary [no name given] observes 'that there is a striking resemblance between many words in the Celtic and Darien languages which might give rise to very useful disquisition. *Antilles* [description given] signifies, says he, "water lands," from *an*, and *tealla*, land.' There is certainly much acuteness, and seemingly much truth, in this observation; for it will be found that in many languages the word which signifies island means also *water-land*." And he then suggests the derivation of *insula* from *unda-solum*. But the name Antilles would seem to be a Portuguese compound, equivalent to *ante insulas*. Vieyra writes the name in Portuguese *Antilhas*; and Pinkerton (vol. xi. p. 398), under "The Island *Antilia*, called also *Septe-Ritade*," in a note quotes the following from the Portuguese Dictionary of Bluteau, under the head "Antilhas": "Héo nome de humas pequenas ilhas do archipelago da America Meridional assi chamado, como quem diassera ilhas oppostas, ou frontieras as grandes ilhas da America"; which Pinkerton renders, "This is the name of certain small islands of the archipelago of Southern America, so denominated to signify their being opposite to, or limitaneous of, the great islands of America." R. S. CHARNOCK.

Junior Garrick.

THE HOUSE OF COMMONS ANALYZED.—The *Times* has lately published an analysis of the professions, &c., of the members comprising the newly elected House of Commons. A similar analysis of the successive Parliaments, say, to keep within moderate limits, from June, 1859, to March, 1880, would be both interesting and important, as showing the set of the political tide by the greater or less predominance of various social elements in our representative system at different periods: witness the fact that there are 150 members connected with commerce in the new House. I have been

led to desire such analyses through observing that in 1860 there were upwards of 150 gentlemen of the long robe in the House, against fifty-two now, and that in 1879 at least sixty-one officers of the army and navy had seats, against thirty-two now. Here my meagre contribution ends. I hope that some one or more of the better qualified correspondents of "N. & Q." will supplement the deficiencies and instruct the ignorance of

H. B. P.

FORGED ANTIQUES AT WILTON HOUSE.—Here is a note of an alleged incident in the history of one of the most famous private collections of works of art in England. Perhaps some correspondent can say if there is any truth in the tale, which, of course, refers to Wilton House and Thomas, eighth Earl of Pembroke, who died in 1733. In the *Oxford Magazine*, 1772, p. 16, is the following part of a letter:—

"Those persons who pretend to understand the works of antiquity are the greatest dupes upon earth, one instance of which I shall endeavour to produce. The late Earl of Pembroke was extravagantly fond of, and thought himself a great connoisseur in, antiques, but after his death there were found, at the bottom of one of his ponds, a great number of statues which he purchased as antiques, and which he afterwards found were fabricated by moderns, buried in the earth, and afterwards dug up as if by accident. I know a person who is now employed in this way, and furnishes statues, made with his own hands, that he can prove were dug out of the ruins of Herculeaneum, and have been buried there some hundred years."

O.

"SMELLING THE HAT" ON ENTERING CHURCH.—The usage of "smelling the hat," supposed to be of modern Protestant origin, may be shown to be ancient. The term is derived from a little boy in *Punch* asking his father why gentlemen "smelled their hats" on going into church.

"And after a good while I grew so infirm, through this continual pain, that it was all I could do, when Assumption Day came, to venture to go and sit down to hear a sermon. And as I put my hat before my eyes, I fell into a swoon from very weakness," &c.—From MS. of Rulman Merwin, one of the "Friends of God," or mystics of the fourteenth century, extracted from "Introductory Notice" to *John Tauler's Life and Sermons*, edited by Susanna Winkworth, p. 148.

"And when the Master [John Tauler] came and saw that there was such a multitude, he went up into a pulpit in a high place, that they might hear him all the better. Then he held his hood before his eyes, and said, 'O merciful Eternal God,'" &c.—From "The History and Life of Dr. John Tauler" (the eminent preacher of the fourteenth century, also one of the German mystics called "Friends of God"), a MS. translated in the above-mentioned book of Susanna Winkworth, 1857, p. 49.

J. T. F.

Bp. Hatfield's Hall, Durham.

DEEDS RELATING TO CO. CORK.—Among deeds sold this year by James Coleman, Tottenham, are No. 359, from Sovereign of Kinnsle, 1623, to

Wm. Greentrakes, &c., and No. 360, relating to land in Embsey, in the county of Cork, held among a Yorkshire family, the Lawsons and Robert fish.

HYDE CLARKE.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"THE CURIOUS MAID."—This piece is always included in Prior's works, though I believe he was not the author of it. In the *Gentleman's Miscellany*, published in 1730, by "Sir Butterfly Maggot," and dedicated "to the most fallibly fallible Pope Alexander, or Alexander Pope, Esq.," it is described "by H—d J—s, Esq." In the first edition of *The Curious Maid*, of which a copy was sold at the second portion of Laing's sale, there is no author's name printed on the title-page, but a contemporary has written "by Mr. Prior." 1. Who was the real author of the poem? 2. What does "H—d J—s, Esq.," stand for? F. G.

FREDERICK DENISON MAURICE.—I am compiling a list of F. D. Maurice's works for publication, and therefore desire to get the titles, &c., as fully as possible, of all the books and pamphlets he ever wrote. Will, then, any reader of "N. & Q." render me assistance by forwarding me a copy of the title, number of pages and the date of preface of any of Maurice's works he may happen to have by him?

G. J. GRAY.

3, Pembroke Street, Cambridge.

WAS QUEEN ELIZABETH A GREAT LOVER OR ADMIRER OF DANCING?—I have read of her "dancing Chancellor," and in the registers of the parish of Healing I find a note to this effect:—

"That Charles Mowbray above named was in his time a delicate young gentleman and a courtier, an excellent dancer, so that Queen Elizabeth took notice of, and did him that honour once or twice to dance with him."

I am sorry I cannot give the rest of the note, as the writing is very indistinct, but I dare say any one accustomed to deciphering old registers would, with the aid of a powerful glass, be able to tell us a little more about this young gentleman. The date of the entry is 1589. Does any one know whether Charles Mowbray was famous for anything else but dancing? J. E. WALLIS LOFT.

A SUPPRESSED GILLRAY.—Can any reader of "N. & Q." tell me why Gillray's remarkable caricature, "L'Assemblée Nationale; or, Grand Co-operative Meeting at St. Ann's Hall," is neither mentioned by Wright and Evans in their *Account of Gillray's Works*, nor included in Bohn's ponderous volumes of that artist's caricatures? It is not

even in the supplement. It bears date June 18, 1804, is dedicated to the supporters of the Broadbottom Administration, of whom it contains innumerable portraits, and is one of the finest specimens of Gillray I ever saw. Is it copied or described in the lately published book on the life and works of this great artist (the precise title of which I am not in a position to quote)? If not, it ought to be, and would give a special value to the book.

PHILO-G.

NORFOLK DIALECT: A "RODGES-BLAST."

"Occasionally a 'rodges-blast' sweeps like a whirlwind over the marshes, lifting the reed-stacks, wrecking wind-mills, and dismantling the wherries; but this is not of frequent occurrence. We have failed to trace the etymology of this local name for a rotatory wind-squall."

This is taken from an interesting paper on the Norfolk Broads in *Blackwood's Magazine*, Dec., 1879. When I came into these parts, forty years ago, a similar expression puzzled me, but I have always heard it termed "Rogers' blast." Can any of your readers give an explanation of either term?

FRED. HILDYARD.

Swanington Rectory, Norwich.

"THE FINDING OF MOSES."—Can any of your readers tell me if the painting by John Keyse Sherwin, representing "The Finding of Moses," and engraved by the same artist in 1789—also, if the key to the portraits in it—be in existence? The Princess Royal, the Duchess of Devonshire, the Duchess of Rutland, other Court ladies and beauties of the day (see Smith's *Life of Nollekens*) are represented, but there are many others whose names I should like to obtain. The engraving, but not the key, is in the British Museum.

W. T. M.

POEMS AND BALLADS WANTED.—Wanted title of a poem, supposed to be a political or other satire, about a gnome or goblin who "gorges the browns at the olden rate," and demands "a copper from squire and a copper from dame." Also that of a farmyard or nursery ballad, supposed to be Dorsetshire or Somersetshire, of which only the following is remembered:—

"My father had a horse,
And I was set to ride it,
I rode it in the morning.
Well done, John."

Also a clever parody on—

"Home they brought her warrior dead."

M. S.

"LIKE DEATH ON A MOP-STICK."—How did this saying originate? I have heard it used by an old lady to describe her appearance on recovery from a long illness.

MERVARD.

THE "RECORD" NEWSPAPER.—Who was editor of the *Record* newspaper in 1853? Was it Mr. Colquhoun or Mr. Haldane Stewart? I believe

that both these gentlemen were at that time connected with the paper. I should be much obliged for information.

L. PR.

LORENZO DE' MEDICI.—I have a fine line engraving of the famous Duke, with the following letter-press, and I am curious to know whether it is of any value as a specimen of engraving (size $8\frac{1}{2} + 6\frac{1}{2}$ inches): "Lorenzo de' Medici," "Georgio Vasari dip.," "Pietro Ermini disegno," "Raffaello Morghen inc. 1820." "Firenze, presso Luigi Bardi e Co., Borgo degli Albizzi, No. 460."

S. S.

WILLIAM PITT, SON OF THE EARL OF CHATHAM.—A book entitled *The Private Life of William Pitt* is said to exist; where can it be obtained? Was there any truth in the report that he was privately married? Who was Miss Williams, and where was she born and christened? She is said to have been at his death-bed, and subsequently to have accompanied Lady Hester Stanhope to Syria. Are any of the descendants of William Pitt's (the second) private secretary, Mr. Adam, living; and if so, where can they be communicated with?

BIOGRAPHY.

LINCOLNSHIRE USE OF "AN."—Among sixty-five replies to an advertisement for a groom and coachman was one from a North Lincolnshire groom, of which I make a faithful copy:—

"Dear sir in seen you are in the wonts of an groom coachman i am in the wonts of an situation I have been Huete to an riding and driving my mrster will anser aney letters my mrster is turning His Horses Hout for the sumer therefor He onley keeps an coachman in the sumer."

I am acquainted with South Lincolnshire, but I never heard there this peculiar use of the article *an*. Is it common to any portion of Lincolnshire, or simply due to the ignorance of the writer?

CUTHBERT BEDE.

THE GOLDWORTH FAMILY.—I should be grateful for any light on the maternal pedigree of Clement Goldworth (nephew and heir of a branch of the Crowes, mentioned in Mr. Carthew's *Hundred of Launditch*, ii. 621), who settled at Morningthorpe, Norfolk, in 1700, and whose descendants lived on the same spot as yeomen till 1862, the male line being now extinct. I should also be glad to hear of any Goldworths now or formerly to be found elsewhere. I believe there is a hamlet of that name at Woking or Godalming.

J. G. A.

DERSHAVIN'S "ODE TO GOD."—Where can I find an English version of this celebrated Russian poem, besides that which is given by Bowring in his *Russian Anthology*? Otto, in his *History of Russian Literature*, mentions an English translation of DersHAVIN's poetical works, in 4 vols., published in 1808, without stating the translator's

name and the place of its publication. Is there no more recent version of his poems, especially of the above one?

H. KREBS.

Oxford.

CONDEMNED CRIMINALS AND ROYAL PRACTICE.

"King James, in ordering him [Monmouth] to be brought into his presence under the sentence of death, was pleased to make an exception against a general rule observ'd inviolably among kings, never to allow a criminal under the sentence of death the sight of his prince's face, without a design to pardon him."—*Welwood's Memoirs*, p. 147, edit. Lond., a.a.

Will any one illustrate the lines in italics? I remember the case of Haman (Esther vii. 8), and the formula, "I lictor, colliga manus, caput obnubito."

ED. MARSHALL.

Sandford St. Martin.

CADWALLADER D. COLDEN.—I should be glad of information about him. I bought in May, 1879, a small copy (in old brown calf) of

"Le Nouveau Testament de notre Seigneur Jesus Christ. Nouvelle édition, exactement revue et corrigée avec le plus grand soin. A Edinbourg, Imprimé pour Lawrie & Symington, MDCXCIII."

with the autograph of Cadwallader D. Colden on the title-page, and his book-plate and name-printed below it. The arms are, Vert, a chevron arg., three stags antlered ppr., impaling Arg., three mullets gu., each pierced by a long arrow pointing upwards. Crest, a stag's head antlered ppr. Motto, "Fais bien, crains rien." I purchased the book from a bookseller in Salisbury, who had lived in America and brought it with him from Philadelphia. C. D. Colden, he told me, signed the Declaration of Independence.

J. BOYD.

Moor House, co. Durham.

AMERICAN HYMNS.—Is there a volume of American hymns with the music, of the date of about 1760—I mean one consisting largely of mediæval hymns adapted more or less well to congregational singing? A Professor Edwards (Jonathan Edwards?) seems to say that the best hymns were composed in the "dark ages." There is a confusion in this, characteristic of the impudence of modern "civilization." Not only the best hymns, but the best edifices sprang out of the same bed of crass ignorance. Edwards says the music of the "dark ages" is "sombre and monotonous, but simple and sublime, and never to fade till that last day which it so often celebrates."

C. A. WARD.

Mayfair.

IWARBY OR EWARDBY.—What is known of the family of Iwarby or Ewardby besides the following entries in Brydges's *Collins*? Under "Abergavenny," vol. v. p. 160, it is stated that Edward, fourth son of Ralph, first Earl of Westmoreland, by his second wife, Joan, daughter of John of Gaunt, had a son Edward (Abergavenny), who married

Elizabeth, daughter and heir of Richard Beauchamp, and left . . . and two daughters—Alice, wife of Sir Thomas Grey, and Catherine, wife of — Iwardby, Esq.

Under "Bolingbroke," vol. vi. p. 49, it is stated that Sir John St. John, who died Sept. 1, 1512, left by his wife Joanna, daughter and heiress of Sir John Ewerby or Iwardby, by Catherine his wife, daughter and co-heir of Sir Hugh Annesley, &c. In a note it is mentioned that this Iwardby's monument is in Purley Church, Bedfordshire.

Under "Cardigan" it is stated that Edmund Brudenell married Philippa, daughter of Philip Englefield of Finchfield, in Essex, and had issue . . . Joan, wife of Sir John Ewerby, Kt.

S. C.

"NOT BEEN BORN."—Under the heading "An Irish Cathedral Mystery" (*ante*, p. 116) the above expression occurs. May I ask for instances of persons to whom it applies? Julius Cæsar and Edward VI. occur to me.

RASEAC.

SHERIDAN'S "SCHOOL FOR SCANDAL."—In V. i. Sir Oliver Surface, in the character of Stanley, asks of Joseph Surface: "What! has he never transmitted you bullion—rupees—pagodas?" and then Joseph Surface replies: "Oh, dear sir, nothing of the kind! No, no; a few presents now and then—china, shawls, congou tea, avadavats, and Indian crackers—little more, believe me." What are "Indian crackers" and "avadavats," and how is "avadavat" pronounced? G. W. N. Alderley Edge.

AUTHORS OF BOOKS WANTED.—

Looking Glass for the Mind, an Elegant Collection of the most Delightful Little Stories and Interesting Tales, 1787. 12mo.—This little book, some forty years ago, was as common and popular in nurseries as *The Child's Own Book* or *The Hymns for Infant Minds*, but I had not seen it for many years until the other day, when a trifle made me its possessor. It must have run through innumerable editions, and I can recollect a copy with an illustration at the beginning and at the end of every story, some of them executed by Bewick, but this was of far more modern date than that above described.

JOHN PICKFORD, M.A.

AUTHORS OF QUOTATIONS WANTED.—

"Peace, peace! He is not dead, he doth not sleep,
He hath awakened from the dream of life," &c.

These lines appear at the end of the last volume of the *Life of the Prince Consort*.

JATDEK.

"And when we find the key of life,
It opens to the grave."

A. M.

A line ending,—

".....Splendidly null."

WM. J. TYLER.

"Inest sua gratia parvis."

JERU.

Replies.

JOHN GILPIN.

(5th S. ix. 266, 394, 418.)

MR. BERNHARD-SMITH deserves thanks* for having recorded the name of Mr. John Gilpin as to be seen on a tombstone in the churchyard of St. Margaret's, Westminster, and if the date of his burial could be supplied from the register of that church it might tend to clear up the confusion which seems to exist with regard to persons of that name. I have seen no reason to believe that any one of those of late alluded to in "N. & Q." and elsewhere was the real hero of Cowper's ballad, nor that there was any change of name, or need for it, in the mind of the poet, writing of one whom he knew to have been long beyond the reach of offence.

Your correspondent GWAVAS remarks, "Among the critics of cavalry many a man has earned the nickname of Johnny Gilpin who was no captain of London train-bands." In some books, too, Captain Gilpin is a metaphor for an unlucky horseman. But the evidence of tombstones, registers, title deeds, and historical dates is to be relied on, and it seems worth contrasting, as far as it goes, with this hearsay, which proves nothing as to the era, or the identity of John Gilpin; yet it involves an imputation—that of having wantonly caused pain to the living by this story, which, I believe, reflects most unjustly on the memory of such sensitive and excellent persons as Cowper and the friends among whom he lived.

In Southey's *Life and Works of Cowper* it is said that the story was told him, one afternoon when he was in great depression (Oct., 1782), by Lady Austin, as one she had heard in her childhood, that in her relation it caused him extreme amusement, and next morning he said "that it had kept him awake the greater part of the night laughing at it and making it into a ballad." This the poet sent to his friend, Rev. Wm. Cawthorne Unwin, that he might join in the laugh, and with leave to use it as he liked. Mr. Unwin sent it to the *Public Advertiser*, saying, in reply, "that it had made him laugh tears." Cowper was pleased with the result, and remarks, characteristically, "A laugh that hurts nobody has at least the grace of novelty to recommend it." The only reason he seems to have had for reticence on the subject was doubt whether it was not too light a composition for so serious a man to acknowledge, and it was

* This was written more than a year ago, and kept till the publication of the Gilpin memoirs, which it was thought might throw light on the subject: "Memoirs of Dr. Richard Gilpin, of Scaleby Castle, in Cumberland, and of his Posterity in the two succeeding Generations. Written in 1791 by the Rev. Wm. Gilpin, Vicar of Boldre. With an Account of Himself by the Author, and a Pedigree of the Gilpin Family. Edited by William Jackson, Esq., F.R.S."

long debated whether it was desirable that *John Gilpin* should be admitted into the second volume of his poems, his "publishers alleging that it would only be to print what had been hackneyed in every magazine, in every shop, and at the corner of every street" (Henderson's readings of the ballad were in the ensuing year). At p. 150, vol. iii., in a letter to Mr. Unwin, when the publication had been decided on, Cowper says :—

"I am not sorry that John Gilpin, though hitherto he has been nobody's child, is likely to be owned at last. Here and there I can give him a touch that will mend him, in some places the language not being so quaint and old-fashioned as it ought to be, and in one stanza there is a false rhyme."

There is no mention of Lady Austin's age, but she was the widow of Sir Robert Austin, had lived much in France and in society, and it may be inferred from her preference for association with friends like Cowper and Mrs. Unwin, aged respectively fifty and fifty-nine, that she was not young when she became the "sister Anne" of their circle. And her childhood was probably nearer the date of the first John Gilpin in "N. & Q.," 3rd S. ii. 429. But it may be as well first to review briefly the later references to the subject. In "N. & Q.," 5th S. ix. 266, there is this notice from a Bath newspaper of 1790 :—

"The gentleman who was so severely criticized for bad horsemanship under the name of Johnny Gilpin died a few days ago at Bath, and has left an unmarried daughter with a fortune of 20,000*l.*"

Chambers's *Book of Days*, vol. i. p. 622, says :—

"Mr. Beyer, an eminent linen-draper, at the end of Paternoster Row, where it adjoins Cheapside, who died 11th May, 1791, at the ripe age of ninety-eight, is reported, on tolerably good authority, to have undergone in his earlier days the adventure which Cowper has depicted in his ballad of *John Gilpin*."

Then follows Southey's account of Lady Austin's narration and of its result, altered to the probability "that during the night the foundation was laid of a ballad embodying the story," with the somewhat depreciatory conclusion :—

"Southey's account may be consistent with truth, but every one who has read candidly this marriage adventure of Commodore Trunnon in *Peregrine Pickle* will be forced to own that what is effective in the narrative previously existed there."

What possible doubt can there be that Southey's account, which is also that of all his friends, supported by Cowper's own letters, was the true one? This biographer acknowledges the abundance of letters and "treasures which had been entrusted to him, among which was the MS. of *John Gilpin*." Without knowing Commodore Trunnon, we do know that there never was in English literature anything like *John Gilpin* till Cowper's ballad; that it was not what he did, or did not do, or suffer, that made at once his fame and the world's amusement. During that hilarious night, which

it seems hard to grudge him in so sad an existence, it was given to the poet's eye to discern, by "the light that never shone on sea or land," and to his hand to fill up, in that inimitable manner, with all its accessories, the picture which never loses its freshness.

About two years ago, when the "Bell" at Edmonton was rebuilt, a good deal was said in a London paper of the fame of the ancient hostelry as connected with Gilpin's exploit, "always visited by Cowper's admirers, and as one of the Meccas of American tourists"; that in the time of James I. it was in great repute by the citizens of London, and had since been a favourite resort of Charles Lamb :—

"But it is chiefly in connexion with the ride of John Gilpin that the old public house now settling down into private life will always be remembered. It is perhaps not so generally known that the original of the train-band captain was a Mr. Jonathan Gilpin, who died at Bath in 1790. It is said he was not well pleased at the immortality he had gained at the hands of the bard of Olney."

If this should refer to the same person as the first quotation without a name, the date and place of death show the only points of accordance among those claimants, and their number confirms the impression that there have been various city men, probably in the train-bands—to whom the same misadventure occurred; that after the ballad became famous, when the conjunction was exhibited of an inexperienced rider and a hard-mouthed horse, with the natural instinct to take advantage of such incompetence, the name Gilpin was freely bestowed, and remained with some of those heroes so long that their own generation, especially in cases of removal, forgot that each was not the original, and their successors told the story, naturally thinking highly of their fathers' authority. And this accounts for the general agreement as to their being Cowper's contemporaries. The ballad being written in 1782, and not so much known till 1784 or 1785, there could not have been more than seven or eight years for these gentlemen, who died about 1793, to enjoy their title or to suffer from aggrieved feeling, if men of eighty or ninety were then so cruelly nicknamed, or so sensitive, both which I very much doubt.

Looking for something else in "N. & Q." I find this notice, the substance of which is given, rather than the often useless recommendation to see some book which one cannot see ("N. & Q.," 3rd S. ii. 429):—

"John Gilpin.—In a recently printed volume, entitled *Collier's Water* (Croydon, 12mo., 1862), which the emblems on the title-page seem to assign to some city author, I find it stated that the farm of Collier's Water, which is the chief subject of this book, 'was once in possession of the renowned John Gilpin and his good dame, whose journey to Edmonton was immortalized by the poet Cowper.' This good citizen sprang, it is further affirmed, from a noble ancestry, as recorded in English history.

A biography is then given of Bernard Gilpin, the Apostle of the North, after which the writer proceeds thus, at p. 49, 'George Gilpin, brother of Bernard Gilpin, was likewise a clergyman, and had a large family. His eldest son lived at Chesham, in Surrey. From this branch we trace to John Gilpin, citizen of London. His parents lived in Westmoreland, and he was sent to London to learn the business of a draper, was apprenticed in Fleet Street, married, and commenced business in Newgate Street, where he must have lived forty years or more, near to Christ's Hospital. He was very successful, and bought an estate in Kent, besides the old Collier's Water farm in Surrey. At his death, in 1750, he leaves property to his two daughters, who were married, his only son having died young. Thus we see that the poet Cowper had some knowledge of his friend of London's great city, though he might have been imperfectly informed of his lineage, of which Mr. Gilpin was justly proud.' It is said that Mr. Bennington, the proprietor of Collier's Water now and for many years back, has in his possession several deeds of the Gilpin family; but that there is so much fiction mixed with fact in the little volume, that it leaves an uncertainty; and the author is invited to connect his name with Cowper by a communication to "N. & Q."

Looking through the indexes of "N. & Q." of the two years following 3rd S. ii. 429, I find no reply or other reference, and I have inquired in vain for the little book, which it may not yet be too late for some who are interested in the subject to find.

M. P.

Cumberland.

(To be continued.)

[In "N. & Q." 3rd S. viii. 240, we referred CANON DALTON to 2nd S. viii. 110; ix. 33; x. 351.]

"THE STUPID PARTY" (6th S. i. 177).—H. D. will find Mr. J. S. Mill's remarks about the stupid party to be as follows:—

"My position in the House was further improved by a speech, in which I insisted on the duty of paying off the National Debt before our coal supplies are exhausted, and by an ironical reply to some of the Tory leaders who had quoted against me certain passages of my writings, and called me to account for others, especially for one in my *Considerations on Representative Government*, which said that the Conservative party was, by the law of its composition, the stupidest party. They gained nothing by drawing attention to the passage, which up to that time had not excited any notice, but the *sobriquet* of 'the stupid party' stuck to them for a considerable time afterwards."—*Autobiography of John Stuart Mill*, second edition (London, Longmans, 1873), chap. vii. p. 288.

The passage in *Considerations on Representative Government*, is as follows:—

"Well would it be for England if Conservatives voted consistently for everything conservative, and Liberals for everything liberal. We should not then have to wait long for things which, like the present and many other great measures, are eminently both the one and the other. The Conservatives, as being by the law of their existence the stupidest party, have much the greatest sins of this description to answer for, and it is a melancholy truth, that if any measure were proposed, on any subject, truly, largely, and farsightedly conservative, even if Liberals were willing to vote for it, the great bulk of the Conservative party would rush blindly in and prevent it from being carried."—*Considerations on Representative*

Government, third edition (London, Longmans, 1865), p. 138.

A few years ago Viscount Cranbrook quoted this statement as showing the arrogance of mind engendered by Radical opinions. Whereupon Mr. Arthur Arnold wrote a letter, which was published in the *Times*, saying that such a statement was a "loose assertion," and that a great writer and thinker like Mr. J. S. Mill was incapable of making loose assertions upon any subject.

A far truer estimate of the relative position of political parties is that propounded by Lord Brougham in his *Statesmen who Flourished in the Reign of George III.*, where he says:—

"The origin of party may be traced by fond theorists and sanguine votaries of the system to a radical difference of opinion and principle.....There is nothing more untrue than to represent principle as at the bottom of it; interest is at the bottom, and the opposition of principle is subservient to the opposition of interest. Accordingly the result has been, that—unless perhaps where a dynasty was changed, as in 1688, and for some time afterwards, and excepting on questions connected with this change—the very same conduct was held and the same principles professed by both parties when in office, and by both when in opposition.....The Whig in opposition was for retrenchment and for peace; transplant him into office, he cared little for either. Bills of coercion, suspensions of the constitution, were his abhorrence when propounded by Tories; in place, he propounded them himself. Acts of indemnity and of attainder were the favourites of the Tory in power; the Tory in opposition was the enemy of both. The gravest charge ever brought by the Whig against his adversary was the personal proscription of an exalted individual to please a king; the worst charge that the Tory can level against the Whig is the support of a proscription still less justifiable to please a Viceroy."—Remarks on the Effects of Party in vol. i. of Lord Brougham's *Statesmen in the Time of George III.* (London, C. Knight, 1839), p. 301.

C. W. PENNY.

Wellington College.

THE ALTAR IN THE PYX CHAMBER, WESTMINSTER ABBEY (6th S. i. 334).—The sinking in the *mensa* of this altar was made for the reception of a circular super-altar or portable altar. The late Sir G. G. Scott, in his *Gleanings from Westminster Abbey*, second ed., p. 10, thus wrote:—

"In one of the eastern bays of the [Pyx] chapel the stone altar remains nearly entire. It is perfectly plain, and has in the middle of its top a large circular sinking, apparently for the reception of a portable altar-stone, though the form is, I believe, unusual."

That circular super-altars were not unknown elsewhere in England, although rectangular ones were much more common, the following quotation will show:—

"Inventarium Ornamentorum, Vestimentorum, et Jocalium Monasterii Sancti Albani, regnante Henrico Quarto.....*Superaltaria*. Item, duo superaltaria; unum quadratum, de gristo (q. grieco) marmore, decenter ornatum cum argento et auro, et lapidibus magnis, cum circumferentia; ornatus est argenti et deauratus. Aliud vero est rotundum, de marmore rubeo, circumligatum cum argento deaurato; et inferior pars tegitur lamina

argenti non deaurata, cum uno toret, et ansa argenti et deaurata, per quam posset pendere per parietem."—J. de Amundesham, *Annales Monasterii S. Albani* (Rolls Series), ii. 334.

The circular super-altar was presented to the abbey circa 1335 :—

"Quædam devota mulier Domina Petronilla, domina de Banstede, affecta Beato Martyri Albano, obtulit eidem Sancto plura jocalia, videlicet, quoddam superaltare rotundum, de lapide jaspidis, coloris rubicundi, subtus et in circuitu argento decenter inclusum; super quod, ut fertur, Sanctus Augustinus, Angelorum Apostolus, Missas suas aliquotiens celebravit."—*Gesta Abbatum Monasterii S. Albani* (Rolls Series), ii. 365; Mus. Brit., Cotton MS. Nero D vii. fol. 101.

R. R. LLOYD.

St. Albans.

Without entering on the subject of the shape of the sepulchre of the altar, which, as MR. MICKLETHWAITE suggests, and an example at St. David's corroborates his opinion, was square, I may draw attention to the fact that there was a custom of grinding colours on altars, which was forbidden by Grosseteste, *Epist.*, clvi., and in Lincoln diocese by the archdeacons in 1255 (Wilkins, ii. 705), "ne colores super altaria molantur," and this applied also to super-altars. This desecration may have been carried out in the sunken circle on the altar of the Pyx Chapel. We know that St. Dunstan's Chapel was in the thirteenth century converted into a reception-room for guests after Hall. The usual consecration crosses are wanting on the slab.

MACKENZIE E. C. WALCOTT.

When, in October, 1875, I obtained permission to examine the broken altar slab in the Chapel of the Pyx, *in situ*, I did not observe, even with careful examination, after removing the accumulation of dust from its surface, any indication that it was "patched." Will J. T. M. please describe exactly the patch to which he refers? I find, from a rubbing I then took of the chief part of the surface of the mensa, that it was "cut about." That is to say, from the slab, which is more than five inches thick, there had been removed (by what power I cannot imagine) a square piece at its north-west corner, not too heavy for two of us to lift from the ground, which I found would, and did, exactly fill the corner. My rubbing shows the curious round depression cut out nearly in the middle of the slab. By whom has this large circular cavity (about one inch only deep) been supposed to be the sepulchre for the seal? I know of but one altar slab, in St. Robert's Chapel at Knaresborough,* in which there are round cavities, being probably sepulchres for relics; the depth and diameter of these are about the same, viz., three inches. The conjecture that the cavity in

the Pyx Chapel slab was to contain ashes as a hearth does not seem to me probable. Would not burning ashes be sure to have cracked a quarried slab? Was not this chapel used for mint purposes long before the sixteenth century, when the desecration of altars was most common? Every slab, when consecrated for an altar, was, I suppose, invariably one, whole, and entire. W. H. SEWELL.

Yaxley Vicarage, Suffolk.

JOHN PHELPS and ANDREW BROUGHTON (6th S. i. 355).—If X. V. can communicate a copy of the inscription on Andrew Broughton's tombstone at Vevey, either for publication in "N. & Q.," or privately to the editor for the undersigned, he will confer a great favour. Any information about Broughton or his immediate family will be much appreciated. J. L. C.

VALENTINE FAMILY (6th S. i. 336).—I have notes of some wills of this name at Somerset House, *inter alia* of Mathias Valentine, of St. Clement Danes, Middlesex, Esq. (Alchin, 319), wherein he recites "the late Parliament, taking into consideration the great losses and sufferings of my late father, Benjamin Valentine, Esq., deceased, in his estate and otherwise, have settled on me 100*l.* a year, out of lands in Ireland." His wife Eleanor is mentioned as executrix; dated Nov. 22, 1653; proved Feb. 20, 1653-4. This will partly satisfy the query of J. H. I. W. S. ELLIS.

THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 6, 36, 71, 89, 110, 158, 192, 257, 335, 415, 477; 6th S. i. 321, 341).—I send descriptions of a few more rare Popiana pamphlets. The first refers to Pope's controversy with Cibber :—

"Sawney and Colley, a Poetical Dialogue: Occasion'd by a Late Letter from the Laureat of St. James's, to the Homer of Twickenham. Something in the manner of Dr. Swift.

—Par Nobile Fratrum.

Strange! that such dire Contest should be
Twixt Tweedledum and Tweedledee!

London: Printed for J. H. in Sword and Buckler Court on Ludgate-Hill. Price One Shilling." N.d., fol. (1742).

The next refers to Pope's quarrel with Curll, and is very rare :—

"A Full and True Account of a Horrid and Barbarous Revenge by Poison, on the Body of Mr. Edmund Curll, Bookseller; With a faithful Copy of his Last Will and Testament. Publish'd by an Eye-Witness.

So when Curll's stomach the strong Drench o'ercame
Infus'd in Vengeance of insulted Fame,
Th' Avenger sees with a delighted Eye,
His long Jaws open and their Colour fly;
And while his Guts the keen Emeticks urge,
Smiles on the Vomit and enjoys the Purge.

Sold by J. Roberts, J. Morphew, R. Burleigh, J. Baker, and S. Popping. Price Three Pence." Pp. 6, fol., n.d. (1716).

* Described by me in *Norfolk and Norwich Archaeological Society's Proceedings*, vol. viii. p. 87, paper "On Sealed Altar Slabs."

A description of the continuation of this pamphlet was given in "N. & Q." 5th S. xii. 158.

The next attack on Mr. Curll was

"Moore Worms for the Learned Mr. Curll, Bookseller; Who, to be revenged on Mr. Pope for his poisonous Emetick gave him a Paper of Worm-Powder, which caused that Gentleman to void a strange sort of Worms. Price Two-Pence. Printed for E. Smith in Cornhill. 1716." Single sheet, sm. folio.

Can any of your correspondents give a description of the scarce pamphlet,—

"A strange, but true, Relation, how Mr. Edmund Curll, of Fleet-Street, stationer, out of an extraordinary desire of lucre, went into Change Alley, and was converted from the Christian religion, by certain eminent Jews"?

F. G.

"The Female Dunciad. Containing: I. A Faithful Account of the Intrigues, Gallantries, and Amours of Alexander Pope, of Twickenham, Esq., written by Himself. II. A Satire upon the Court Lords and Ladies. Written also by him in the Year 1717. III. A Single Instance of his Repentance. IV. The New Surprising Metamorphosis; or, Mr. Pope turn'd into a Stinging Nettle; being a Familiar Epistle from a Gentleman in Town to a Lady in the Country. Occasion'd by reading the Dunciad. V. Irish Artifice; or, the History of Clarina. A Novel, by Mrs. Eliza Haywood. VI. Female Worthies, by the Bishop of Peterborough. The whole being a Continuation of the Twickenham Hotch-Potch. London: Printed for T. Read, in White-Fryers; and Sold by the Booksellers of London and Westminster. MDCCLXXVIII." 8vo.

A copy of the above is in the British Museum, press-mark 857/2. JOHN TAYLOR.
Northampton.

FRANCIS WILLOUGHBY, DEPUTY-GOVERNOR OF MASSACHUSETTS (6th S. i. 196).—There is a monument to the memory of Colonel William Willoughby in St. Thomas's Church, Portsmouth, with his arms in colour painted thereon. These may afford MR. PINK a clue as to the branch of the family of Willoughby from which "he derived." The inscription on the monument is as follows:—

"HÆRE VNDER LYETH Y^e BODY OF WILLI^m WILLOUGHBY ESQ FORMERLY COLLO: OF A REGIMENT BELONGING TO THE HAMLETS OF Y^e TOWER (LONDON) & AT HIS DECEAS A COMMISSIONER OF Y^e NAVY AGED 63 YEARS. WHO DEPARTED THIS LIFE Y^e 30 MARCH 1651. MORS MIHI LYCRYM."

The parish registers, under date Dec. 17, 1657, record the burial of William Willowby, Gent., probably a son of the colonel. The office of Master Attendant at Portsmouth, which Colonel Willoughby also held, was resigned by him a short time before his death.

QUARR, I.W.

THE COURTENAYS AND FORD ABBEY (6th S. i. 177).—The story to which your correspondent refers is repeated in my *English Ministers* (Ohatto & Windus), lately reviewed by you, under the head of "Ford" (vol. ii. p. 122), and is derived from the *Monasticon*, p. 787 (ed. 1673). It may

be compared with a similar anecdote of the Earl of Albemarle, p. 797, which is also cited in my paper on "Cleeve," read before the Royal Institute of British Architects on Jan. 31, 1876 (p. 110).

MACKENZIE E. C. WALCOTT.

JAMES SMITHSON (6th S. i. 176).—If we could find the number in Bentinck Street, we should not any longer be sure it was the right house, now that the Board of Works encourages vestries in all directions to renumber and rename and tinker every locality in London, according to no discernible method whatever. They have renumbered a street in Mayfair for no reason; they have put the even numbers on the west side. In Regent Street they are on the east. A change for the better even creates confusion, but a change that runs clean contrary to all other changes is the height of lunatic derangement.

C. A. WARD.

THE BRICKLAYERS' ARMS, SOUTHWARK (6th S. i. 354).—I fear that your contemporary has been imposed upon by what is called "the sympathetic local chronicler." In the *London Directory* the "Bricklayers' Arms" is described as No. 39, Old Kent Road. It stands at the corner of the Bermondsey New Road, and the one-mile stone from London Bridge is at the opposite corner, in front of the baker's shop. It is a square brick building, without a vestige of antiquity about it; and as for being "an old landmark," the only mark it has is the common brick-and-mortar illustration of the architecture of the commencement of the present century. The sympathetic chronicler says it was modernized by one Townsend; he should have said it was rebuilt. It is no more one of the taverns for which Southwark was famous than is the "Criterion" a representation of the old "White Bear," Piccadilly, or the iron post with its inscription the ancient monument of Tyburn Tree.

Now, the Bricklayers' Guild was not incorporated till 1568, the eleventh of Elizabeth, and there could not have been any "Bricklayers' Arms" till then, so the inn that existed in the reign of Edward III. must have had some other sign, and Ann of Cleves must have partaken of the wine of some other bush than that recommended by "two brick axes or," &c.

I have known the place from my childhood, and I remember, when I was a very small boy, being taken there to meet the Ashford coach, upon which I made my first journey into Kent, and afterwards received my first impressions of Canterbury Cathedral. It was for the traffic to Kent what the "White Horse Cellar" was for that which went westward, or the "Elephant and Castle" for Surrey and Sussex. And though Shakespeare says, in the *Twelfth Night*,—

"In the South suburbs at the Elephant
Is best to lodge,"

I should not venture to affirm that he and Ben Jonson made the present "Elephant and Castle," built about the beginning of the present century, "their headquarters."

I smiled when I read the above statement, and was content to see that the *Daily Telegraph* said,—

"But when we are asked to believe that Drake caroused here after his victory over Van Tromp, it must be confessed that our confidence in the trustworthiness of the local chronicler is somewhat shaken. The truth is that Drake and Van Tromp belong to different eras of history. As Drake died in 1595, two years before Van Tromp was born, we are forced to say that if the old sea-dog ever held high revelry in the 'Bricklayers' Arms' it could not have been to celebrate a victory over the Dutch admiral."

Seeing the statement reproduced in "N. & Q.," I wondered whether my memory was failing with the appearance of my grey hairs, or whether my father, who took the greatest interest in the antiquities of that neighbourhood, could have overlooked anything as interesting as the "Tabard." So to-day I drove over to the "Bricklayers' Arms," and was courteously received by Mr. Sambrook, the landlord, in whose family the house has been for several generations—he told me that his grandmother had died in the house at the age of ninety-seven. I showed him the article in the *Times*, and he said his attention had been called to it before. He took me into a corner of the "private bar," and showed me an article, copied in "a big round hand," and framed and glazed, from the *Licensed Victuallers' Gazette* of December, 1872, and from which the sympathetic chronicler took his account and copied the mistakes alluded to above. He said the lines which were inscribed at the time of the rebuilding of the house were there, but he knew of nothing representing the old inn. But I said, "Mr. Sambrook, the writer says, 'the writing still remains, as also do the old oak beams and the garniture of centuries ago.'" He replied, "There is an old chair upstairs, but of what date I can't say, but the beam is in the writer's eye or his imagination."

CLARRY.

ELECTION COLOURS (6th S. i. 355).—I can tell W. M. M. that it was by accident that scarlet was supposed to be the Conservative colour for the western division of Worcestershire. At some polling places the old "true blue" was the colour. Indeed I met the M.P. who obtained most votes, early in the morning of polling day, got up in the wrong colours, and had to induce him to discard his blue rosettes. In consequence of the confusion of colours I believe many voters hooted their candidates. The mistake arose on account of the late Tory agent having been agent in 1874 for both divisions, and his then issuing the addresses in the colour which has for some time been adopted in East Worcestershire. The present agent fell into the error, but I have reason to know that in future

true blue will be the party colour for the western division. I believe there is no doubt that the "sky blue" of the "old Tories" had to do with the then colour of the Garter. The Royal Stuarts and their adherents certainly wore the light blue ribbon, and our reigning kings changed the shade, to make some difference, into what is called Garter blue.

A. G. H.

In the borough of Hull and the East Riding of Yorkshire, the Conservatives have blue and the Liberals orange. In North Lincolnshire, just across the water, Liberals take blue and Conservatives pink.

H. J. A.

ROGER BACON (6th S. i. 215).—The next number, now in the press, of the *Journal* of the Somerset Archaeological Society will contain a notice of the family of Roger Bacon.

J. B.

THE E. O. TABLE (6th S. i. 19, 105).—The game of "E. O." was a species of roulette, and was much in vogue at the close of the last century. The fixed part of the table contained forty niches, of which half were lettered E. and half O. A description is given in Bohn's *Handbook of Games*, p. 351, and in a note reference is made to one of Gillray's early caricatures, which represents an E. O. table being destroyed by the Westminster "Just-asses."

J. WOODWARD.

Montrose.

"WHENEVER" (5th S. xii. 467; 6th S. i. 105).—I remember an amusing instance of the double meaning to be attached to this word, which occurred when I was at Cambridge. It was usual for the undergraduates to give the servants of their college, or others, an order for ale in such a form as this, "A quart of ale, J. Jones," or "J. Robinson," as the case might be. One of my friends, either from carelessness or a wish to be different from other people, wrote, "Give — [the porter] a quart of ale whenever he asks for it." — put his own construction on this order, and the man at the buttery fell in with his views, and gave him, not one quart of ale, but a quart whenever he asked for it. I must, however, give — the credit of not having been too exacting. He dearly loved a joke, and to give force to his joke he was obliged to take an extra quart or two.

J. E. WALLIS LOFT.

TENNYSON'S "MARIANA" (6th S. i. 275).—In this passages I imagine Tennyson uses "fowl" for birds, as in Genesis i. 21, and in Chaucer:—

"And small foules maken melodye
That slepen all night with open eye."

Prologue to *Canterbury Tales*.

And when he says "she heard the night fowl crow," that word is used instead of "cry," for the sake of rhyming to the fine line—

"From the dark fen the oxen's low."

The stillness of the summer night is principally broken by the "creak, creak" of the corn-crake, a very monotonous and plaintive cry, which, as well as the "oxen's low," I have heard many times when lying awake in bed. The stillness of the night is also broken by the occasional cry of other birds, perhaps affrighted by owls, weasels, stoats, &c., for birds "slepen all night with open eie," that is, they are awake by the slightest disturbance (surely no literal-minded person will ask if birds really do sleep "with open eie"). Pheasants crow at all hours of the night, but none would be near the "Moated Grange," because they roost in trees, and are never found far from them; but except the solitary poplar, we are told—

"For leagues no other tree did mark
The level waste, the rounding gray."

Wild ducks make a tumultuous noise when flying by night in the winter, but the poet is describing a night in summer.

R. R.

Boston, Lincolnshire.

Is it not most likely that by the designation "night fowl" Mr. Tennyson meant us (if poets are now to be supposed to mean anything at all) to understand the owl or the nightjar, birds whose midnight cry is known to all dwellers in the country? If it is objected that owls and nightjars do not, strictly speaking, "crow," it might be replied that cocks do not—Shakespeare to the contrary notwithstanding—strictly speaking "sing." While on the subject of Mr. Tennyson's poems, I may mention two instances which I have met with lately of expressions similar to that of "the Table Round," discussed recently in "N. & Q." (6th S. xii. 244, 371). The first is in a song in Jasper Mayne's play *The City Match*, where the exigencies of rhyme make him write:—

"Nor ever served to the sheriff's board,
Or kept in souse for the Mayor Lord."

The other is in a lately published volume of Anglo-Indian poems, wherein the author gives as one of the reasons for matrimony the desire to possess "a four and coach."

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

ANECDOTE OF BYRON BY COLONEL NAPIER (6th S. i. 276).—JAYDEE will find the anecdote alluded to in Moore's *Life and Letters of Lord Byron* (Murray, 1838, p. 651, note). Mr. Moore, quoting from a work entitled *Byroniana*, employs the following words:—

"Several of us one day," says Colonel Napier, "tried on his hat; and in a party of twelve or fourteen who were at dinner, not one could put it on, so exceedingly small was his head. My servant, Thomas Wells, who had the smallest head in the 90th Regiment (so small that he could hardly get a cap to fit him) was the only person who could put on Lord Byron's hat, and him it fitted exactly."

I may, from personal experience, give colouring

to this statement. One day, while in Edward Trelawny's company, I happened to boast (vainly enough, God knows) of the smallness of my head, a boast which various tests had more or less justified. Mr. Trelawny appeared to offer no objection, and presently left the room. He soon returned, bearing in his hand the identical cap that Byron wore at Missolonghi. Without giving me time to guess at his intention, Mr. Trelawny set this cap on my head, a performance for which he was amply compensated by the ludicrous appearance I presented to the company. The fact is, that Byron's head was not only remarkably small, but, according to Moore, rather out of proportion with his face.

RICHARD EDGUMBE.

Kew, Surrey.

"PREMISES" (6th S. i. 196).—This word ought to be spelt *premisses*, from *premissa*. It is found in Hooker, *Ecol. Pol.*, iv. 7: "For they infer, upon the *premisses* that as great difference as commodiously may be, there should be in all outward ceremonies between the people of God and them which are not His people." It is found also in the Queen's writ to the archbishops to assemble the convocations, which runs in the ancient form, "We command you, entreating you by the faith and love which you owe to us, that, having in due manner considered and weighed the *premisses*, you call together," &c. The like phrase occurs in the mandate of the archbishops to the bishops for the summoning of the convocations. These are very old forms. *Premiss* in the singular seems to be entirely confined to the science of logic in stating a syllogism.

E. LEATON BLENKINSOPP.

To "EMPT" (6th S. i. 204), instead of to *empty*, was a word quite common among servants in Surrey twenty years ago.

H. M. L.

COL. ARTHUR GOODWYN (6th S. i. 255).—Arthur Goodwyn married Jane, third daughter of Sir Richard Wenman, Knt., of Thame Park, Oxfordshire (by Jane, his wife, daughter of William, Lord Delaware), and sister of the first Viscount Wenman. Their daughter, Jane Goodwyn, married, Sept. 7, 1637, Philip, fourth Lord Wharton.

D. K. T.

REV. JOHN WEATHERLY (6th S. i. 257).—He was the minister of a congregation of General Baptists, who used to meet at the chapel in Artillery Lane, Spitalfields. About the year 1741, Mr. Weatherly moved the congregation to Pinner's Hall, Old Broad Street, and continued to minister there till his death, which took place on May 16, 1752. He published a sermon *On the Decay of Religion*, in 1750.

EDWARD SOLLY.

MARRIAGE SEASONS (6th S. i. 234).—At the beginning of a register book belonging to the parish of St. Mary, Beverley, are some lines which give the

same advice to persons about to marry as those at Everton, Notts, though the wording is somewhat different :—

"When Advent comes do thou refraine
till Hillary sett ye free againe
next Septuagesima saith the nay
but when Lowe Sunday come thou may
yet at Rogation thou must tarrie
till Trinitie shall bid the mary.

"Nov. 25th 1641."

See Poulson's *Beverlac*, vol. ii. p. 749.

ST. SWITHIN.

ETCHINGS BY LE PRINCE (6th S. i. 215).—"La [not Le] Catastrophe" forms part of a set of five plates, which Leblanc thinks are illustrations of a book. The other four subjects are "La Nouvelle Poésie," "Les Tragiques," "Les Pleureuses," and "Le Guét." The etchings by Le Prince are of little value.

A. W. T.

THE SULKY (6th S. i. 214) I believe to be the same as "the desobligeant," immortalized in Sterne's *Sentimental Journey*.

WILLIAM WICKHAM.

THE CAMPBELLS OF LAWERS, AFTERWARDS EARLS OF LOUDOUN (2nd S. vi. 96; 3rd S. vii. 3).—Can any of your correspondents supply the Christian names of the first Sir James Campbell of Lawers's sons? Wood's *Douglas* (ii. 148) gives Sir John (the first earl) and Sir Archibald of Kingart. Crawford, in his *Off. Cr. and St.* (p. 196), mentions the same Sir John and Sir Mungo of Lawers, whilst from Stewart of Garth's *Sketches of the Highlanders* (third ed., 1825, ap. i. p. lxiv) there would seem to have been seven at least, four of whom fell, as he relates, with their father, then upwards of seventy years of age, at the battle of Auldearn in 1645. Guthrie, in his *Memoirs*, mentions a Sir William Campbell of Lawers in 1644, who may be identical with the William in Napier's *Merchiston*, p. 326, and there was a Col. Colin of Lawers still alive in 1649 (*Act Parl. Scot.*, vi. 389). Assuming these to be two more of the seven sons, there remain two unaccounted for. Were their names Peter or Patrick, and James, and did the former marry a daughter of Sir A. Ramsay? I shall be glad to get any information respecting the immediate descendants and present representatives of any of the sons other than Sir Mungo and the earl.

C.

"PICK"—VOMIT (5th S. xii. 309, 473; 6th S. i. 344).—"Pick, in the sense of vomit, has nothing to do with *puke*. It is simply a special application of *pick* or *pitch*, signifying cast or throw, in the same way that *cast* is used in the same elliptic signification for casting up one's stomach. *Cast*, to vomit, Halliwell. *Pick*, to cast or throw, has become obsolete, or has merged in *pitch*. Palsgrave speaks of *picking* an axletree, as a trial of

strength: "He *pycketh* an axyltree as farre as any man." A *pick* in the North of England is a pitchfork, a fork for pitching the sheaves on to the stack. To *pick* in Lincoln, to play at pitch and toss (Halliwell), viz., to *pitch* halfpence at a mark, and then toss them into the air for heads and tails. A cow that miscarries is said in some parts to *pick*, and in others to *cast* her calf. H. WINDWOOD.

"THE WOODBINE" (6th S. i. 196, 326).—The woodbine is only another name for the honeysuckle, but the eglantine is the wild sweetbrier. The bank on which Titania slept was

"Quite over-canopied with lush woodbine,
With sweet musk-roses and with eglantine."

In an article from my pen, "In a Wood with the Woodbine," that appeared in the *Illustrated London News*, July 27, 1878, I quoted the Shakspearian passages that have been given by your correspondent R. R., and various other extracts bearing upon the same point. Tennyson, in *The Talking Oak*, speaks of

"The pressure thrice as sweet
As woodbine's fragile hold."

The bine trails round the wood, and from branch to branch, with lithe flexibility.

CUTHBERT BEDE.

"LEAD, KINDLY LIGHT" (6th S. i. 232, 277, 343).—Cardinal Newman, in his letter to Dr. Greenhill, seems to admit that he has quite forgotten the precise meaning, supposing them ever to have had one, which should be attached to the two concluding lines of his well-known hymn, *Lead, kindly Light*; but your correspondent ST. SWITHIN, although he does not seem to be able to find any meaning for them himself, yet thinks it probable that most educated persons regard them as having sense as well as sound connected with them. The inquiry is an interesting one, particularly as a recent writer, Mr. Frederick Locker, in his amusing volume entitled *Patchwork*, finds the meaning of these lines so plain and so admirable that he says of them, "I do not know any expression in English poetry more beautiful in its way than the turn of the thought in the last half of the last stanza" of Dr. Newman's "exquisite" hymn. If, however, the two lines in question had really no definite meaning in the mind of the author of them,—if, in fact, they are only suggestive of many meanings, something like Mendelssohn's beautiful *Songs without Words*, and, like them, speaking to us perhaps of things "which in all our endless lives we have not found and shall not find,"—this fact and the inferences we may draw from it are not a little remarkable; amongst others this, that the old lady who found a deal of comfort in the word which she rendered "mumpsimus" [usually cited as "Mesopotamia"], and which she did not understand, was not so very foolish an old woman after all. It is,

perhaps, rather audacious for me, in the face of the Cardinal's letter, to confess that I have always attached a very definite meaning to these lines, and still more to state what that meaning is, but I am really anxious to know whether my interpretation of them is very absurd; and if his Eminence, or, in his default, Mr. Locker, will give me a better meaning, I shall readily adopt it. The following is my rendering of "mumpsimus": When the all-absorbing business, and cares, and pleasures of life are beginning to weary us, when the world is losing something of its hold on us, and we once more catch glimpses, as it were, of that other life of which most of us have at some time dreamed, and perhaps, though all too feebly, striven for, then the better soul wakes from its slumbers; the night is gone,

"And with the morn those angel faces smile
Which I have loved long since and lost awhile."

E. M. S.

Chichester.

"DAMIEN'S BED OF STEEL" (6th S. i. 276, 306, 366).—One of the writers upon this query appears to think that an "imperfect" copy has been quoted. Having consulted the first edition of *The Traveller*, I am able to say distinctly that the word is "Damien's," and, for the reason given in my previous reply, it is probable that Goldsmith so wrote it. But it is also "Damien's" in the Globe edition, which is by no means "imperfect." I may add that the copy of the first edition I rely upon has a certain unique character. It was unknown to Mr. Forster. It has no author's name, and the following title-page, "*The Traveller, or A prospect of Society. A Poem.* London: printed for John Newbery, in St. Paul's Church Yard MDCCLXIV." There is a short dedication, which runs as follows, "This Poem is inscribed to the Rev. Henry Goldsmith, M.A. By his most affectionate Brother Oliver Goldsmith." The book belongs to Mr. Frederick Locker, and was found some years since by Mr. Pearson in a volume of quarto poetry of the last century. In reference to DR. BREWER's reply, I also have a copy of *The Traveller*, in an edition of the *Poems* published by Addey & Co., 1856, in which this debated line is printed

"Zack's iron crown, and Damiena's bed of steel."

AUSTIN DOBSON.

Goldsmith appears to have been perfectly right in this matter. The engine in question had nothing whatever to do with the execution of the miserable wretch. It was part of the apparatus for the torture, ordinary and extraordinary, which Damien underwent for months before his final sentence. I add an extract from Smollett in support of this statement:—

"Being conducted to the Conciergerie, an iron bed, which likewise served for a chair, was prepared for him, and to this he was fastened with chains. The torture

was again applied, and a physician ordered to attend, to see what degree of pain he could support," &c.—Smollett's *History of England*, vol. v. chap. xiii. p. 39, ed. 1811.

W. J. BERNHARD-SMITH.

Temple.

DR. BREWER is mistaken in supposing that the two lines referred to are ever attributed to Dr. Johnson. Boswell states that in the year 1733 Johnson marked with a pencil the lines he had furnished to the *Traveller*. These were line 420,—

"To stop too fearful, and too faint to go,"

and the concluding ten lines, with the exception of the last couplet but one, which is that in question.

W. WHISTON.

[This discussion is now closed.]

AUTHORSHIP OF "VESTIGES OF CREATION" (5th S. xii. 247, 294, 518; 6th S. i. 325).—The following is a cutting from the *Critic*:—

"We are at length enabled to state, upon evidence of the highest authority, that the author of the celebrated *Vestiges of the Natural History of Creation*, first published in 1844, and which has since gone through several editions, was the late Mr. George Combe, who died about a year ago. The authorship of the *Vestiges*, after having been attributed to various persons, as the Lady King (Lord Byron's 'Ada, sole daughter of my house and heart'), Dr. Carpenter, Lord Brougham, &c., was at length almost universally laid at the door of Mr. Robert Chambers, who, however, had nothing to do with it, further than that he may have looked over some of the proof sheets; in which case Mr. Page's assertion, that he was requested by Mr. Robert Chambers to correct the proof sheets, becomes intelligible."

Mr. Page, in the *Caledonian Mercury*, alluding to the report that Mr. Combe was the author, says:

"To put an end to this, now and for ever, I hereby affirm, and the proofs of this affirmation lie before me, fresh and incontrovertible as they did a dozen years ago, that Mr. Robert Chambers is the sole and responsible author of the '*Vestiges of the Natural History of Creation*.' I say responsible in a somewhat qualified sense, leaving others to fix the amount of responsibility they would attach to an ingenious compilation, but very general misapprehension of the scientific opinions and discoveries of others."

To this I add that Mr. George Combe stated to an intimate friend of mine, who told me, that Mr. Robert Chambers was the author. This was in 1860.

T. W. W. SMART.

ANOMALIES IN ENGLISH PRONUNCIATION (6th S. i. 114, 219, 264, 323).—I must decline discussion. I only say that, in investigating Teutonic names, it would be as well to learn the phonetic laws which govern the Teutonic languages. The ignorant insertion of *g* in the spelling of *sovereign*, or the repetition of a scribe who writes *Camamilla* for *Cumilla*, are instances far removed from the asserted instance of the insertion of a letter which is *actually pronounced*. The corruption of *ward* into *ald* is phonetically possible; the corruption of *rein* into *regin* is phonetically impossible. The one assumes loss, which is common; the other

assumes gain, which is almost unknown. The theory that a *g* was inserted in *rein* at least requires that some date should be given to it, that we may be told when it took place. Meanwhile, without undertaking any more, I will point out that the spelling of *Reginald* is *Rægenald* (shorter form *Rægnold*) in the *A.-S. Chronicle*, anno 944; and *Rægnald* in the same, anno 924 (MS. C. C. C. 173). The spelling *Raynald* is perfectly regular, since *A.-S. Rægnald* becomes *Raynald*, exactly as *A.-S. dæg* becomes *day*; the *y* pointing, as usual, to an older *g*. It will come to be admitted some day that etymologies not based on phonetic laws are of no particular use. CELER.

THE HOUSES OF JEWISH CONVERTS AT OXFORD AND LONDON (6th S. i. 352).—It may interest your erudite contributor, as well as other students of the vicissitudes of the "Domus Conversorum" in this country, to peruse Margoliouth's brochure, *Vestiges of the Historic Anglo-Hebrews in East Anglia*, being a paper read before the Royal Archaeological Institute of Great Britain and Ireland, at the Congress at Bury St. Edmunds in 1869, published by Longmans in 1870.

HISTORICUS.

"ALIRI" (6th S. i. 232, 318).—I have just found another more explicit mention of the *A.-S.* word on which this expression is probably founded. In Wright's *Vocabularies*, i. 71, is the gloss, "*Pulpa*, lira." This shows that *lira* could be used alone, and it meant just the fleshy part of the leg. This we tell by the context, since the accompanying glosses all refer to the leg. Thus we have *thedh*, the thigh; *hype*, the hip; *ham*, the ham; *cnedow*, the knee; *lira*, the fleshy part of the leg, probably of the leg above the knee; *spar-lira*, the calf, literally the spare (or thinner) fleshy part; *sceanca*, the shank; *scyne*, the shin; *scin-bán*, the shin-bone; *ancleow*, the ancle; *fót*, the foot; *fót-wylm*, the sole; *tá*, the toe.

WALTER W. SKEAT.

BOOK-PLATES (6th S. i. 2, 178, 197, 266).—G. W. D. may like to know that the last example which he gives from his interesting collection of book-plates contains the arms, not of "some mediæval monastery," but of the city of Augsburg. The arms of the see of Augsburg were simply Per pale gu. and arg.; those of the city were as G. W. D. describes them, though he omits some of the tinctures: "Von Roth und Silver die Länge herab getheilt, mit einem grünen Tann Zapfen, welcher auf einem güldenem Postement steht."

JOHN WOODWARD.

Montrose.

ELIAS ASHMOLE, WINDSOR HERALD (6th S. i. 196).—There are, I believe, only two engraved portraits of Ashmole:—1. In the frontispiece to his *Fasciculus Chymicus*, 1650, 12mo., a copy of

which I have never seen. The engraver's name is not known. 2. Prefixed to his *Theatrum Chymicum Britannicum*, 1652, 4to. A bust, engraved by Faithorne, who, according to Walpole (ed. 1849, iii. 913), received seven pounds for the plate. This has been several times copied—four times, so far as I know:—1. By M. Vandergucht for Ashmole's *Antiquities of Berkshire*. 2. By J. Lodge (the head only) for the *Lives of Elias Ashmole and William Lilly*, 1774, 8vo. 3. For Richardson's *Portraits to illustrate Granger*, 1792-1812, 4to. 4. For Smith of Leicester Square, the printseller. A copy of this is in the British Museum Print Room, but I have not had time to look up the exact particulars about it.

MONTGOMERY CARMICHAEL.

Evans (*Catalogue*, vol. i. p. 12) mentions a print in quarto, and another, "A bust on a pedestal. Copy of a rare print by Faithorne, from an original picture, 8vo., Richardson." ED. MARSHALL.

JOHN HUNTER, SURGEON, 1728-93 (6th S. i. 156, 286).—In Anderson's *Scottish Nation* two dates are given, both in 1728, viz., February 13, stated to be that of the parish register, and July 14, "according to some accounts." Oettinger's date would therefore seem to be a misprint. There remains the difference between the old and new styles, which, however, would still give no countenance to 1725. NOMAD.

AUTHORS OF BOOKS WANTED (6th S. i. 297).—

A poem entitled "Not in the Programme: a Stroller's Story," was published in one of the monthly magazines, I believe *Tales*, but am not certain, about the end of the year 1875. It bore the signature "Edwin Collier."

F. TOLK.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 316).—

"Ah, si vous saviez comme on pleure," &c.

From a short poem by Sully Prudhomme, called *Use Prière*. N. D.

(6th S. i. 337.)

"For three hundred years and moe," &c.

The *Chelmsford Chronicle*, July 27, 1866, has the following version, stated to have been spoken by, or in the presence of, Card. Pole, and to be taken from one of the Harl. MSS.:—

"Sixt Edward's masse three hundred yeares and moe shal quiet bee.

But Sevent Edward's raigne anon restored shall it be."

See J. Piggot, Jun., in "N. & Q." 3rd S. xi. 35. The four lines, as in "N. & Q." 6th S. i. 337, are said by Dr. F. G. LEE (4th S. xii. 246) to have been seen by him in MS. on a fly-leaf of a Roman Catholic *Book of Devotions*, which he prints as follows:—

"Full three hundred yeares and moe

Edward's masse shall be layd lowe;

When seventh Edward's him dothe raigue,

Sixt Edward's masse shall be said agayne."

ED. MARSHALL.

"Behold the man who most hath injured thee!" &c., is in Southey's *Roderick, the Last of the Goths*, part xxiv. "Roderick and Count Julian." FREDK. BULL.

(6th S. I. 316, 346.)

"Knows he that never took a pinch," &c.

In my common-place book I find I have appended to the two stanzas the following note. See, in "N. & Q." May 16, 1868, a literal version by F. C. H[usenbeth], of the French original by Olivier Basselin.

W. H. SEWELL.

Miscellaneous.

NOTES ON BOOKS, &c.

The Life of John Milton narrated in connexion with the History of his Time. By David Masson. Vol. VI. (Macmillan & Co.)

EVERY student of English history will rejoice that Dr. Masson has been spared to complete the great work commenced a quarter of a century ago. The task of writing the life of Milton, in whatever way it may be discharged, demands an intimate acquaintance with the literature and government of this country at the most important period of its history. Dr. Masson, with rare courage, has enlarged the scope of his undertaking into, we might almost say, a general history of the times. This life of Milton must be read both for the sake of the central figure and for the setting. It is, indeed, in the last respect that we most of all admire it. In every branch of his subject Dr. Masson has worked with unwearied industry. He has neither been content to reproduce the opinions of previous writers nor to transfer to his own pages the materials collected by other historians. How profoundly he has pored over the state papers of the age, how completely he has analyzed the assertions of his predecessors, may be judged by a hundred episodes, but in none to better effect than in his narrative of the trials and fate of the regicides. When we have finished the reading of these volumes and realize the thoroughness of his studies we have no feelings but those of admiration. We have almost forgotten that his life of Milton could have been executed in a different and perhaps a more lifelike manner.

The opening chapter, on the first Parliament of the Restoration and the relentless rigour with which the Royalists pursued their antagonists, naturally leads up to the question of Milton's escape from punishment. If there was one man more than another in all England who might have expected to pay the penalty of death for his action against the royal cause, it was Milton. Other hands had fought against their royal master, other heads had conspired together to his death; but Milton's animosity was unquenched even after Charles had been condemned and executed. His writings in justification of the regicides and in vindication of the republic had been in the hands of every literary man in Europe. His public career was well known to the followers of the exiled Charles. His pamphlet in condemnation of Monk's schemes for restoring the needy sojourner at Breda must have been familiar to the partisans of the new Court assembling at Whitehall. Yet, with all this, Milton escaped with no other punishment than restraint for a few weeks and the payment of his custodian's fees. Who it was that watched over his interests and secured his safety we shall never learn. We only know that after a short imprisonment Milton was again in freedom and able to resume, in seclusion from public strife but not from devoted friends, the composition of that epic poem dreamed of so long before. This is the most pleasing period of the blind poet's life, and Dr. Masson dwells on it with considerable pleasure. Books and politics were the chief topics of the conversation of Milton's friends; and a chapter of one hundred and thirty pages contains a history of English literature for the first seven years

after the Restoration, and introduces to our knowledge the names and the shops of the chief London booksellers. In this part of Dr. Masson's labours the reader will be able to realize the value of the information which still lies in the registers of the Stationers' Company. These records have been examined and sifted by Dr. Masson with the happiest results; such glimpses of their contents enhance the longing with which we desire the publication of a further portion of these hidden treasures of English literature. Mr. Arber's transcript has disclosed their contents down to the year 1640, but the labour is but half done. It should be extended at least to the end of the seventeenth century; but to whatever date they may ultimately be edited, it would be impossible to find mentioned in their pages any work surpassing in fullness of information and perfection of detail this *Life of John Milton*.

Ceremonial Institutions; being Part IV. of the Principles of Sociology. By Herbert Spencer. (Williams & Norgate).

IN spite of the cry of *cui bono* which has been raised about this new contribution of Mr. Spencer's to the study of sociology, we venture to think that there can be no real question as to its value. No doubt Mr. Spencer could have satisfied many readers and most of his followers as to the correctness of his contention that ceremonial institutions everywhere preceded governmental institutions, by a few short articles in the *Fortnightly Review*. But it is necessary to do much more than satisfy a class of readers belonging to the present day. Sociology is a study for all time. It is necessary to once for all establish on very clear lines the sequence of sociological principles, the evolution of sociological institutions; and this Mr. Spencer is now doing. The work before us gathers up the threads of argument from the first volume and carries us from the social unit as a whole to the social unit in its details. Many customs of civilized Europe are traced back to their originals in savage society. We see more and more how man in the present is the same as man in the past—developed here, softened there, but still the selfsame man. Such customs as the shaking of hands, the bowing of heads, the bending of knees, are traced to their genesis as the result of fear—the fear, that is, of death or punishment felt by the vanquished or the slave (p. 219). Beyond the intense interest felt by the student of manners and customs for the masterly way in which Mr. Spencer traces back, step by step, the origin of trophies, mutilations, presents, visits, obeisances, forms of address, titles, badges, costumes, and fashions, there is the growing conviction that many existing customs, good in their present interpretation, are being shattered to their foundations by their history being thus laid bare, and that a way is being prepared for a new development in life and manners. We have no space to enter into many questions which Mr. Spencer's method of treatment suggests, but we welcome most cordially this new contribution to the study of mankind.

The Purgatory of Dante. Edited, with Translation and Notes, by A. J. Butler. (Macmillan & Co.)

MR. BUTLER'S edition of the *Purgatorio* is a valuable introduction to that portion of the *Divina Commedia*. The rhythmic charm of the original is lost in prose. But if Byron despaired of transplanting the *terza rima* to English soil, and if Cary failed signally in blank verse, Mr. Butler has perhaps done wisely in not attempting a metrical version. His translation rises far above the level of the "crib pure and simple," which it was his modest aim to produce. It is always faithful, and often spirited, though the language is occasionally cumbrous, and the meaning is sometimes left in needless obscurity

for the sake of literal accuracy. The notes are full of matter, from which much might be learnt even by Macaulay's terrific schoolboy, and which all students of Italian literature may read with profit. The appendices are chiefly devoted to the interpretation of the more mystic passages, such as the three dreams, the car of the church (an allusion doubtless borrowed from the *carroccio* of Milan), and the disappearance of Virgil, or human reason, in the glory of Beatrice, or divine inspiration. The glossary contains an explanation of the difficult words, and an abundance of etymological information. The *Inferno* of Dante seems to overshadow, with its gloomy grandeur and intensity of human passion, the tenderer beauty of the *Purgatorio*. But Mr. Butler is well qualified to act the part which Virgil did to Dante, and under his guidance no one need fear to scale that *rocca erta*. Let not the ascending pilgrim be dismayed at the quaint astronomical allusions or the abstruse theological reasonings which were the characteristic faults of mediæval writers. Whoever has patience to climb upwards through these obscurities will be fully repaid by the pathos of the incidents. He will be touched by the description of friendships which have outlived life itself, and inspired by the trumpet tones of a patriotism that neither death nor torture can destroy, which speak in the invectives of Marco Lombardi.

Border County Worthies. By E. G. Salisbury. (Hodder & Stoughton.)

A REPRINT from the valuable offspring of "N. & Q.," known as *Bye-Gones*, issued by Messrs. Woodall & Venables, itself a reprint from the columns of the *Ormskirk Advertiser*, the volume contains very brief notices of some hundreds of persons of more or less note, who were traditionally natives of the four border counties of Chester, Salop, Hereford, and Monmouth. Their value for biographical or genealogical purposes is not very great, as the compiler appears to have made no original researches, but to have contented himself with collecting whatever he could lay his hands upon relating to the persons with whom he deals, and reproducing it, without regard to the accuracy of the details. Two examples will suffice to show that this somewhat severe condemnation of the volume as a whole is not unwarranted. Mr. Salisbury states that the celebrated Field-Marshal Wade "was born at a place called Wade's Green, in the parish of Minshal, Cheshire," and that "his family had long been connected with the place," &c., while the equally well-known Dean Ireland is "said to have been born at Hereford, where his father was governor of the prison." In the former instance he thus peremptorily settles a question that has to this day baffled the most earnest researches of the most earnest inquirers, and it need only be said that for the accuracy of his statement there is not the slightest evidence. As to Dean Ireland, a moment's consultation of well-known authorities would have shown him that he was the son of a butcher at Ashburton, in Devon, where he was born and baptized in September, 1761. The reproduction of the fiction in the volume before us is the more unpardonable because the error was immediately pointed out to him in the columns of the *Ormskirk Advertiser*, where it originally appeared, and reprinted in *Bye-Gones* on Oct. 22, 1879.

The Theatres of Paris. By J. Brander Matthews. (New York, Charles Scribner's Sons.)

MR. MATTHEWS, who is one of our New York correspondents, and who is also well known in his own city as (*inter alia*) one of the most learned and sympathetic of its younger theatrical critics, has put his experiences of French actors and actresses into a delightfully anecdotal, chatty, and readable little book. Having had the advantage of education in France, and, moreover,

enjoying the friendship of that truly marvellous actor, M. Coquelin the elder, he has qualifications for his task of a quite exceptional kind. The result of his labours is a thoroughly capable *appreciation*, as the French would call it, of the state of the stage in France, where, if anywhere, the stage has a definite position and excellence. Mr. Matthews's accounts of the leading notoriety of the day are most vivid and interesting, and his manner of treating merely historical details and statistics is of the happiest kind. No better *vade mecum* could be devised for the visitor to Paris, whether American or English, and it is to be hoped that it will find a London publisher. Many of the illustrations are capital.

WE recently referred to a forthcoming life of Edgar Allan Poe. We take this opportunity of calling attention to the very fine critical study of this poet by Mr. E. C. Stedman in the May number of *Scribner's Magazine*. It is worthy of the *Revue des Deux Mondes* in the best days of Buloz; and is accompanied by a most striking and hitherto unpublished portrait of Poe, from a daguerreotype taken not long before his death, and now in the possession of Dr. H. S. Cornwell, of New London.

THE three papers in the *Nineteenth Century* for May, "On the Nursing Crisis at Guy's Hospital," by Sir William Gull, Dr. Habershon, and Mr. Henriquez, are worthy of attention. That by Dr. Habershon is of special interest, he being an eye-witness, and one might almost say a sufferer under the existing system. May harmony of action in and between the different grades of work, which is so essential to the comfort and well-being of its suffering inmates, soon be restored at Guy's.

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

BREAR.—*The Coronation Service According to the Use of the Church of England*, has been edited by Rev. J. Fuller Russell, B.C.L., F.S.A., and may be had on application to the Secretary of the English Church Union, 85, Wellington Street, Strand.

R. H.—In Cunningham's *Burns*, 1844, *My ain kind Dearie*, O, is set to the tune of *The Lea-Rig*. But a note says that "the original or old name of this song was the *Ware-horse*," and gives the words (p. 444 n.)

J. CURTIS (*ante*, p. 368).—A friend refers you to "N. & Q." 2nd S. x. 89; and 3rd S. iv. 72. He adds that "This story about Charles II. seems to be one of those immortal vulgar errors which defy all attempts to slay them."

HARRY THE EIGHTH (Quoits).—See Routledge's *Hand-book of Quoits and Bowls*, by Sidney Daryl; Strutt's *Sports and Pastimes*, edited by Hone; *The Playground*, by Rev. J. G. Wood; and *Wonders of Bodily Strength and Skill*, by Charles Russell.

ERRATUM.—P. 367, col. 2, line 6 from top, for "Montalica" read *Montolieu*.

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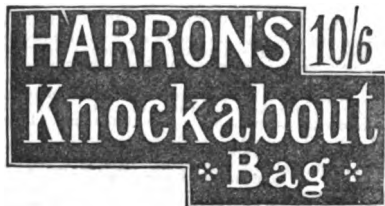
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ROLLS COURT.—PIRACY.—

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LONDON, SATURDAY, MAY 15, 1880.

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Notes.

"PAMPHLET."

The usual etymologies of this difficult word are not very satisfactory. I have found a much earlier example of it than any which I have yet seen mentioned. It occurs, spelt *pamflet*, in the *Testament of Love*, pt. iii., near the end; to be found in Chaucer's *Works*, ed. 1561, fol. 317 back, col. 1. This takes us back at once to about A.D. 1400, and renders it tolerably certain that the word can only be French, whilst the peculiar form *pamf-* can hardly be of any but Greek origin. Taylor, in his *Words and Places*, says: "*Phamphylla*, a Greek lady, who compiled a history of the world in thirty-five little books, has given her name to the *pamphlet*." Such statements are, in general, to be received with great distrust, and I have met with so many unsupported statements in the same book, that it can hardly be accepted without further search. Such slight search as I have been able to make does, however, greatly strengthen the suggestion. In the first place, her name was not *Phamphylla*, but *Pamphila*, which helps us on. There is a short account of her in Smith's *Dictionary of Biography*. She lived in the reign of Nero, and "her principal work was a kind of historical miscellany. It was not arranged according

to subjects, or according to any settled plan, but it was more like a commonplace book, in which each piece of information was set down as it fell under the notice of the writer." She seems to have dealt in anecdotes, epitomes, and short notes; and hence we really have some ground for connecting her name with the *pamphlet*, or short tract on a subject. Moreover, Halliwell cites the form *pamflet*, though without authority. The phonology of such a derivation is unimpeachable. From the Latin name *Pamphila* (of course of Greek origin) we have a French *Pamfile*, whence the sb. *pamflet*, a diminutive form to express "a work by Pamphila," and, by contraction, the Middle-English *pamflet*. There is a notice of her in Suidas, ed. Wolff; he says that she wrote thirty-three books of historical commentaries, an epitome of Ctesias in three books, and very numerous epitomes of histories and of books of all kinds, "epitomas historiarum, aliorumque librorum plurimas, de controversiis, de rebus Veneriis, et aliis multis." This testimony is of importance as showing the character of her work. In the *Attic Nights* of Aulus Gellius, translated by Beloe, we find the remark: "This story is taken from the twenty-ninth commentary of Pamphila," bk. xv. c. 17. The translator has, indeed, really written *Pamphilas* instead of *Pamphila*, but he corrects himself a few pages further on, saying: "This remark is from the eleventh book of Pamphila," bk. xv. c. 23.

In the translation of Diogenes Laertius by C. D. Yonge (in Bohn's Library), at p. 35, we find, in the "Life of Pittacus," sect. 3, the remark: "But Pamphila says, in the second book of his [read her] commentaries, that he had a son named Tyrhræus," &c. I conclude that there is really some evidence for the etymology here proposed. We see that the works of Pamphila were of a peculiar character, and that, though now lost, they were once well known and quoted by respectable writers. Any further information as to Pamphila, or an early example of the use of *pamphlet*, or a citation giving the spelling *pamflet*, would obviously be a gain.

WALTER W. SKERAT.

Cambridge.

THE REBELLION OF 1745: LORD ELCHO AND "THUMBSCREWS."

In my commonplace book of newspaper cuttings I have an excerpt from a journal, but unfortunately without a date, with the following title: "Extract from an unpublished 'Poem on Ossian and Scotch and English Wars,' by Charles, Earl of Crawford and Lindsay, Viscount Garnock." I judge from the type, &c., that the paper from which it was snipped was published about 1840, but as I did not paste it in myself, I neither know the date nor the title of the print. The work itself seems stilted and turgid, and consists for the most part of a sententious panegyric upon "Britain's saviour,"

William, Duke of Cumberland, and (rather stale) congratulations upon the fate from which we were presumably rescued by the victory of Culloden. The noble author, somewhere far down in the poem, rapturously exclaims, *à propos* of the army commanded by His Royal Highness, of traditional unsavoury repute,—

"Ah, much to all those fearless men we owe,
Whose valour saved us from a mass of woe (*sic*),
From *thumbscrews* * and from loath'd unhealthy jails,
From priestcraft, whose dire malice never fails," &c.

The above italics are my own. The note referred to by the asterisk runs as follows:—

"* Lord Elcho, in the Pretender's army, had a cargo of thumbscrews. I remember, when I was a boy, hearing a woman say that in the Rebellion of 1745 she had been greatly frightened lest that devil Elcho should have come with his thumbscrews, and she would have been put into the Inquisition. See for this matter of the thumbscrews *Doddridge's Life of Colonel Gardiner*."

Here the italics are as in the text. What truth is there in this tradition of Lord Elcho and the "cargo of thumbscrews"? I at once turned to Doddridge and searched every page of his *Some Incidents in the Life*, &c., of which I possess a first edition, but the only reference I found to Lord Elcho was at p. 189, in these words: "The Cruelties which the *Rebels* (as it is generally said under the Command of Lord Elcho) inflicted on some of the King's Troops after they had asked Quarter, are dreadfully legible on the Countenances of many who survived it" (*sic*). I reproduce the original capitals and italics. A very significant caveat to the thumbscrew legend is found in the fact that Lord Elcho (son of the Earl of Wemyss) appears to have been a sudden convert and a very late accession to the Prince's cause, having only joined him in the night of Sept. 16, 1745, five days before the insurgent victory at Preston Pans, where Colonel Gardiner lost his life, Saturday, Sept. 21, 1745.

Now, in the first place, who was Charles, Earl of Crawford and Lindsay, Viscount Garnock? Of the sub-title I can find no trace. Indeed, I may say the same of the whole distinctive honour, for the only Charles I read of in that family is Charles Hugh, third son of James, Earl of Crawford and Balcarres, born Nov. 11, 1816, and I do not find that he ever succeeded to the earldom. The above-quoted note, it will be observed, is written in the first person singular, and it is not impossible, although rather improbable, that a child born in 1816 should, at a very early age, have listened to and been impressed with the narrative of a female contemporary of the men of '45; while if, as I, perhaps without any sufficient warrant, assume, the poem was published in 1840, the writer would have been twenty-four years of age when he recalled his infantile reminiscences. But *who was* he? And on what facts was the ancient dame's tradition based? And does Dr. Doddridge say anything about Lord Elcho's thumbscrews at all, and if so where? The

question is, I venture to think, not uninteresting. In every invasion, or attempted invasion, of Great Britain within the last three hundred years, it has always been attributed to the enemy that the holds of his vessels were ballasted with instruments of torture, imported to crush our national spirit into acquiescence in Popery, brass farthings, and wooden shoes, frog-eating, winking virgins, and warming-pan princes. Thus, they exhibit in the Tower, to this day, some gruesome-looking iron implements which, the warders tell us, were shipped by Philip in the "invincible" Armada, to be employed upon the necks and ankles and thumbs of the stubborn Protestant denizens of this island, male and female, but which are probably only the bilboes, &c., found in the wrecks of the defeated squadron, and carried for no other purpose than to coerce refractory Spanish mariners, according to the custom of days when naval discipline was more severe than in our own. Thumbscrews, at all events, have a very respectable antiquity in naval tradition. Kydd, and Sir William Morgan, and Tench (Blackbeard), and many others of our respectable buccaneering friends improvised them on occasion with a few wooden splinters and a piece of catgut. Lord Elcho's, if he carried them, were probably of more artistic, though perhaps of no more efficacious, manufacture. S. P.

Temple.

ERRORS OF AUTHORS.

Under this heading Dr. Brewer, in his recently published *Reader's Handbook*, sets a precedent that he will doubtless be glad should be followed in the case of his own book. As, however, my time and your space are both limited, I ask leave to note a few articles only from this *Handbook* upon which I should like to base as many queries.

1. *Buridan's Ass*.—As to the original proprietor of this unhappy quadruped, Dr. Brewer has made through *nine* editions of his *Dictionary of Phrase and Fable* the astonishing statement that he was "a Greek sophist." The statement now reappears in this *Handbook* (p. 143). Now, I always supposed that Buridan was a fourteenth century scholastic, and, further, that the poor donkey cannot be traced to his writings. As Dr. Brewer seems to quote a long passage from them, perhaps he will give me the reference.

2. *Chavvinism*.—Dr. Brewer traces this expression to a character in "Scribe's *Soldat Laboureur*"; and as he claims in his preface (p. viii) to have "read personally" every book he refers to, perhaps he will tell me in what edition of Scribe's works he has succeeded in finding this play.

3. *Cui bono?*—This is translated, "Of what practical use is it?" I thought this had long since been decided to be a blunder. Am I wrong?

4. *Dundreary*.—At p. 279 the *Reader's Handbook* tells us that *Our American Cousin* was

written by "Tom Taylor." At p. 136 we are told it was by "John Oxenford," assisted by Sothorn and Buckstone. Which statement is right?

5. *Gems*.—At p. 370 Dr. Brewer evidently thinks that the "publican" of Scripture was a public-house keeper. He says that the amethyst, "emblematic of sobriety," is the emblem of Matthew, and adds, "Matthew was once a 'publican,' but was 'sobered' by the leaven of Christianity."

6. *Great Unwashed*.—According to the *Handbook*, the artisan class was first so called by Sir Walter Scott. This at p. 403; but at p. 1052 I find "it was Burke who first applied this term to the artisan class." The same discrepancy exists in the *Dictionary of Phrase and Fable*, pp. 363, 923. Can Dr. Brewer produce any voucher for either statement?

7. *Hierocles*.—We are told that "Hierocles was the first person who compiled jokes and *bon mots*. After a life-long labour he got together twenty-one." What edition of Hierocles has Dr. Brewer consulted? I have never seen less than twenty-eight jests, and the latest edition has many more. And how is he the earliest compiler of jests? What does Dr. Brewer suppose is the date of Hierocles? Finally, whence does he know that Hierocles spent "life-long labour" upon his task?

8. *Historicus*, says the *Handbook*, is the *nom de plume* of the "Hon. E. Vernon Harcourt," and the statement is repeated at p. 1006. But surely this is an error for Sir W. Vernon Harcourt.

9. *Lovers (Romantic)*.—Under this curious heading Dr. Brewer couples "Dr. Johnson and Mrs. Thrale." Has Dr. Brewer any fresh facts in support of this view? There was plenty of "romance" on the one side, but was there any "love" for Johnson? and supposing there was "love" on Johnson's side, was there any "romance"? I am curious to see Dr. Brewer's evidence for impeaching Dr. Johnson's morality.

10. *No one (Cæsar or)*.—"Julius Cæsar said, 'Aut Cæsar aut nullus.'" What is Dr. Brewer's authority for attributing this, as I believe, much more modern phrase to Julius Cæsar? Has he any?

11. *Rupert of Debate*.—At p. 852 we are told that the late Lord Derby was so called by Lord Lytton. But at p. 456 we are told it was by Lord Macaulay. Which does Dr. Brewer mean?

12. *Saffron Gown*.—Dr. Brewer singles out as the subject for an article the two lines from Morris's *Atlantis Race*,—

"She the saffron gown will never wear,
And in no flower-strewn couch shall she be laid."

And then goes on, "The poet has mistaken σαφρον (chaste, modest) for saffron, a word wholly unknown in the Greek or Latin language. The 'saophron' was a girdle worn by girls," &c. Now here the poet is entirely right, and the "corrector-general"

entirely wrong. By the "saffron gown" the poet means the marriage garment, and Greek and Roman literature are full of references to saffron as the wedding colour, so that the italicized words are inaccurate. And will Dr. Brewer give me a classical authority for his use of "saophron" in the sense of a girdle worn by girls?

13. *Self-Admiration Society*.—Here occurs a passage which misspelling or misprinting forbids one to make head or tail of. It runs: "*Poets: Morris, Rosetti (sic), and Swinburn (sic). Painters: Brown (sic), Mudon (sic), Whistler, and some others.*" Who are "Brown, Mudon"?

But this is a baker's dozen, and I must stay my hand for the present. I will only borrow Dr. Brewer's conclusion to his own article on the "Errors of Authors": "Every intelligent reader will be able to add to this list."

ERNEST C. THOMAS.

13, South Square, Gray's Inn.

PARALLEL PASSAGES, IMITATIONS, &c.

In the celebrated critique on Byron's *Hours of Idleness* in the *Edinburgh Review*, the following lines are cited from one of "this young lord's" effusions, the reviewer sarcastically expressing his regret "to hear so bad an account of the college psalmody as is contained in these Attic stanzas":

"Our choir would scarcely be excused,
Even as a band of raw beginners;
All mercy now must be refused
To such a set of croaking sinners.

If David, when his toils were ended,
Had heard these blockheads sing before him,
To us his psalms had ne'er descended:
In furious mood he would have tore 'em!"

It appears to me not unlikely that these lines are imitated from the following epigram, found in a collection of jests, epigrams, epitaphs, &c., printed in 1763:—

"Spoken extempore to a country clerk, after hearing him sing Psalms.

Sternhold and Hopkins had great qualms
When they translated David's Psalms,
To make the heart full glad:
But had it been poor David's fate
To hear thee sing, and them translate,
By God, 't had made him mad!"

These are familiar lines from Blair's *Grave*:—

"The very turf on which we tread once lived;
And we that live must lend our carcasses
To cover our own offspring; in their turns
They too must cover theirs."

The Persian poet Sa'di has a similar reflection in his *Bûstan*, or "Garden of Odours":—

"I one day struck a mattock against a hillock of earth; a plaintive expostulation broke upon my ear: 'Beware! if thou art mortal! more gently; for this is an eye, an ear, a face, a head!'"

Shakspeare's fine but hackneyed lines—

"And this our life, exempt from public haunts,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything,"
find a parallel in the following passage from Sa'di's
Gulistan, or "Rose Garden":—

"The foliage of a newly-clothed tree, to the eye of the discerning man, in every leaf displays a volume of the wondrous works of the Creator."

The language of love is much the same in all ages and countries.

"O that I were a glove upon that hand!"
exclaims the love-struck Romeo. In a similar spirit does the enamoured monarch exclaim, in the celebrated drama of *Sakontala*, or the Lost Ring, by Kalidasa, the Shakspeare of India (translated by Prof. Monier Williams),—

"Ah, happy bee! how fondly dost thou try
To steal the lustre from her sparkling eye,
And in thy circling movements hover near,
To murmur tender secrets in her ear;
Or, as she coyly waves her hand, to sip
Voluptuous nectar from her lower lip.
While rising doubts my heart's high hopes destroy,
Thou dost the fulness of her charms enjoy."

This "conceit" of Sir John Suckling has been much admired:—

"Th' adorning thee with so much art
Is but a barbarous skill;
'Tis like the poisoning of the dart,
Too apt before to kill."

Compare with the following passage from the Sanscrit (but I have no note of the work in which it is found):—

"Thine eyes have completely eclipsed those of the deer; then why add *kajala*? Is it not enough that thou destroy thy victim, unless thou do it with poisoned arrows?"

'*Kajala*,' the translator explains, is a mineral pigment used by Eastern women to darken the lower eyelid.
W. A. CLOUSTON.

FOLK-LORE.

FROG FOLK-LORE.—This (*ante*, p. 311) is a common superstition among our labouring men. When I was a boy at home, there was a big man in the union house who could not work because he had a toad in his stomach. He said it ate the victuals he swallowed, preventing his deriving any nourishment from them, and keeping him continually hungry. When he could get out for a day he used to come to our house to beg a basin of milk, which he said "quietened" the toad better than anything. He was a tall, large-framed man, with a gaunt hollow face, like one pined; and I shall never forget the ravenous way in which he swallowed the milk, and the big lumps of bread and bacon which my mother often ordered the servant to give him. It was of no use trying to persuade him of the impossibility of a toad living in his stomach. His reply always was, "My mate seed 'is hint legs go down when I was drinkin'

watter outen a deyke." I remember on one occasion one of our men standing by said, "Ay, it's a very bad thing to do. I allus put tha corner o' ma neck-ankshur afore ma mouth, and drink thruf that, and that streams tha muck, when I drink deyke-watter; or else ya're sewer ta swalla cod-nobbles (tadpoles) or summat nasty." No doubt the poor fellow, being a very big man, found the dietary of the union insufficient for him, and mistook the gnawings of hunger for the scratchings of a live toad—a sufficiently horrible fancy, which I remember troubled me very much, and made me resolve never to drink water out of ditches or becks. The man looked so pined and ghastly, that my father begged the guardians to allow him extra food, but I forget the result. He died in the union, after being there five or six years. I have also heard of one who swallowed a live snake, which, likewise, was best appeased with milk.

No wonder that people think they sometimes swallow frogs and "codnobbles"; there is no doubt they often do, for the kind of water which poor people are obliged to drink in many country places, especially in the fens, is dreadful—liquid mud out of ponds trampled up by cows I have seen standing in tubs to settle, preparatory to being boiled for drinking. Some never drink water in the summer, but beer and cold tea.

Horncastle is situated in a valley on the wolds, and has very good water; and the people tell a tale with much glee to the disadvantage of the people of Boston, which is in the middle of the fens. They say a Boston girl visited Horncastle, and was asked how she liked the place. She replied she should like it very well were it not for one thing. She did not like their water at all, for it had neither taste nor smell. Ignorant people are apt to think they swallow live things. I suppose most people have heard of the old woman who said she had swallowed a spider, and who went in great alarm to Dr. Abernethy. He was equal to the occasion. He caught a blue-bottle fly, which he told her to put in her mouth, and that when the spider heard it buzzing about it would run up to catch it; she could then spit them both out together.
R. R.

Boston, Lincolnshire.

FOLK-LORE OF GODMOTHERS AND BAPTISM.—In Holderness, a woman being asked to stand as godmother, refused, on the ground that she was about to become a mother, and if she stood while in that condition the child for whom she stood would soon die. This is commonly believed in the East Riding of Yorkshire.

It is lucky for a child to cry when baptized; and the vicar of one of the parishes in York has been asked to pinch a child, to make it cry if it did not without.
J. T. F.

[The latter of these superstitions is mentioned in

Henderson as Northern folk-lore. Dyer says it is a notion prevalent in many parts of England that unless a child screams at baptism it will not live long.]

LOOKING AT YOUNG LAMBS FOR THE FIRST TIME.—At this period of the year persons are likely to be, as Dr. Watts says,—

"Abroad in the meadows, to see the young lambs
Run sporting about by the side of their dams,"

and it may be well to know what a friend familiar with rustic affairs told me the other day, that in seeing young lambs for the first time in the fields, they should be looked at *in front*, as it was most unlucky to take sight of them *behind*, as something would go wrong in consequence.

EDWIN LEES, F.L.S.

Worcester.

DREAMS.

The appearance of a very interesting and ably written article under this heading in *Temple Bar* for March has induced me to think that the following lines on the same subject may not be uninteresting to your readers, as I am able to give undeniable proof of the accuracy of the narrative which forms the sequel.

While living in the Crimea, at a period of no small anxiety, and after a day of more than ordinary occupation, I retired to rest, and soon fell into a sound sleep, and "perchance a dream." I would premise that ever since the death of my venerable mother, a photograph of her tomb has always hung near my bed. While sleeping, I was ushered into an apartment, through which I entered a second, both rooms dimly lighted by what appeared almost a phosphoric light. In the second chamber lay a corpse in an uncovered coffin. I looked at it and exclaimed "Good God! it seems like my wife" (who had gone to France for her impaired health); on looking close, I saw that it was not her, and could not recognize the countenance. I awoke about midnight January 11. Feeling very much agitated by my dream, I got up, dressed myself, and as I had not written for some time to a very dear and only surviving brother, I sat down to my desk to write to him; and as I had remarked, while dressing, that the photograph of my mother's grave had suffered so much from the damp wall as to render the inscription illegible, I mentioned the circumstance in a postscript to my brother, without making any reference to my dream, but simply asking him, if he happened to have one to spare, to send it to me when next he wrote. The following is a literal copy of his two letters, the first announcing the death of my sister on Wednesday the 11th, of whose ailing I was not aware, the second replying to my letter, written on the commencement of the 12th:—

"London, January 12, 1878.

"I duly received your letter of 15 December,.....and have now sad news to announce to you about poor

M. J., who has been ailing some time, and is now no more. She passed away to a happier world on Wednesday evening last, whilst in a sleep apparently.....She will be placed, I hope, in our mother's tomb on Tuesday or Wednesday at latest."

"London, January 27, 1878.

"Your letter of the 12th has reached me. How little you could have thought on that very day our poor dear afflicted sister...was placed in our mother's tomb at Kensal Green."

Query, may it not have been that my disembodied spirit was permitted to pass over space between the Crimes and London, and to take a last fond look upon her who had been from infancy the devotedly attached and affectionate sister of the

WANDERER.

OLD SCOTCH KIRK SESSION RECORDS: SCOTCH V. FRENCH.—Going over the records of an old Kirk session, which dates from 1644, many rare, curious, and interesting facts present themselves, which I may now and then, if considered worthy, lay before the readers of "N. & Q." It might be well to state that there are few words, comparatively speaking, now in general use in Scotland other than those common to our friends south of the Tweed. A great number of words, common in Scotland a couple of centuries ago, seem to have been imported from France. At the period when England and Scotland were separate kingdoms, the communication between the latter and France was, we know, frequent, and a number of French were often located for lengthened periods in the east of Scotland. It is equally well known that a number of Scotch settled in France. Not unreasonably may we suppose that some of those French located in the east found their way to this, the west, and that a number of those who were for a time domiciled in France returned to their native country, bringing with them many customs and manners of the French.

That a number of old Scotch words are partly French and partly unmistakable corruptions of that language I think there is little doubt. The fact of having come across a few words, in the records referred to, was more particularly the cause of these jottings.

Some of your readers will perhaps be better able to speak on the subject. From the session records I speak of, it appears that coverings for coffins were in use at funerals, and were provided by the Kirk session for the convenience of the public, for which the charges are fixed. Of course these were in use prior to the introduction of the hearse and when it was the practice to carry the coffin on "spokes." The cloth referred to is called a "morte-cloth." Clearly the "morte" is the French for dead, thus a cloth for covering the dead. "Pouch" is still a common word for pocket, French *poches*; "cluse" (sluice), French *écluse*. When children are at play, one wishing to stop the game for a moment to speak,

&c., shouts "Barley," an undoubted corruption of *parlez*. "Tumbling the cran," so called in Scotland ("tumbling head over heels" in England). *Cran* and *crâne* will doubtless be admitted to have a common origin. In this neighbourhood we have a farm called the Grange. What is the French word *grange* but a barn? "Hotchpotch," a favourite dish in Scotland, is unmistakably the French *hochepot*. "Crack," in Scotland to talk, tell a tale, &c. Is this not a corruption of *cracher*? "Corbies," common name for crows, French *corbin*.

ALFRED CH. JONAS.

Kilmarnock.

THE "EIKON BASILIKÆ."—It is scarcely credible that, in the face of all the evidence recently accumulated in favour of King Charles's claim to the authorship of the *Eikon Basilikæ*, some writers should still be found to revive the old story of the "Anglesey Note" (proved by Lord Anglesey's son to be a forgery), and to advance such monstrous misstatements as that the king's personal attendants were ignorant of his literary labours, and that Sir Thomas Herbert knew nothing of the book. Happily for all lovers of truth the autograph letter of William Levett, the king's page, can be still referred to, also the passage of Sir T. Herbert's memoirs acknowledging the receipt of a MS. copy from the king's (Charles I.) own hand. The royalist writer at the earliest stage of the controversy wrote for all time when he said:—

"It is impossible but that the king was admirably good if we read him in that book; therefore there is a necessity that the book should be none of his. What is the use of argument when there is necessity? Or the author might have informed himself of divers who have seen the original copy manuscript by the king himself. He might have heard thousands who would have taken their oaths upon it, thousands who would have justified it with their lives. The king's style was as easy to be known from other styles as was his face from other faces, it being impossible that either face or style should counterfeit the majesty of either. But necessity must be obeyed."

C. M. P.

"DUBITATUM EST AB EO NE A NOBIS DUBITARETUR."—This phrase, or with some variation, is commonly supposed to have been originally applied to St. Thomas, and has been attributed to St. Augustine. It was, however, spoken by St. Leo of the apostles generally, but with an allusion at the same time to St. Thomas, as appears from the context:—

"Nos illorum instruxit aspectus, nos erudit auditus, nos confirmavit attentus. Gratias agamus divine dispensationi, et sanctorum Patrum necessarias tarditati. Dubitatum est ab illis, ne dubitaretur a nobis."—S. Leo, *Opp.*, Venet., 1763-7, tom. i. col. 291, "Serm. de Ascens. Domini," cap. i. *ad fin.*

The reference to St. Leo is shown by Bp. Moberly, *The Sayings of the Great Forty Days*, Disc. i. p. 4, note 9, Lond., 1846.

ED. MARSHALL.

Sandford St. Martin.

AN HISTORICAL GIBBET.—It may be worthy of note that in making the excavations for the improvements at the old pier, Southsea, the workmen, in removing the present municipal boundary mark, discovered the stump of the old gibbet on which, local tradition says, was suspended in irons, after its removal from Tyburn, the body of Felton, the assassinator of the Duke of Buckingham. Much has been made of the fact that it is riddled with bullets, but this I imagine to have no connexion with its history, but to have been caused by its being the object of emulous marksmen. Carved on the base of the stump are the crescent (Portsmouth arms) and date 1765. I am therefore inclined to the belief that this is not the original gibbet, but a subsequent erection marking its site.

TINY TIM.

Southsea.

"SCARBROUGH WARNING."—In Strype's *Memorials of Queen Mary*, 1554, Thomas Mountain, a preacher, is sent by Gardiner from the Marshalsea to Cambridge Castle. The day after his arrival the keeper tells him that he is that very forenoon to be drawn and quartered as a traitor, and burnt as a heretic. Mountain objects to this decidedly; he says there is no writ, no sheriff, no undersheriff, and that, in fact, he has never been condemned; he tells him "this is a Scarbrough warning." Whereupon the keeper cries him mercy, and apologizes for his mistake, which was caused by misinformation. The story runs on for three or four pages, till Mr. Mountain is let out on bail by the justices of gaol delivery. But this happened in 1544, and the surprise of Scarbrough Castle by Thomas Stafford was in 1557. The solution seems to be (1) that the phrase "Scarbrough warning" must have come into common use immediately on the event, and (2) that Mr. Mountain, writing the history of his perils in the golden days of good Queen Bess, applies the term as appropriate to the very hasty notice which the Cambridge gaoler gave him.

W. G.

WILLIAM PENN AND SLAVERY.—In one of the early volumes of "N. & Q." the question of William Penn's opinion of slavery was discussed. In the office of the Surveyor General of Pennsylvania, at Harrisburg, is the original of the following letter, which shows that Penn favoured the sending back of Indian slaves to Carolina. It is no disparagement of Penn to say that in this respect he was not in advance of his age, though he was in some others:—

"To the Susquehannah Indians.

"My Good Friends,—The people of New York having again wrote earnestly to me about those Indian prisoners taken by you, especially the woman and the Boy saying that they bought them fairly of the Governor of Carolina who sold them for slaves, and they being my good friends and neighbours, and all under the same king, I must therefore desire you to deliver the said woman and boy

to the bearer hereof Silvester, who will carry them to New Castle and there put them on board a vessel bound from thence directly to New York, and by so doing you will greatly oblige

"Your very good friend, and brother,
"WILLIAM PENN."
BAR-POINT.

Philadelphia.

WHIG AND TORY.—Much has already appeared in "N. & Q." concerning the use of these terms. The following early instance of the latter deserves to be recorded: "Wilful peasants . . . degenerate into *torres* and moss-troopers" (*Κερδιστον Δωρον*, by Richard Burney, London, 1660, p. 43).

W. C. B.

LORD MACAULAY AND TEMPLE BAR.—The last word in line 9, *ante*, p. 273, should be *thirty* instead of "twenty." The correction of this obvious arithmetical error, it will be seen, materially strengthens my argument. Inadvertently I made 1683—1645=28, instead of 1683—1645=38.

S. P.

Temple.

SUPERSTITION AS TO ASCENSION DAY.—The following account of a curious custom, cut out of the *Daily News* of the 7th inst., is worth preserving in the pages of "N. & Q." Can any correspondent give us further information?—

"BANGOR.—Ascension Day is always rigorously observed by the men employed at the Bethesda Slate Quarries, not, however, from any reverential feeling, but consequent upon an old superstition which has prevailed many years, that working on that day will be attended with an accident. A few years ago the management prevailed upon the men to disregard the superstition, but, strange to say, there was always a serious accident, and yesterday the old custom was observed, and the quarries were at a standstill.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

GENEALOGICAL QUERIES.—In continuation of my previous list (*ante*, p. 355), I shall be greatly obliged to any one who will kindly assist me in ascertaining the family names of the ladies mentioned below:—

Anne, second wife of Thomas Bouchier, son of Henry, second Earl of Essex of that line.

Margaret, widow of John, Lord Dudley, first wife of Bartholmew, third Lord Bouchier.

Katherine, widow of — Stukeley, second wife of William Bouchier, first Lord Fitzwarine of that line.

Elizabeth, second wife of John Bouchier, first Earl of Bath.

Anne, second wife of Thomas Bouchier, second son of John, Lord Berners.

Guenlian, wife of Sir Guy de Byran (whose Inq. was 5 Edw. III.).

Margery, wife of William de Burgh, son of Richard, second Earl of Ulster.

Sarah, wife of Thomas de Burgh, brother of Hubert, Earl of Kent.

Emma, wife of Baldwin de Clare, brother of Richard, first Earl of Hertford.

Gervasia, wife of Richard Mareschal, fifth Earl of Pembroke.

Eve, wife of Giles de Clifford, living 1258.

The second wife of Roger de Clifford (who died 1286), termed Contassa on the Parliament Rolls, Comitissa on the Patent Rolls, Countess of Lorraine by Betham, and Comitissa Lauretanie by Dugdale. Who was she? The pedigrees of the Dukes of Lorraine and Barre show no trace of any such person.

Alice, wife of Walter de Clifford, named on Patent Roll, 1338.

Cicely, wife of John de Clifford, *Ibid.* 1332.

Maud, wife of Roger de Clifford; her Inq. was taken 4 Hen. IV.

Elizabeth, wife of Thomas Clifford; her Inq. was taken 13 Hen. VI. HERMENTRUE.

ARMY SIGNALLING.—Can the germ of our present system of army signalling be traced back earlier than the end of the sixteenth century? In vol. ii. of Churchill's collection of *Voyages and Travels*, published in 1704, I find an account of how Capt. John Smith, who was with a relieving force, communicated with the governor of the town of Olampagh, besieged by the Turks, by night from a hill seven miles from the town by means of a preconcerted code worked with three torches. He appears to have divided the alphabet into two parts, one *a* to *l*, the other *m* to *z*; the letters of the former were signalled by one torch, those of the latter by two. Individual letters were denoted by flashes, the number of flashes varying according to the letter's position in the alphabet, counting from *a* and *m*. Thus, *a* would be represented by a single flash from one torch, *b* by two, *c* by three, and so on; *m*, on the other hand, would be one simultaneous flash from two torches, *n* two such flashes, *o* three, and so on. The display of three torches showed the end of the word, or, if shown by the party signalled to, that the word was understood. W.

"ST. GEORGE AND THE DONOR," PORTION OF AN ALTAR-PIECE.—In the Glasgow Corporation galleries is this admirable little picture, attributed to Mabuse. Its two figures are seen in about half length. The donor, dressed in a priest's robe of cloth of gold, kneels with his hands laid together

in the attitude of prayer. St. George stands beside him, clad in a brown fur mantle, a breastplate, and shirt of steel and brass chain armour. His head is bare, the long dark hair chapleted with a wreath of green laurel, set in front with a precious stone. The face is of the grave, attenuated type familiar in early Flemish and German art (like the St. Hubert of Von Werden), recalling somewhat the St. George engraved by Lucas Van Leyden, and contrasting strongly with the rounded, youthful ideals of the Italian masters. The hands are covered with beautifully-painted white leather gloves; the left rests on the shoulders of the donor, the right holds a lance with a red banner and a small shield, blazoned gules, an escarbuncle or. What family of the period bore these arms?

J. M. G.

THE CURWEN FAMILY.—I have been told that several monuments to members of the Curwen family exist in some church in Kent or an adjoining county. Will any reader of "N. & Q." tell me what church?

W. JACKSON.

Fleatham House, Saint Bees, by Carnforth.

A TUNE, "LOATHE TO DEPARTE."—Can a tune called "Loathe to departe" be identified? It was in use in the days of Charles II. in the royal navy. It was, I imagine, always played when a ship left for a foreign station or cruise. It would almost seem that Moore had it in his mind when he wrote "As slow our ship." It may possibly be nothing more than an old edition of "The girl I left behind me," an air which, as every one knows, is much used in the army when troops are embarked for foreign service.

GEO. COLOMB, Col. R.A.

"POEMS, WITH A DRAMATIC ENTERTAINMENT. By.....London, printed for the Authour; and Sold by P. Dodsley," &c. 4to.—No date on title-page, but a fly-note on fly-leaf, presenting copy to a great uncle of mine, gives 1771. Wanted the name of the "authour," who, it is clear, from the preface, was a lady.

T. F. R.

THE REGISTERS OF WESTWELL, KENT.—In the registers of this parish occurs the following entry:

"Año d'ni. 1630.—Gregory Baker, borne at Ripple in the parish of Westwell in the county of Kent seeinge all went into the city, and none into the temple (where because he had found great Consolation, he desired to make some poor oblation) gave to this church at Westwell 2 guilt flagons and a guilt Communion cuppe with a couer wayinge in all one Hundred and three ounces. T. John Viney being at that time Vicar there."

Probably some of your readers will be able to explain the expressions "city" and "temple." I may add that Westwell is about fourteen miles from the cathedral church and city of Canterbury, but I know of no precedent for applying to the former the designation of "temple."

H. HONYWOOD D'OMERAIN, Vicar.

PARISH REGISTERS.—Stitched between two pages (on ordinary paper) in the parish register which commences in 1653 with the appointment of a registrar, I find a register of briefs according to an Act of Parliament Quart. et Quint. Annæ Reg., cap. 14, for collecting Charity Money on Briefs:—

"1707. Laid by (7).

"May 24. Rec^d the brief of Littleport lost by Fire, 3931*l*. 18*s*.

"Spilsby by fire, 5084*l*."

These are carried on to 1713.

"June 15, 1707. Collected on Littleport Brief, 2*s* 3*d*.

"June 29. Collected on Spilsby, 1*s*. 10*d*."

Collections carried on to 1714.

Is a matter of this kind usually found in parish registers? The writing is fairly legible—I may say quite so to an experienced eye. I cannot find any notice of these briefs in "N. & Q."

W. G. P.

Abington Pigott's, Royston, Herts.

[A list of Collections upon Briefs, 1672-1706, will be found in "N. & Q.," 5th S. iv. 447, 481.]

SIR JOSHUA REYNOLDS.—In Northcote's life of this painter it is stated that his portraits by himself were so numerous as to bid defiance to enumeration. One of these was sold at the Streatham sale in 1816 for 128*l*. 2*s*. Another of them was painted at Rome when Sir Joshua was studying there, and it was left by him in the house where he lodged then. What became of this picture? If extant, where is it?

CHR. COOKE.

WEATHER WISDOM.—I was crossing the Spey last autumn, and noticed an unusually large mass of foam floating down the river. On showing it to the boatman, he said, "We think that foretells a storm." Sure enough the storm came. Is this bit of weather wisdom believed in elsewhere?

J. C. G.

GRAHAM OF NETHERBY AND THE VALLERY CROWN.—Could any of your heraldry-loving readers inform me what deeds of arms in the history of the Gramams of Netherby, Baronets, have entitled them to the Vallery crown which they carry as their crest? This family, one of the oldest in Scotland, descended from "Malise of the Bright Brand, and the Earls of Stathern, and of Menteith," was politically eminent in the person of the late Right Hon. Sir James Graham. Out of it Sir Walter Scott has chosen a hero and a heroine in Roland Græme, and Ellen the bride of Lochinvar. The family, no doubt, can reckon many warriors among its ancestry, but it would be a matter of historical interest to be able to specify to which of these gallant Græmes the crown Vallery was awarded, an honour only accorded to one who had successfully stormed and taken possession of an enemy's camp, &c.

RICHARD S. BROOKE, D.D.

DEATH WARRANT OF CHARLES I.—Is there any earlier engraving of this important historical document than that produced by Vertue for the Society of Antiquaries in 1749, and published in the second volume of the *Vetusta*? F.S.A.

AN OLD BALLAD.—Can any of your readers supply the words of an old Durham ballad, snatches of which I have heard sung by an eminent friend, more than forty years ago, to a beautiful minor air? I only remember the opening lines of it:—

"I'll go down to the deep,
Where the fishes do dwell,
And ask for my true love
Whom I loved so well."

The whole ballad breathes the spirit of Ariel's "Full fathom five," and the change into something new and strange of the lost one whom she loved so well. A. O. B.

WELSH.—I am informed that *Bron Heulog* means "sunny mount." I should be glad to be told which word means "sunny" and which "mount." If *Bron* means "mount," is it an inflection of *bryn*; if so, why is it so inflected? WELSHER.

STONE CROSSES.—Stone crosses exist in many churchyards in my neighbourhood, and in some instances out of the churchyard, as at Sandford St. Martin, where the Rev. E. Marshall, as Lord of the Manor, has had one carefully restored under competent architectural advice. That crosses in or near churchyards were sites of religious service of some kind anterior to the erection of the actual church is usually supposed to be the fact, but my query has reference especially to such as are in hamlets and localities where no church has ever existed, e.g. in North Oxfordshire, at Over Kiddington, Thrupp, Taston, Gaginwell, and the former Weeping Cross in the parish (not village) of Bodicote. Were these crosses indications of religious edifices intended to be erected, but which never in fact came into existence? While I am on this subject I would mention that in the churchyard of Somerton, Oxfordshire, there is a beautiful shaft of a cross on steps, all of which were a few years since saved from imminent ruin at the expense of a few members of the Church of England.

WILLIAM WING.

Steeple Aston, Oxford.

WESTONIANA.—A very full memoir of Rev. Stephen Weston, in *Gentleman's Magazine* for April, 1830, p. 373, says:—

"His frequent trips to the Continent and constant intercourse with the higher classes of society, as well the learned as the gay, enabled him to form a valuable collection of 'Reminiscences,' contained in more than fifty volumes of various sizes, from which an excellent *Westoniana* might be selected."

Is it known where these volumes are now deposited? W. P. COURTNEY.

RALPH, LORD HOPTON.—Upon what authority is it stated in biographical works that this gallant cavalier was in his youth the rescuer of Elizabeth, Queen of Bohemia, after the battle of Prague? COGNATUS.

FARRAR'S "LIFE OF ST. PAUL."—In this work there are many words and phrases which I fail to understand; among them, "the legal fiction of *prosol*" and "the *fusile* apostle,"—words which I can find in no dictionary. IGNORAMUS.

MALTESE CROSS.—When the *limbs* (if really such) are each, at their small tailed extremities tipped with a small ball, how is the latter described? We can scarcely call it a "pearl." In the case of the Legion of Honour, the badge is scarcely a "cross," for it has five "swallow tails." If not a cross, can it with truth be called a star, when it is more like a flower of five petals than anything else? S. S.

"HERE STOOD BOCASE TREE."—I should be obliged if any one could give me any explanation of the inscription which exists on a large stone near one of the woods called Harrias Park, on the estate of the Dowager Lady Lyveden, at Farming Woods, Northamptonshire, to this effect, "Here stood Bocase Tree." Is there any reason to suppose Bocase is an old name for *beech*? HENRY THE EIGHTH.

AUTHORS OF QUOTATIONS WANTED.—

Who wrote the following lines, and which version is the older? The first is from *The Life of Mansie Wauch*, chap. xiv. :—

"Aff they a' went galloping, galloping,
Legs and arms a' walloping, walloping;
'De'il take the hindmost,' quo' Duncan M'Calapin,
'The Laird of Tillyben, Joe.'"

The second is from *Harry Lorrequer*, chap. "The Chase" :—

"Then on we went, all galloping, galloping,
All our legs went walloping, walloping.
'De'il take the last,' said Neil O'Brallagan,
'Whoever the same may be.'"

Some French lines, beginning,—

"Le temps emporte sur son aile
Et le printemps et l'hirondelle,
Et la vie et les jours perdus."

MERVARID.

"The communicating of man's selfe to a friend works two contrary effects, for it redoubleth joyes, and cutteth griefes in halves. For there is no man that imparteth his joyes to his friend but he joyeth the more, and no man that imparteth his griefes to his friend but he grieveth the less." R. M.—M.

Replies.

CHRISTIAN NAMES IN BAPTISM.

(6th S. I. 274, 299.)

The observations upon this subject admit of some further remarks. No reference has as yet been made to early authorities. Eusebius, in an

extract from Dionysius, Bishop of Alexandria, states that several persons were named after St. John, who, through their love for him, their admiration and wish to follow him, as well as their desire to be equally with him beloved by the Lord, τὴν ἐπωνυμίαν τὴν αὐτὴν ἡσπάζαντο. It is there said that it was a common custom to name children for a religious reason: "Ὅσπερ καὶ ὁ Παῦλος πολλὸς δὴ καὶ ὁ Πέτρος ἐν τοῖς τῶν πιστῶν παισὶν ὀνομάζεται (*H. E.*, lib. vii. c. 25, § 12). So also, in the account of the martyrs of Palestine, he says that it was the custom for persons to adopt some fresh name, instead of their ancestral and possibly idolatrous names, and to be called after Isaiah, Jeremiah, or the like (*De Mart. Pal.*, c. xi. § 7, *ad calc. Hist. Eccl.*, lib. viii.).

Upon the former of these passages Valesius has this note, which further refers to St. Chrysostom:

"Notandus est hic Dionysii locus de antiqua Christianorum consuetudine, qui Petri Paulique, et aliorum sanctorum nomina, liberis suis imponebant tum honoris ac benevolentie cause, tum ut liberi sui Deo cari acceptique essent, non minus quam sancti illi fuerant. Hinc est quod Chrysostomus in tomo primo, in oratione de sancto Meletio, Antiochenos tanta benevolentia Meletium complexos esse scribit, ut parentes liberis suis nomen illius imponerent, quo domum suam ejus presentia exornarent. Idem Chrysostomus homilia 21 [cor. 51] in Genesim, auditores suos hortatur, ut non quævis nomina temere ac fortuito, nec avorum aut prævorum aut illustrium virorum, sed sanctorum potius hominum qui virtutibus refulerunt, liberis suis imponant appellationes, ut eorum exemplo ad virtutem accendantur."—Euseb., *II. E.*, tom. iv. p. 603 (Oxon., 1842).

See St. Chrysost., *Hom. in S. Mel.*, § 1, tom. ii. p. 619 A, ed. Ben.; *Hom. li. in Gen.*, § 1, tom. iv. p. 500 D.

In another passage, of which Valesius has no mention, St. Chrysostom refers to the superstitious practices which had come in (circa A.D. 387-397) at the naming of the child, to the disuse of the ancient custom of giving the name of some saint. After speaking with condemnation of certain practices which were common, he observes:—

"Then, after the marriage, if perchance a child is born, in this case again we see the same folly, and many tokens (σύμβολα) full of absurdity. For so when the time is come for giving the infant a name, caring not to call it after the saints, as the ancients at first did, they light lamps and give them names, and so name the child after that one which continues burning the longest; from thence conjecturing that he will live a long time.... What shall we say about the amulets and the bells which are hung upon the band, and the scarlet woof, and the other things full of such extreme folly, when they ought to invest the child with nothing else save the protection of the cross?"—*Hom. in 1 Cor. xii.*, § 13, Ox. tr., vol. i. p. 164.

Fleury observes of the newly baptized:—

"Il ne parait pas que les adultes changeassent de nom; puisque nous voyons plusieurs saints dont les noms venoient de faux dieux, comme Denis, Martin, Demetrius. Mais pour les enfants, on leur donnoit volontiers les noms des Apôtres ou quelques noms pieux tirés des vertus et de la créance; comme en Grec, Eusebe,

Eustache, Hesychius, Gregoire, Athanasie; en Latin, Pius, Vigilius, Fidus, Sperantius, et les autres qui devinrent si fréquens depuis l'établissement du Christianisme."—*Les Mœurs des Chrétiens*, ch. v. p. 37 (Brux., 1763).

The following are early instances. First, of a newly named baptised child in primitive times is ΔΙΟΝΥΣΙΟΝ ΝΕΟΦΩΤΙΟΝ ΕΝΙΑΝΤΟΪ (sic) ΕΝΟC ΜΗΝΩΝ ΤΕCΤΑΡΩΝ—"Dionysius newly illuminated (a child) of one year four months" (*J. S. Northcote, Epitaphs of the Lactacombes during the first Four Centuries*, p. 130, Lond., 1878). So, at the time of the persecution by Valerian, Pope Stephen is said to have catechized and baptized two children with the names of Leo and Mary (Baronius, *ad A.D. 259*, tom. iii. p. 69, Luc., 1738). So, too, in the latter part of the sixth century, Ven. Fortunatus, in an epitaph on two children (*Epitaph. Innocent.*, lib. iv. 22, vv. 5-8), has:—

"Lotus fonte sacro prius ille recessit in albia,
Iste gerens lustrum ducitur ante Deum.

Nomine sed primus vocitatus rito Joannis,
Alter Patricius munere major erat."

As an example of one who was older, Athenais, who married the Emperor Theodosius, was previously converted and baptized by the Bishop Atticus, when she received the name of Eudocia in the place of the heathen one, A.D. 421 (Socrates, *H. E.*, lib. vii. c. 21). A later instance of a boy named at baptism, A.D. 952, is:—

"Haroldus Ottoni subjicitur, et ab eo regnum suscipiens christianitatem in Dania recipere spondidit. Nec mora, baptizatus est ipse Haroldus cum uxore sua Hunnila, et filio parvulo, quem Rex noster a sacro fonte susceptum Suein Otto appellavit."—Helmold, *Chron. Slav.*, c. ix. § 5, p. 27 (Lubec., 1659).

Secondly, an example of a name changed at confirmation, c. A.D. 996, is:—

"Petrus Urseolus II. Venetorum Dux filium adhuc puerum ad Othonem III. Imperatorem per literas id petentem Veronam misit, a quo sacri Chrismatis Sacramento admotus, Otho ceptus est dici, quum Petro illi prius nomen fuisset."—Sabellius, "*De Rebus Ven.*," Dec. 1, lib. iv., *Opp.*, tom. ii. col. 1126 A (Basil., 1560).

Lyndwood (*Prov. De Bapt.*, lib. iii. note m, fol. 177 vers., Lond., 1525) states that it was enjoined by the fourth Council of Carthage (A.D. 436, Carthage, *Summa Concil.*, pp. 228, 240, Rothom., 1633) that a name should be given at baptism. But he apparently mistakes the meaning of "Baptizandi nomen suum dent," which implies that they were to give in their names for previous instruction, as may be seen from a reference to other provisions on the subject in Gratian (*Decret.*, "*De Cons.*," Dist. iv., capp. 54-62). These names they obviously possessed before their baptism. Van Espen (*pars ii. tit. iii. cap. iii. § 19*) has another reason from an ancient source for the change of name, which was allowed at confirmation, besides the avoidance of scandal assigned by Abp. Peccham, that any one who has been remiss in his former life, "rursus novo ac sancto suscepto nomine,

virilem in sancte agendo constantiam perpetuo deinde præstet." The canon termed by Wheatley the thirtieth Nicene canon is not accepted as genuine. It is, "Imponanturque nomina Christianorum secundum Scripturam in baptismo" (Harduin, *Concil.*, tom. i. col. 467 E). St. Thomas Aquinas (circa A.D. 1250), in referring to the Jewish custom of naming a child at his circumcision, observes, "sicut etiam nunc pueris in baptismo nomina imponuntur," the imposition of the name in baptism being the common practice in his time (*Summa Th.*, pars iii. quæst. xxxvii. art. ii. *ad sec.*). The provisions for the Christian name enacted by councils were later, viz., in the sixteenth century (Harduin, *u.s.*, tom. ix. x.).

It will appear from this that, although the heathen name was sometimes left unchanged upon conversion, a significant Christian name was very commonly given from early times, and conferred at the time of baptism, or associated with it. In like manner the change of name at confirmation had a distinct object.

ED. MARSHALL.

Sandford St. Martin.

I do not think that there is any difficulty in coming to an accurate conclusion on this subject, it having been thoroughly sifted by the Catholic learned in Italy and France.

G. F. W. M. says there is no evidence that it was a practice in the early Church to give a new name to grown-up persons at baptism. A. P. S. says that the examples of all the early adult baptisms known to us are sufficient proof that the name was not changed at baptism.

Of these two large assertions the second is somewhat obscure, but I take it that both mean the same thing, viz., that no additional name to the three civil names already registered by compulsion of law was ever given at baptism. This assertion I cannot accept as accurate. The martyr Balsamus, when he was asked his name by the *præses* ("Quis diceris?"), answered, "Nomine paterno Balsamus dicor; spirituali vero nomine, quod in baptismo accepi, Petrus dicor" (Ruinart's *Acta Martyrum Sincera*, c. i.). In practice the baptismal name was a second cognomen, that is, a fourth name, and was usually, but not always, placed after the first cognomen. Such a second cognomen was technically called *signum* or *qui et* when taken up by pagans or non-Christians. In the Acts of the Apostles (xiii. 9) it is said of St. Paul, Σαῦλος δὲ ὁ καὶ Παῦλος.

The Christians utilized this practice, finding it convenient for their own purposes, and made of a baptismal name a *signum* or *qui et*. St. Augustine, having been converted and baptized by St. Ambrose, took the gentilitial name of the latter, Aurelius, in addition to his own names; St. Cyprian, being converted and baptized by Cæcilius, a priest, in like manner took the gentilitial name

of the latter, and called himself Cæcilius Cyprianus. I refer the readers of "N. & Q." who may feel an interest in this subject to the Commendatore De Rossi's *Bullettino di Archeologia Cristiana*, anno v., p. 6; to Cavedoni's famous treatise, published by De Rossi in the same *Bullettino*, anno iii., pp. 15-16; to Le Blant's *Inscriptions Chrétiennes antérieures au VIII^e Siècle*, tome i. p. 45; and to Martigny's *Dictionnaire des Antiquités Chrétiennes*, pp. 452-3, "Noms des Premiers Chrétiens : seconde classe, Noms exclusivement Chrétiens." They will find all they can require in these excellent works. Our own Ceadwealla, when he was baptized at Rome by Pope Sergius, took the additional baptismal name of Petrus. Bede (*E. H.*, lib. v. c. 7) says, "Cui etiam tempore baptismatis papa memoratus Petri nomen imposuerat." The inscription on Ceadwealla's tomb in old St. Peter's (for he died at Rome shortly after his baptism) stated, amongst other things, "Hic depositus est Ceadual, qui et Petrus, rex Saxonum." H. C. O.

The following passage in *The Romance of Guy of Warwick*, the fifteenth century version, published by the Early English Text Society, is not without interest in connexion with the question of change of name in baptism. It occurs in the narrative of the fight between Guy and Amersaunt :—

"And Amerawnt smote hym soo,
That in the water he knelyd thoo:
The colde water abowte hym rann.
Gye start vp then, as a man.
Then seyde Gye, that all myght here:
'Thou haste me hyt on ylle maner.
Thou haste me baptysed, hyt ys thy schame,
But 3yt thou haste not chaunged my name.'"

Lines 8261-8.

The italics are mine.
Torquay.

WM. PENGELLY.

Apropos of this question, I may remark that the well-known and almost unique case of Mr. Justice Gawdy's Christian name has now been far outdone by a Mr. Henry Wyley, who, in the *Times* of April 1, 1880, announced that he intended to assume the Christian name of James in addition to and before his Henry. Has any one a right to assume a new "Christian" name? A. J. M.

THE ALLEGED PRE-SHAKESPEARIAN "HAMLET" (5th S. iv. 421).—MR. ELLIOT BROWN's long note at this reference should have met with some response before the expiration of four years and a half, but I cannot find that it has elicited a single reply, whether in the shape of refutation or of discussion. Though that gentleman took me to task for an unauthorized surmise in respect of several early mentions of *Hamlet*, I did not enter the arena, either in self-defence or in support of the thesis which he wrote to discredit, but waited for some one else to comment upon it. At length, then, I propose to say a few words in support of my own

firm belief that there was a drama on the subject of "Hamlet" long before Shakspeare wrote his first sketch. I do not commit myself to any opinion on the question whether Shakspeare took the older play as the *prima stamina* of his own, nor yet whether the quarto of 1603 does substantially, though with much dislocation and interpolation, represent his first sketch. Those are subordinate questions, which must stand over, or my note would necessarily run to an inordinate length, and so be quite unsuited for "N. & Q." Mr. ELLIOT BROWN sets forth what he deems to be the only five grounds on which the "imaginative hypothesis" of a pre-Shakspearian *Hamlet* has ever been based. Now when it is considered that the list given does not include either of the two principal evidences of its existence, and that in giving one of the best known and most esteemed early allusions to *Hamlet* he silently leaves out of account the passage which invests it with such importance, the readers of "N. & Q." will probably agree with me in the conclusion that Mr. ELLIOT BROWN's note is valueless as an attack upon the prevalent belief in a pre-Shakspearian *Hamlet*.

The first on his list is given in these words: "The allusion of Nash to 'whole *Hamlets*, I should say handfuls of tragical speeches,' in the prefatory epistle to Greene's *Arcadia*, 1589." But it is not merely this mention of "whole *Hamlets* of tragical speeches" which has ever been taken to prove the existence of a play on the subject of "Hamlet" before Shakspeare, but the fact that Nash proceeds to quote a sentence, seemingly from the old play, which he declares to have been stolen from Seneca; a sentence which does not occur in the *Hamlet* of 1603, nor in that of the succeeding quartos, nor yet in that of the folios. Now I am by no means dogmatically asserting that Nash is here quoting from the pre-Shakspearian *Hamlet*; but this I say,—if Nash is alluding to a tragedy on the subject of "Hamlet," then unquestionably he is quoting from it. The test-words are "Blood is a beggar," and they are not in Shakspeare's *Hamlet*. In the next place, Robert Armin, in his *Nest of Ninnies*, 1608, directly quotes from a *Hamlet*; he says "*There are, as Hamlet says, things call'd whips in store.*" The sentence in italics seems to have been a common saying of the day; but be that as it may, it is not in Shakspeare's *Hamlet*. Once again, John Clarke, in his *Paroemiologia*, 1639, seemingly quotes from a *Hamlet* when he says "A trout, Hamlet, with four legs." This too, is not in Shakspeare's *Hamlet*. Both these books are left out of account by Mr. BROWN. Moreover, in two of the passages he does adduce, occur the words, "Hamlet, revenge," viz., those from Lodge and Rowlands, words which do not *exactly* occur in our *Hamlet*. To explain away the force of this argument—viz., that four passages are quoted

from the supposed older *Hamlet*—it has been gratuitously supposed that some are inaccurate quotations from Shakspeare's *Hamlet*, or quotations from something else erroneously referred to *Hamlet*, no other *Hamlet* but Shakspeare's having ever existed. Thus it has been said that Armin meant to quote from the *Spanish Tragedy*, 1592; that Nash was pointing at Hamlet's account of a king's "progress through the guts of a beggar"; that Clarke had in view Hamlet's remarks on the shape of the cloud which he compares to a camel, a weasel, and a whale, and so forth. Any evidences may be explained away if such arguments are to be allowed, and I feel assured it is quite sufficient to state them in order to ensure their rejection. Had the quotation from *Paroemiologia* been the only one which pointed to an older *Hamlet*, one might have been permitted to speculate on the possibility of Clarke having intended to say that so-and-so was like Hamlet's cloud, which could be, in the course of a few minutes, like a quadruped and a fish—not that I am calling a whale a fish. But in view of all the quotations adduced, I submit that the belief in a pre-Shakspearian *Hamlet* is a natural and rational conclusion.

C. M. INGLEBY.

Athenæum Club.

THE ALTAR IN THE PYX CHAMBER, WESTMINSTER ABBEY (6th S. i. 334, 379).—MR. SEWELL asks what I mean by describing the altar slab as *patched*. As I stated in my former note, the circular sinking is in a stone of different material and workmanship from the rest; and besides this, the slab is a good deal made up with mortar. The cutting at the north end seems to have been made to make way for some of the wood fittings for the later use of the chamber. There is a circular scratch in one place which looks as if it had been made by the opening and shutting of a cupboard door. In calling the round sinking a hearth, I did not mean that a fire had ever been kindled on it, but that upon it may have stood some portable furnace used in assaying, the ashes from which would fall upon it, and be held in it instead of rolling on the floor, as they might have done without the sinking. The fact that the sinking is in an evidently inserted stone, suggests that the original slab may have been so injured by this use that it had to be renewed. This chamber did not come into the hands of the Crown till the suppression. Sir Gilbert Scott was mistaken in speaking of it in the *Gleanings as the Treasury of the Royal Wardrobe*, broken into in the reign of Edward I.; that was the vault under the Chapter House.

It certainly was a rule that an altar stone should be in one piece, but I am not sure that it was a rule always obeyed. It was also a rule that altars should have relics enclosed in them; but where were the relics put when the slab had no "se-

pulchre" in it and stood on pillars, as that in the west gallery of the Lady Chapel at Gloucester Cathedral?

MR. WALCOTT suggests that colours may have been ground here. But the irreverent people of Lincoln who put altars to this use did so for the convenience of grinding on a marble surface, and our Westminster slab is not marble.

Whatever this sinking may be, it is certainly not a sepulchre, for it cannot have been closed by a lid. J. T. M.

6, Delahay Street, Great George Street, S.W.

THE CAMOYS PEDIGREE (6th S. i. 234, 298, 341).

—Some errors, apparently, have crept into Q. C.'s information respecting the first two Ralphs of this family, whom he magnifies into three. In fact, the inquisition concerning Ralph de Cameys which is entered in the printed calendar of the first Record Commission under 3 Henry III., No. 2, has been ascertained to belong to Ralph de Cameys who died in 43 Henry III., and in Roberts's *Calendarium* it has been, accordingly, removed to its proper place, viz. 43 Henry III., No. 28. This was the Ralph de Cameys, sen., who died in 1258-9, the husband of Ascelina de Torpel, and father of Ralph de Cameys, jun. The latter was forty years of age and upwards at the time of his father's death in 1259. Again, the Mabilia de Torpel, to whom John de Cameys was found heir in 4 Edward I., 1276, cannot be identical with Ascelina, the wife of Ralph de Cameys, sen., as in that case she would have been so designated in the writ and inquisition on her death. The pedigree deduced from the Rawlinson MSS. will not stand the test of investigation. I think a better one will be found in Ashmole MS. 799, fol. 127^a.

To HERMENTRUE's query of, Who was the father of Thomas, Lord Camoys, K.G., who died 8 Henry V.? there is a clear answer in the *Minutes of Evidence* on the Camoys peerage claim, p. 245, where it is stated that "John his father was the second son of Ralph, Lord Camoys," on the authority of proceedings in a writ of right in the Court of Common Pleas, between Thomas Lord Camoys and William Perrott and Alice his wife. Moreover, in the *Additions to Dugdale's Baronage*, under the barony of Foliot, i. 679, after reciting that Richard Foliot died a minor in 19 Edward II., when his two sisters, Margery, aged twelve, and Margaret, aged eleven years, were found to be his heirs; and that in 4 Edward III., when Margaret, their grandmother, died, the elder was wife of Hugh de Hastings, and the younger, Margaret, of John de Camois, it is added that the wardship and marriage of the elder daughter was purchased of the king for 200*l.* by the mother of Hastings; and Ralph de Camoys, father of John, purchased, at the same time and price, the wardship and marriage of the younger (*Collect. Top. and Gen. v.*

148). Thus we are made acquainted with both parents of Thomas, Lord Camoys, K.G.

Regarding Elizabeth Louches, the Boarstall Chartulary, as quoted by Dr. White Kennett (*Parochial Antiquities*), distinctly states that Sir Richard Camoys, Kt., who died in 1416, was the son of Sir Thomas Camoys, Kt., by his wife Elizabeth, who was daughter and heir of William Louches of Milton, Oxon.; and the said Sir Richard Camoys, by his wife Joan (daughter of Richard, Lord Poyning), had issue three sons, first John, second Ralph, and third Hugh. Now, as Thomas, Lord Camoys was succeeded, in 1420, by his grandson Hugh, then aged seven years, we must conclude that John and Ralph had died before the latter date. B. W. GREENFIELD.

Southampton.

A WINGFIELD BRASS (6th S. i. 273, 366).—I am glad to learn that this brass is identified, and that the conjecture as to South Weald Church is correct. Those who blame the present possessor of the brass will recollect that I carefully refrained from doing so. He neither asked for the brass nor expected to have it; he received it unexpectedly by carrier, from one of the persons employed in the so-called restoration of the church, which person, knowing that Mr. Blank had had his journey for nothing, and that the brass was treated as "rubbish" by those most concerned, doubtless meant simply to console Mr. Blank for his *coup manqué* by a gift which he at least would appreciate. Before I wrote my article, I asked Mr. Blank whether, if the brass were claimed, he would part with it, being paid (as I think he ought to be) for so doing. He replied that he would not take money for it, but that if a just claim to it appeared, he would be happy to give it up. It rests, therefore, with the vicar and churchwardens of South Weald, or the representatives of Saunders or of Wingfield, to communicate on the subject with Mr. Blank, whose name and address I have accordingly make known to our editor. And they might as well at the same time ask him for the fragments of the fifteenth century brass which I also mentioned. Cannot Elizabeth Saunders or Wingfield be identified? A. J. M.

We may hope that in this case "N. & Q." may have been the means of restoring an interesting memorial to the church from which it has been removed. There are many sepulchral brasses in the hands of collectors, which lose much of their interest by having been removed from the places for which they were originally made. The correspondents of "N. & Q." would be doing a good work if they would send to you notes of all those which come under their notice that are not in their proper places. I append a memorandum of one which I have not been able to trace. It was, I should imagine, an interesting example. It was

sold for 5*l.* 15*s.* at the sale of the collections of Mr. John Holmes, of East Retford, Nottinghamshire, and is thus described in the *Gentleman's Magazine*, 1842, vol. i. p. 23:—"A monumental brass of a knight in armour, wearing a ram's head for his crest, set into a carved oak table." From an account of this sale published at the time by "R. Hartley, Printer, *Chronicle Office*, Doncaster," it appears that this interesting object was purchased by a Mrs. Kippax.

ANON.

ROBERT GRAHAM : JANET HUME (6th S. i. 136).—In framing his query concerning these emigrants to Chester, N.H., MR. FORSYTH seems to have forgotten to take into account the usage of the "old country" in the matter of courtesy titles. Had either Robert or John Graham been the legitimate younger son of a Marquis of Montrose, he would have been Lord Robert or Lord John Graham. But of such sons there is no trace whatever, and I can see no possibility of the persons inquired for having been either sons or grandsons of any Marquis of Montrose, down to the creation of the dukedom in 1707. Moreover, I must remark that such near relations of a Marquis of Montrose, had they existed, would not, in the natural course of events, have come from Ireland, but from Scotland. The improbability is therefore doubled. There is, on the other hand, a strong presumption, arising from the circumstance of their having come from Ireland, that Robert and John Graham belonged to some branch of the Grahams of the "Debatable land." Concerning these Grahams, and their plantation in Ulster *temp.* Elizabeth and James I., I hope to give some details in a future number, with the view of eliciting fuller information on a curious and interesting historical and genealogical question.

With regard to Janet Hume, I may take this opportunity of saying that her name does not occur in the genealogy of Hume of Castle Hume in Burke's *Extinct and Dormant Baronetage*. The first baronet, Sir George (or. 1671), had one daughter, whose name was Phoebe. The second baronet, Sir John, had Hester, Catherine, Elizabeth, Anne, and Mary, whose marriages are all given, and none with a Graham. It was through Mary, eldest daughter of the third baronet, Sir Gustavus, that the representation of the Humes of Castle Hume vested in the Loftus family, in the person of her husband, Nicholas Loftus, who assumed the name of Hume, and was created Earl of Ely, 1766. The younger daughter, Alice, married George Rochfort, of Rochfort, co. Westmeath. Janet Hume, who is stated to have been the wife of Robert Graham, may possibly have been the daughter of a cadet of the Castle Hume family, but of this there is no evidence in the published accounts of the title. C. H. E. CARMICHAEL.

New University Club, S.W.

IRISH SURNAMES (6th S. i. 216).—One of the four counties here mentioned will hardly be recognized under the name given, "Vriell" (Oriell), being now known as Louth or Lowth.

"This county was included in the independent sovereignty of Orgial or Argial, called by the English Oriell or Uriel, forming a large part of the province of Meath, including also the counties of Armagh and Monaghan. Argial was conquered by John de Courcy in 1183, and that part of it which is included within the limits of the present county of Louth (one of those erected by King John in 1210) being immediately peopled with English settlers, it continued to be subject to the English jurisdiction; and thus the ancient Argial was divided into Irish Argial and English Uriel. The county of Argial, Lowth, or Louth, was one of the four counties of the pale in which in 1473 a small standing force was appointed to be maintained. Oriell, the ancient name of the district, gives the title of Baron to Viscount Ferrard, now Massereene."—Abridged from Lewis's *Topographical Dictionary of Ireland*.

W. E. BUCKLEY.

"THE DEVIL AMONG THE TAILORS" (6th S. i. 215).—I do not recollect any event, ancient or modern, which fits in so well with this saying as the riot at the Haymarket on the occasion of Dowton's benefit, when some 7,000 journeymen tailors congregated in and around the theatre to prevent the performance of the burlesque of *The Tailors, a Tragedy for Warm Weather*, which they considered to derogate from their dignity. I have a copy of Fairburn's edition of the drama, headed *The Devil among the Tailors*, containing, in addition, "An Account of the Fracas at the Theatre, with the Examination at Bow Street next day of Thirty-three of the Ringleaders." An account of the affair will also be found in *Biographia Dramatica* under the "Tailors." J. O.

"The De'il amang the Tailors" is the name of a well-known Scottish reel tune, of which a good set, arranged for the pianoforte, will be found at p. 28 of Surenne's *Dance Music of Scotland*, second edition, Edinburgh, 1854. The book gives the titles of ninety-seven collections of ancient and modern Scottish melodies, in one or more of which, in all probability, something may be got touching the age and history of the tune. J. Glasgow.

"HARE-BRAINED" (6th S. i. 155).—I append a very early instance of this phrase, probably one of the earliest in the language. We country people, who are acquainted with the animals and their *shan* (giddy, wild) and stupid nature, have no doubt that the right spelling is "hare," and not "air." Rabbits, for instance, more cunning than hares, not only scratch burrows to live in, but make more than one hole to them, for their greater security; whence the country saying, "He is a poor fool that's only one hole to run to."

"Augustus after the taking and entering the cities of Alexandria, had granted life to many persons, for

Arius the Philosophers make: yet one Sostratus (a man in deeds of a verie readie tongue, and especial good vtrannee, but yet of soche sort, that he incurred the indignation of Cæsar, for that vndercretly or *harebrained-like*, he would nede in any wise bee reputed and taken for an Academicque) he wold not hear, ne receiue to grace. But the said Sostratus, in ragged apparell, as one that had no ioye of the world and with his hore white bearde, hangyng doune of a greate length, begun to folowe Arius at the heles, whethersoeuer thesame went, hanyng euer in his mouthe this little verse of Graeke.

σοφει σοφοὺς σώζουσιν ἢ ὧν σοφοί.

Wise men, in in deeds thei wise bee,
Can saue wise men, and make them freee."

"March-hare is *Marah* hare. Hares are wilder in Marshes than elsewhere, because of their greater flatness, and the absence of hedges and cover."—*Apophthegmas of Erasmus*, 1542, reprint, p. 266.

R. R.

Boston, Lincolnshire.

I venture to submit the following conjectures as to the derivation of this compound word "hair-brained." "Let's leave this town, for they [the English] are hair-brained slaves" (1 *Hen. VI.*, I. ii.). There was formerly a vague notion that abundance of hair denoted a lack of brains, and from this idea arose a proverb, "Bush natural, more hair than wit." Shakespeare would seem to make Charles the Dauphin use the word "hair-brained" to denote some general quality or peculiarity apart from the abundance of the locks of the English, as, for instance, reckless courage:

"Rather with their teeth

The walls they'll pull down than forsake the siege."

Hare-brained.—1. In their rutting season, i.e. in March (so says a dictionary), hares are unusually shy and wild; hence the saying, "Mad as a March hare." 2. The hare was vulgarly supposed to be so fearful that it never closed its eyes, even in sleep:—

"Frantic distemper, *hare-eyed* unrest."

Chapman, *Epicedium on the Death of Prince Henry*.

3. A hare crossing a person's way was supposed to disorder his senses. When a clown is giving himself fantastical airs it is said of him,

"Why, Pompey, prithee let me speak to him;
I'll lay my life some *hare* has crossed him."

"Hare-coppe" was once apparently used for "hare-brain," *cop* or *coppe*, a pure Saxon word, signifying the head or top of anything. Hence "hare-copped" or "hare-brained" will, when applied to a person, have the meaning of volatile, giddy, unsettled, wild, roving, hurried, fluttered.

Is it possible that the term may be derived from the Norman word *harer* or *harier*, to stir up, provoke, fright, excite, tease, harass, worry; or from the English provincial expression *harr*, i.e. hurry, scare, &c.? "To hare or rate them at every turn is not to teach them, but to vex and torment them to no purpose."

The latter idea is purely conjectural on my part, but the double derivation of the terms "hair"

and "hare brained" seems to have sufficient weight for acceptance.

N. GREENWELL.

[Further replies next week.]

FERNAN CABALLERO (6th S. i. 315, 339, 365).—Which of her works have been translated into English, and have any of the writings of De Trueba been translated?

K. K. ROBERTSON.

Hotel St. Petersburg, 35, Rue de Caumartin, Paris.

This gifted novelist died at Seville, April 7, 1877, aged seventy-six. I happened to be spending a few weeks in Seville at the time of her death, and "made a note" in my copy of *Clemencia* of her name, as it then appeared in the obituary notice of a local journal—Cecilia Böhl de Faber y Larrea. I should be glad to be referred to any good account of her life.

E. S. D.

[See ante, p. 365.]

GOSPEL OAKS (6th S. i. 256).—There is a Gospel Oak somewhere in this neighbourhood (Shrewsbury). I cannot at the moment recall the exact locality; I was under the impression that it was at Cressage, but I find that is not so. "Cressage is supposed to have derived its name from a venerable oak of gigantic proportions, which stands near the village. Some time ago a fire was kindled in the hollow of the tree, by which it was greatly injured and nearly destroyed. It is supported by iron cramps, and there is now flourishing in the midst of the tree a young oak, raised from an acorn of the old tree. It was formerly called Christ's Ache, —ache being the Saxon word for oak—and eventually became corrupted to Cressage. The shade of spreading trees we often find was chosen by the early missionaries as preaching places for the propagation of the Christian faith. Hence we have Bishop's Oak, Postles' Oak, and at Cressage, Christ's Oak." On the other side of the river Severn is Watch Oak. On the Ordnance map the oak at Cressage is put as "Lady Oak."

There is, I am told, a hamlet called Gospel Oak, near Lipton, in Staffordshire. The tree does not exist, nor is there any recollection of it. I have been unable to verify this assertion, but near Bobbington, borders of Staffordshire and Shropshire, there are marked on the Ordnance map these places: Four Ash House, Halfpenny Green, Royal Oak, Gospel Oak, White Cross, Alder Farm, Forest House, and, near Boscobel, the celebrated Royal Oak, and White Oak. I will continue to make inquiry.

BOILEAU.

Conspicuous or peculiar trees were very often used in ancient surveys for boundary marks. Hence, on the perambulations which took place on the Rogation days, such trees naturally became the *loca stationis* at which, says the rubric, "legatur Evangelium." Instances and illustrations may be seen in Brand's *Pop. Ant.*, ed. Bohn, 1849, i. 199; Fosbrooke's *Ariconensia*, 1821,

p. 153 (Gospel Oak, in Penyard Park); *Reliquary*, viii. 85 (Gospel Hillock, near Buxton); Poulson's *Hist. of Holderness*, 1841, ii. 363 (Gospel Farm, Burswick). W. C. B.

Malvern Link.

There is (or was in 1839) a Gospel Oak at Cheriton, Hants, a cut of which is given in Duthy's *Sketches of Hampshire* (Winchester, Jacob & Johnson). There is also another, or rather the remains of one, in Hampage Wood, close to the deer park of Avington, in the parish of Avington, Hants. This is now dead, and a cut of it was given in the *Illustrated London News*, in "Nooks and Corners of Old England."

SAM. SHAW.

There is, or was, a Gospel Oak at Eversden, Cambridgeshire, where Francis Holcroft, the friend of Tillotson, preached. Gospel Oak station, on the North London Railway, must commemorate one, though I know nothing more of it than the name.

L. P.

There is an old oak, called the Gospel Oak, on the road between Bewdley and Bridgnorth.

J. C. M.

WOMAN'S TONGUE (6th S. i. 272).—My father's memory was a store-room full of snatches of songs and other odds and ends of old verse. I have heard him repeat some lines on this subject, of which the following scrap is all that I can call to mind now. The doctor is speaking :—

"It is an easy part
That belongs to my art,
To make a woman speak
That is dumb, dumb, dumb;
But it's past the art of man,
Let him do what he can,
To make a scolding wife
Hold her tongue, tongue, tongue."

ANON.

The source of *The Dumb Wife of Aberdour* is probably to be found in the little volume entitled *A Hundred Merry Tales of Shakespeare*; the tale is No. 62, headed "Of the Man that had a Dome [dumb] Wyfe." E. WOLFORD, M.A.
Hampstead, N.W.

"HARK, HARK! THE LARK," "CYMBELINE," II. iii. (6th S. i. 237).—The lines in the Folio run thus :
"And winding Mary-buds begin to ope their golden eyes
With every thing that pretty is, my lady sweet, arise."

There is no authority for the change of "is" to "bin," which was first made by Hammer in order to provide a rhyme which the author never intended, the lines in question forming a couplet, not a quatrain.

HOWARD S. PEARSON.

WEATHER WISDOM (6th S. i. 293).—The belief that the day of the vernal equinox gives the lead to the wind and weather during the next three months is, I opine, very prevalent, and older than

my late friend James Backhouse. I know nothing about its correctness. It happens, however, that in the present year March 21 was not the day of the equinox, nor is it necessary to say it was not quarter day. WM. PENGELLY.

"CHRISTMAS" AS A CHRISTIAN NAME (6th S. i. 281).—The Essex couple who christened their child Christmas were anticipated by Mr. Justin MacCarthy, who gave one of the characters in *Dear Lady Disdain* this Christian name. VIGORN.
Clent, Worcestershire.

Dr. Protheroe Smith's eldest brother was called Christmas. HEYWOOD SMITH.

SIR JOHN BANKES (6th S. i. 296).—J. F. C. will find information about a Sir John Bankes, Chief Justice of the Common Pleas, whose wife, a Hawtrey, defended their residence, Corfe Castle, in the great Civil War of the seventeenth century, during her husband's absence on circuit, in *Story of Corfe Castle*, &c., by the Right Hon. Geo. Bankes, M.P. for Dorset (Murray, 1853). Arms of Bankes : Sa, a cross or engrailed between four fleurs-de-lis or; crest, a griffin segreant endorsed ar. holding a cross fitchee gu.; motto, "Vincit veritas."

G. T.

[The arms here described do not exactly tally with those of any family of Bankes or Banke in Burke's *Armory*.]

A TRANSLATION FROM LESSING (6th S. i. 295).—Lessing's lines, which he calls *Lied aus dem Spanischen*, are :—

"Gestern lieb' ich,
Heute leid' ich;
Morgen sterb' ich.
Dennoch denk' ich
Heut' und morgen
Gern an gestern."

J. N. BLYTH.

FENG-SHUI (6th S. i. 296) is a Chinese word, the name or title given to an imaginary Joss, or god, who acts as a kind of destiny over certain districts. When a calamity happens on a certain spot or in a certain place the Chinese put this down to the influence of Fengshui. J. KEITH ANGUS.

Feng-shui is the name given by the Chinese to their meteorological superstitions and to the popular conceptions of natural science generally. A work by Dr. E. J. Eitel, entitled *Feng Shui; or, the Rudiments of Natural Science in China*, was published by Messrs. Trübner in 1873.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

ARMS ON BELLS (6th S. i. 276).—Checky, a fess vair, is ascribed by Papworth to a family of Devon, Fokeray or Foukeray. W. G.

"SHUT UP" (6th S. i. 296).—The idea is expressed with the utmost elegance by Virgil, "Clan-

dite jam rivos, pueri : sat prata biberunt" (*Eclog.* iii. 111), and the words are used several times by Shakspeare in divers applications, if not exactly as in the passage quoted from Baker (see Cowden Clarke's *Concordance*).
W. E. BUCKLEY.

DR. BUSBY (6th S. i. 368).—Is it certain that Dr. Busby was born in Northamptonshire? In Cooper's *Biographical Dictionary* he is said to be of Lutton, co. Lincoln. And in *Magna Britannia*, 1720, vol. ii. 1411, I find the village of Luttonburn (now called Lutton Bourne, or Lutton simply), credited with his birth, and indeed no fact at all is mentioned about the village, except in connexion with him. His body is said to be buried in Lutton Church, co. Beds., and he is said to be described as "Lincolniensis" on his epitaph.

W. D. SWEETING.

Peterborough.

[Dr. Busby was buried in Westminster Abbey, at the intersection of the transepts. The inscription on the small marble slab is—

R^d Busby
1695

He "is said on his monument to have been born at Lutton (otherwise Sutton St. Nicholas), co. Lincoln, 22 Sep., 1606." See Col. Chester's *Westminster Abbey Registers* for this and further detail.]

"THE SCIENCE OF LANGUAGE" (6th S. i. 273).—Without at all entering into the discussion as to whether μάρτεν is connected with the root *mar*, I wish to point out that your correspondent has rushed to a conclusion where Max Müller has been more cautious. There is no proof at all that the root of μάρτεν is *map*; on the contrary, all the best philologists are agreed that it is *marp*. Letters fall out of a root; they are not arbitrarily pushed in. A form *marp* from *map* is simply contrary to experience. See Curtius, Vanicek, and Fick on this point. They are all agreed; and it would be a bold man who would then contradict them. Briefly, the form with *map* is accidental, whilst *marp* is required to account for μάρτις, a seizer, the names Μαρτίας, Μάρτυρις, and, probably, for βρακεῖν. Most of all it is required to account for the derivatives μορφή and our *metamorphosis*. We may also compare Lat. *ulcers* and Skt. *mr̥g*. It is inadvisable to start a new theory before consulting the authorities.
CELER.

BURGUSDICIUS AND HEEREBOORD (6th S. i. 256).—The Latin school-book on logic seems to be a reprint of "Ερημεία Logica: seu Synopses Logicae Burgerdicanae Explicatio, 12mo., Lond., 1658," by Adrian Heereboord, the pupil of Francis Burgersdyck, and his successor to the chair of Moral Philosophy and Logic at Leyden, who distinguished himself by fearlessly adopting and teaching the philosophical doctrines of Descartes, then recently published, and so offensive to the

clergy. Heereboord was born at Leyden, and died on Dec. 25, 1659, in the forty-fifth year of his age. F. Burgersdyck was born at Leir, in Holland, in 1590; became Professor of Philosophy at Saumur, and afterwards of Logic at Leyden, and died in 1629. J. Meursius gives a brief notice and a portrait of him in his work, *Athena Batavorum*, 1625, vol. ii. pp. 339-42. For additional information, see *Mémoires pour servir à l'Histoire Littéraire des Pays-Bas*, par Paquot, t. i. p. 169, fol., and his *Oration Funèbre Prononcée par P. Ounæus*.

WILLIAM PLATT.

115, Piccadilly.

Notes about Burgerdijck may be found on pp. 165, 166, 183, 184, of Prof. John E. B. Mayor's *Life of Ambrose Bonwicke* (Camb., 1870):—

"The Northern Vicar that commences now...
Then moulds his scanty Latin and less Greek,
And Heereboords his parish once a week."

J. Taylor's *Musical Speech* for the Cambridge Commencement, 1730. A various reading "Harry Hills his parish" was given, referring to a noted printer, who was "a retailer of cheap printed sermons."
CHR. W.

PENTAGONAL FONTS (6th S. i. 215).—[M. M. Howard's] *Hastings Past and Present* (Diplock's guide), p. 121, Hastings, 1855, has, more cautiously than Pugin, under the notice of Hollington, "The font is curious; it appears to be a heptagon, and is said to be the only example of that form in England." I remember the font; one of the angles was built into the north wall, and it might, in consequence of this, "appear to be a heptagon." When the church was restored, some years since, the font was detached, and it was found to have been only apparently of that form. The parishioners and Miss Howard are correct, while Pugin was too positive.
ED. MARSHALL.

Sandford St. Martin.

In the *Handbook of English Ecclesiology* (Masters) I find a note: "A pentagonal font, whatever has been said to the contrary, is not known to exist." But "a decapentagonal font exists at Stainburn, Yorks."
T. F. R.

FUNERAL ECCENTRICITIES (6th S. i. 210).—In the churchyard at Pittington, near Durham, is this inscription, on an ordinary headstone:—

Anna uxor Arthuri Shepherd
Vicarii de Pittington, hic suam
Deponit sarcinam
A.D. MDCCXXXII.
Hic et ille suam
A.D. 1770.

Hic inquam, ut nemini nocerent mortui
qui nemini nocuerant vivi.

To the words "Hic inquam" Surtees appends the note,—

"The observation, probably, was intended to reprobate the practice of burial within the walls of churches. Mr.

Shepherd, though a worthy character, entertained very singular ideas on several subjects, particularly those connected with a future state of existence: by his own desire a hatchet was deposited with him in his coffin, and a plate of looking-glass placed in the lid opposite to his face, both with a view to facilitate his resurrection."—*Surtees's Hist. of Durham*, i. 117 (1816).

The tradition of this singular burial is still alive among the villagers. J. T. F.

Bp. Hatfield's Hall, Durham.

There was an extraordinary character in Yorkshire, at the beginning of the present century, named Jemmy Hirst, of Rawcliffe, who was a well-known figure at Doncaster and York races, and whose singular eccentricities had spread his fame even as far as London. When Jemmy had made his fortune as a tanner he resolved to cut the tanyard and "set up as a swell" for the remainder of his life. The first step he took to that end was to procure a handsome oaken coffin, furnished with a folding lid, which was let into the corner of his parlour like a cupboard, and filled with provisions and liquor. When Jemmy Hirst died, rich and full of years, he left directions in his will that he was to be buried in the aforesaid coffin, and that his body was to be carried to the grave by eight old maids, who were to receive half-a-guinea apiece for their services. The eight old maids, however, were not forthcoming, and eight buxom widows were engaged, at half-a-crown a head, to do duty as bearers. The motley procession was headed by bagpipes and a fiddle, and the country folks flocked in by hundreds to pay their last respects to Jemmy Hirst of Rawcliffe. He died, I think, in 1826.

I remember also hearing of a Mr. Ellis King, who lived in King's Bench Walk some eighty years ago, and who kept his coffin in his chambers, filled with wine and spirits, to be drunk by his friends on the day of his funeral. The coffin occupied a conspicuous place in the room, and was always solemnly toasted at his convivial parties the last thing before the guests took their leave.

WILLMOTT DIXON.

HILL'S "FAMILY HERBAL" (6th S. I. 356) was printed and published by J. & R. Childs, Bungay, 1822.

ROBERT FITCH.

Norwich.

PORTRAITS ETCHED BY MRS. DAWSON TURNER (6th S. I. 357).—"The annexed portraits of Sir Francis and Lady Palgrave were engraved by the late Mrs. Dawson Turner (private plates)."—*Palgrave Family Memorials*, edited by C. J. Palmer and Stephen Tucker (4to., 1878), p. 108.

L. L. H.

The first appendix to the *Norfolk Topographer's Manual* mentions some twenty or five-and-twenty Norfolk portraits etched by this lady. It would, I think, be scarcely worth while to enumerate them in "N. & Q.," but if P. E. B. will send me

his address I shall be happy to forward him the list as contained in the *Manual*.

LEONARD BOLINGBROKE,

Eaton, Norwich.

A SUPPRESSED GILLRAY (6th S. i. 375).—On reference to *The Works of James Gillray, the Caricaturist*, 1 vol. demy 4to., edited by Thomas Wright, M.A., F.R.S., and published by Messrs. Chatto & Windus some six years since (my copy has no date on the title-page), PHILLO-G. will find at p. 311 a full-page plate of "L'Assemblée Nationale; or, Grand Co-operative Meeting at St. Ann's Hall."

H. G. H.

Freegrove Road, N.

"THE FINDING OF MOSES" (6th S. i. 375).—I have a copy of the key to Sherwin's plate, and would part with it if your correspondent would communicate with me. C. T. THOMPSON.

44, Magdalen Street, Norwich.

This picture was exhibited at the Royal Academy in the winter, 1878.

L. H. H.

I have in my possession an engraving called "The Index to the Finding of Moses," the name of each lady being inscribed round the top of the head in fine writing, the Princess Royal, the Duchess of Devonshire, and the other ladies mentioned being amongst the group. Any further communication to be sent to

C. E. W. DALISON.

Merton College, Oxon.

BACON FAMILY, CO. SOMERSET (6th S. i. 356).—If MR. BACON will call on York Herald, at Her Majesty's College of Arms, at one o'clock on any day this month, he may obtain information as to the descendants of the Bacons of Langford, Budville, co. Somerset. JOHN DE HAVILLAND.

"AZEITUNA" (6th S. i. 215, 245).—The modern spelling of the word that puzzles your correspondent is *aceituna*. It is occasionally useful to bear in mind the frequent interchanges in Spanish of *s* and *c*, *b* and *v*, *i* and *y*, and sometimes *ll* and *y*. With G. H.'s permission, I would render his proverb,

"One olive is as good as gold,

As silver is a second;

The third is but as lead, we're told,

As iron the fourth is reckoned;

and also remind him of a somewhat parallel and better known saying about oranges, or apples, or both, that they are "gold in the morning, silver at noon, and lead at night. JOHN W. BONE.

The Spanish proverb, in the form given *ante*, p. 215, is incomplete. It is generally quoted in this shape: "Azeituna, oro es una, dos plata, y la tercera mata"—"One olive is gold, two silver, and the third kills,"—or is poison,—to show they

ought to be eaten very sparingly. *Aceituna*, or *aceituna*, is an Arabic noun of unity, *zeitouna*, to which is prefixed the article *al*, pronounced *as-zeitouna*, signifying literally one, or a single olive. In unison with this proverb may be mentioned, "No bebas en (di) laguna, ni comas mas de una aceituna"—"Do not drink from the brook, nor eat more than one olive."

WILLIAM PLATT.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 316, 346, 387).—

"Knows he that never took a pinch," &c.

I conclude that the author of these stanzas was Horace Walpole. I have a copy of them, and the name thereto appended is "H. Walpole."

BREAM.

MR. SEWELL will find what he wants in 4th S. i. 316.

JAYDER.

(6th S. i. 377.)

"Peace, peace! He is not dead," &c.

See Shelley's *Adonais*, st. 39.

HESTER PENGELLY.

"Faultily faultless, icily regular, splendidly null," is in Tennyson's *Maud*, p. 11, ed. 1861.

AUSTIN DOBSON.

Miscellaneous.

NOTES ON BOOKS, &c.

The Imitation of Christ: being the Autograph Manuscript of Thomas à Kempis, *De Imitatione Christi*, reproduced in Fac-simile from the Original preserved in the Royal Library at Brussels. With an Introduction by Charles Ruelens. (Elliot Stock.)

OF the matter and substance of this book not a single word need now be said; to praise it is "to gild refined gold." Thousands upon thousands of devout souls have found within its pages instruction, solace, a guide to the higher life. Few books have enjoyed such popularity. It is said that at least eighty editions issued from the press in the thirty years of the very infancy of printing, between 1470 and 1500. It was translated into Flemish, the author's native tongue, in his own lifetime, into French by 1447, into English in 1502. But it was reserved for our own time to pay the best and most graceful tribute to the author, by placing in the hands of those who love his work an exact fac-simile of his own autograph manuscript, in the exquisite little volume whose title stands at the head of the present notice. It would be difficult to imagine a more perfect reproduction. The paper of the book has been made in Holland, to imitate as nearly as possible that of the original; photography has reproduced, with minute accuracy, the exact forms of the letters as they flowed from the author's pen; even the curious punctuation, which is really of very great importance, is exhibited with unflinching precision; and the stamped leather binding has been copied from that of a contemporary Dutch Book of Hours. M. Ruelens's preface occupies only a dozen pages, but is a model for condensation. It contains a few words about the author himself, Thomas Hæmmerlein, a native of Kempen, in the diocese of Cologne, who in the year 1400 was received as a novice in the monastery of the Canons Regular of Mount St. Agnes, an Augustinian house, situated on the Nemerlenberg, near Zwolle. Here he spent his calm, quiet life; he was the historian of the monastery, for whose use he transcribed a Bible and a Missal; and here, in 1471, he died at the ripe age of ninety-two. The history of the manuscript itself is

succinctly but clearly stated. The monastery was destroyed during the rising of the Netherlands against the dominion of Spain; but the precious volume was saved by Johannes Latomus (let us honour his memory), who presented it to Jean Bellere, one of the chief printers of the city of Antwerp. Bellere's sons were Jesuits, and he gave the volume, shortly before his death, to the Jesuit House in Antwerp. At the suppression of the order it passed into the library at Brussels. And now, thanks to the enterprising publisher, this minutely accurate and very beautiful reproduction multiplies it, and places it in the hands of all who love the memory of its pious author. Those who possess the important reprint, in ordinary type, edited by Dr. Carl Hirsche, of Hamburg, from the original manuscript, and published at Berlin in 1874, in which the rhythmical structure of the work is, we believe, for the first time exhibited, should certainly place this new fac-simile beside it; the two explain each other. Dr. Hirsche's volume (which may be obtained of the same publisher) exhibits the text divided into lines, the divisions being indicated in the manuscript itself by an unusual (if not unique) punctuation, indicating the pauses and cadences which the reader should observe. It is possible now, thanks to the labours of Dr. Hirsche and M. Ruelens, not only to see the *ipsissima verba* of this priceless work, but to read the words with the precise intonation intended by the author. We sincerely hope that the publisher's labours and good taste may be appreciated and rewarded.

Calendar of State Papers, Domestic Series, 1653-1654.

Edited by M. A. Everett Green for the Master of the Rolls. Vol. VI. of "Calendars during the Commonwealth." (Longmans.)

MRS. EVERETT GREEN's new volume of Calendars of Domestic State Papers during the Commonwealth is limited by the abundance of materials to a period of eight months, extending from July, 1653, to February, 1653/4. It includes, therefore, the whole term of Praise-God Barebones's Parliament, which met on July 6, 1653, and surrendered its authority to the Lord General Cromwell in the following December, when Cromwell was proclaimed Lord Protector of England, Scotland, and Ireland. The canting Declaration of this Parliament on July 12 is printed at length, but the *Calendar* mainly consists of the transactions of the Council of State, which sat daily from 9 A.M. to 1 P.M., except on Saturdays, and as the whole civil administration came before the Council in some shape or other, this volume supplies a complete summary of domestic affairs during a period of great historical interest and importance. The editor has performed her part with her usual skill and success, and has prefixed a tabular statement showing the daily attendances of each member of the Council of State in each month comprised in this volume. Amongst the details of more general interest is the embassy of Lord Commissioner Whitelock to Queen Christina of Sweden, when Parliament ordered "that the Council of State take care that his attendance and retinue be such as shall be approved of both for number and quality." The ambassador of the Commonwealth accordingly was equipped without regard to expense, for his allowance was 6,000*l.* for the first six months, with 1,500*l.* for extras, whilst travelling carriages, gilded harness, and rich liveries, horses, costly bedding and furniture, silver and gilt plate, table-linen, carpets, tapestry, &c., were all provided at the expense of the State for Whitelock and his retinue. Parliament, however, was not equally liberal in its ordinary expenditure, for Secretary Thurloe's salary was limited to 800*l.* a year and John Milton's to 288*l.* 18*s.* 6*d.*, whilst the Latin Secretary, Philip Meadows, the ancestor of Lord Manservants, was contented with 200*l.* a

year. The Navy also was so insufficiently and irregularly paid, and the seamen became so thoroughly exasperated, that at last a mutiny broke out in the fleet, and a large body of sailors marched up to London from the different seaports to demand better food and pay. The rioters assembled on Oct. 26-7 on Tower Hill and at Charing Cross, threatening violence to the citizens, and were dispersed with difficulty, after the arrest of the ringleaders and the proclamation of sentence of death against all mutineers. All this occurred within a few weeks before Cromwell assumed the Protectorate with more than kingly power; and the record is highly instructive in enabling us to realize the real condition of the public service during the Commonwealth.

English Constitutional History from the Teutonic Conquest to the Present Time. By T. P. Taswell-Langmead, B.C.L., Barrister-at-Law. Second Edition, revised throughout, with Additions. (Stevens & Haynes.)

THE favourable opinion which we expressed of this work on its first appearance deserves to be repeated on the publication of the present enlarged and improved edition. The post-Revolution portion of the narrative has been recast and broken up into two chapters, and the Act of Settlement, in its quaint original, has been added to the series of our great constitutional landmarks, the insertion of which, in their chronological sequence, forms one of the special features of Mr. Taswell-Langmead's excellent history. As an independent follower of the school mainly founded by Sir Francis Palgrave and J. M. Kemble, Mr. Langmead takes up a position of his own on the common field of historical research. His style is always clear, and his judgment on points of constitutional importance is given with scrupulous care for the consideration due to opinions on both sides. In the shape which it now bears his book is, to a greater degree even than before, one which may be commended to the general reader and the country gentleman as well as to the student who has the fear of examiners before his eyes.

Dr. Rigby's Letters from France, &c., in 1789. Edited by his Daughter, Lady Eastlake. (Macmillan & Co.)

THE most stupendous political event of the eighteenth century was the French Revolution, and nothing in history is more exciting than to trace the first undulations, the hurrying advance, the wide and sweeping fury of the earthquake which hurled to the ground the ancient monarchy of France. On such a subject contemporary contributions will always be valuable. Dr. Rigby was in Paris or at Versailles from the 7th to the 21st of July, 1789. During that brief period the Bastille was destroyed and the famous oath was taken in the tennis court at Versailles. Dr. Rigby thus enjoyed exceptional opportunities, and he displays in these letters, which are written to his wife and daughter, considerable powers of observation and a talent for lively description.

A Popular History of the Grammar School of Queen Elizabeth, at Heath, near Halifax. By Thomas Cox, M.A. (Halifax).

THIS handsome volume, by the present distinguished Master of Heath School, with its valuable illustrations, will be interesting to all who are connected, in the present and the past, with this time-honoured institution. To the literary student the book has an attraction in its discussion of the question whether Sterne was a student there, and wrote that famous "Lau. Sterne" of his autobiographical sketch on its ceiling or not. Unfortunately, there is a doubt whether Sterne may not have been a scholar at Hipperholme; but Mr. Cox has brought together a good deal of information in favour of Heath School, and, although he leaves the matter unsettled, deserves our thanks.

Vade Mecum de la Langue Française. Par J. Baranowski. (Paris, Leroux; London, Tribner & Co.) THIS little book contains a well arranged and compact syntax of the French language, together with a useful collection of synonyms, to which is appended an index. The accuracy of the book is sufficiently guaranteed by the approbation of M. Littré.

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

E. B. TURNER.—The Roman Church regards SS. Peter and Paul as joint founders of the Roman See, but while some lists of its bishops begin with St. Peter (e.g., Northcote and Brownlow's in *Roma Sottterranea*), others (e.g., that in Blunt's *Dict. of Theology*), following the earliest authorities remaining to us, viz., Irenæus (*Adv. Hæres.*) and the Liberian list, commence with Linus, to whom, says Irenæus, the two apostles "episcopatum administrandæ ecclesiæ tradiderunt."

J. H. M. (Dublin).—St. Sophia, or Sapientia, martyr, with her children, Fides, Spes, Caritas, is variously commemorated, on July 1 (Rome), Aug. 1 (*Cal. Armen.*), Sept. 16 (Basil, *Mérol.*), Sept. 17 (*Cal. Byzant.*). But there appears to be no doubt that the patriarchal basilica of Constantinople is dedicated to the Divine Wisdom, and has nothing to do with any martyr. The ordinary form is a corruption of "Agia Sophia."

MISS WINDSOR will find accounts of SS. Crispin and Crispinian, under Oct. 25, in Alban Butler's *Lives of the Saints*, and more popular details in Hone's *Every-Day Book* and Chambers's *Book of Days*. The brothers are said to have exercised the trade of making shoes as a means of support while preaching Christianity at Soissons, and hence were taken as patrons of the craft in later days.

L. PH.—The following histories of the Royal Society have appeared:—Sprat's, 1667; Birch's, 1758; Thomson's, 1812; Weld's, 1848. Sir J. Banks and the Royal Society is the title of a small book published many years ago by J. W. Parker. Weld's history contains accounts of some of the presidents. Others are published by the Royal Society in their obituary notices. A life of Davy was published by Dr. Paris and one also by J. Davy.

F. R. S.—The fable, "The Two Cats,"—

"Two cats or dogs, just which you please,
Purloin'd a piece of Cheshire cheese,"

is No. xxxix. in *Æsop in Rhyme, with some Originals*, by Jefferys Taylor (Baldwin, Cradock & Joy, 1820).

R. M.—x. ("Since trifles make," &c.).—From Hannah More's epistle entitled *Sensibility*. See "N. & Q.," 5th S. vi. 259.

A CORRESPONDENT desires to be referred to the account of the climbing of the Krasnap, in Zululand, by three English officers.

DEES.—There is no presumption of possession arising from the fact of taking a territorial title of peerage.

NOTICES.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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THE GENERAL INDEX

TO THE

FIFTH SERIES OF NOTES AND QUERIES.

Vols. I. to XII., 1874 to 1879 (Two Vols. in each Year).

MR. THOMS *has kindly contributed the following Preface:—*

IF there be any truth in the old proverb, "Practice makes perfect," this ought to be a capital Preface, inasmuch as it is the Fifth to an Index of a twelve-volume Series of dear old NOTES AND QUERIES which I have been called upon to write.

The first three it was my duty to prepare, as I was responsible for the several collections of literary material to which they were the keys. I was urged to undertake the Fourth because to a certain extent the various articles to which it referred had been garnered under my superintendence. But now that I have neither the responsibility nor the credit for the store of varied, useful, and amusing information here duly sorted and labelled ready for use, to be compelled by the importunity, not to say tyranny, of my successor to repeat an old story, and so expose myself to the risk of being taunted by some captious critic with the profanity of Jack Falstaff, and told "Oh, thou hast damnable iteration!" is a little hard upon an Editor who has "retired from business."

I must, however, run the risk, inasmuch as by so doing I shall put myself in a position to make an acknowledgment which I ought to have made long since. My distinguished and warm-hearted friend Lord Brougham (who, I may here say, had on more than one occasion furnished me with some interesting Replies), speaking to me of the great value and utility of this Journal, was pleased to add that "that value and utility were increased tenfold by its capital Indexes." Lord Brougham was right; and if the critic in the *Saturday Review* who declared of "that little farrago of learning, oddities, absurdities, and shrewdnesses, NOTES AND QUERIES," that it was perhaps the only weekly newspaper that would be "consulted three hundred years hence," should also prove to be right, I do not hesitate to declare my belief that these Indexes will have greatly contributed to that success.

What a pleasant retribution it is for one who has for years been so mercilessly quizzed and jeered for his exposure of pretended Centenarians to think that he should be credited with the merit of having called into existence a *something* that shall be continuing its useful existence some three centuries hence!

But let that pass. I have on more than one occasion expressed my sense of how much these Indexes owed to the care, intelligence, and experience of their original compiler, the late Mr. James Yeowell, as they now owe to his successor in this important department. I have not, however, in any of these Prefaces acknowledged as I ought to have done that their existence is due to the suggestion of another highly esteemed old friend, one of the earliest contributors to "N. & Q.," Mr. William Bernard Mac Cabe, the learned author of "A Catholic History of England." It was he who, when some few volumes had appeared, urged upon me the advantage of taking stock of the information recorded in them by the publication of a General Index, and the advisability of doing so at stated intervals. The suggestion was one so full of common sense that I did not hesitate to adopt it. I am pleased to avail myself of the opportunity which is thus afforded me of doing justice to my old friend. Readers who share my regret at not seeing his name so frequently as they were wont in these pages may feel assured that it is from no diminished attachment to NOTES AND QUERIES, but from the fact that he is, like the original Editor, conscious of increasing years, but, unlike him, careful not to trespass too much on the good nature of the Public.

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Published by JOHN FRANCIS, 20, Wellington Street, Strand, London, W.C.

Printed by E. J. FRANCIS, Athenæum Press, Took's Court, Chancery Lane, E.C.; and Published by JOHN FRANCIS, at No. 20, Wellington Street, Strand, W.C.—Saturday, May 15, 1880.

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MR. THOMS *has kindly contributed the following Preface:*—

IF there be any truth in the old proverb, "Practice makes perfect," this ought to be a capital Preface, inasmuch as it is the Fifth to an Index of a twelve-volume Series of dear old NOTES AND QUERIES which I have been called upon to write.

▷ The first three it was my duty to prepare, as I was responsible for the several collections of literary material to which they were the keys. I was urged to undertake the Fourth because to a certain extent the various articles to which it referred had been garnered under my superintendence. But now that I have neither the responsibility nor the credit for the store of varied, useful, and amusing information here duly sorted and labelled ready for use, to be compelled by the importunity, not to say tyranny, of my successor to repeat an old story, and so expose myself to the risk of being taunted by some captious critic with the profanity of Jack Falstaff, and told "Oh, thou hast damnable iteration!" is a little hard upon an Editor who has "retired from business."

I must, however, run the risk, inasmuch as by so doing I shall put myself in a position to make an acknowledgment which I ought to have made long since. My distinguished and warm-hearted friend Lord Brougham (who, I may here say, had on more than one occasion furnished me with some interesting Replies), speaking to me of the great value and utility of this Journal, was pleased to add that "that value and utility were increased tenfold by its capital Indexes." Lord Brougham was right; and if the critic in the *Saturday Review* who declared of "that little farrago of learning, oddities, absurdities, and shrewdnesses, NOTES AND QUERIES," that it was perhaps the only weekly newspaper that would be "consulted three hundred years hence," should also prove to be right, I do not hesitate to declare my belief that these Indexes will have greatly contributed to that success.

What a pleasant retribution it is for one who has for years been so mercilessly quizzed and jeered for his exposure of pretended Centenarians to think that he should be credited with the merit of having called into existence a *something* that shall be continuing its useful existence some three centuries hence!

But let that pass. I have on more than one occasion expressed my sense of how much these Indexes owed to the care, intelligence, and experience of their original compiler, the late Mr. James Yeowell, as they now owe to his successor in this important department. I have not, however, in any of these Prefaces acknowledged as I ought to have done that their existence is due to the suggestion of another highly esteemed old friend, one of the earliest contributors to "N. & Q.," Mr. William Bernard Mac Cabe, the learned author of "A Catholic History of England." It was he who, when some few volumes had appeared, urged upon me the advantage of taking stock of the information recorded in them by the publication of a General Index, and the advisability of doing so at stated intervals. The suggestion was one so full of common sense that I did not hesitate to adopt it. I am pleased to avail myself of the opportunity which is thus afforded me of doing justice to my old friend. Readers who share my regret at not seeing his name so frequently as they were wont in these pages may feel assured that it is from no diminished attachment to NOTES AND QUERIES, but from the fact that he is, like the original Editor, conscious of increasing years, but, unlike him, careful not to trespass too much on the good nature of the Public.

Published by JOHN FRANCIS, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, MAY 22, 1880.

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Notes.

HENRY DE BRACTON.*

Little has hitherto been known of the personal history of Henry de Bracton beyond the fact that he was an ecclesiastic, and that he was collated on Jan. 21, 1263, to the archdeaconry of Barnstaple, which he resigned in the next year. But Sir Travers Twiss has discovered since the publication of his first volume the particulars of his different preferments in the archives of the diocesan registry at Exeter. Bishop Bronescombe's register begins in 1237, and before that date Bracton had been admitted to a prebendal stall in Exeter Cathedral. He was also a prebendary of the collegiate church of Bosham, in Sussex, which had been given to the see of Exeter by Bishop Osbern soon after the compilation of Domesday. Bishop Osbern was the cousin, favourite, and chaplain both of Edward the Confessor and William the Conqueror, and he held the church of Bosham as his own property before the Conquest. It was confirmed to him by King William, and he is recorded in Domesday as the proprietor, when the endowment consisted of

112 hides of land, valued at 45*l.* 10*s.* per annum. He surrendered it to the church of Exeter before his death, and his successor obtained a grant of confirmation from Henry I. The connexion of Bosham with the see of Exeter has been explained at length because Sir Travers Twiss has failed to identify the locality, and calls it "Boseham in Surrey." There were five prebendaries at Bosham in Bracton's time, and he presented to the vicarage of Chedeham in 1242 in right of his prebend. He was collated by Bishop Bronescombe on St. Agnes's day, 1263, Archdeacon of Barnstaple, and was appointed on May 18, 1264, Chancellor of Exeter Cathedral, when he resigned the archdeaconry. His death may safely be fixed in July or August, 1268, for his successor in the chancellorship was appointed on September 3, 1268, and the prebends which he held at Bosham and Exeter were filled up on November 2 in the same year.

It has hitherto been accepted on the authority of Selden that the famous provisions concerning special bastardy were ordained in a Parliament at Tewkesbury in 1234, and Blackstone made the proceedings of this Parliament the foundation of an argument; but Sir Travers Twiss has established beyond dispute that no such Parliament was ever held, and that the Plea Roll of 1234 has been mistaken for a Parliamentary record. Mr. William Hardy has supplied a detailed account of the contents of this Plea Roll, and the details are so curious and important that it is much to be regretted that the roll has not been printed at length. "Many of the membranes are so frail as scarcely to admit of being handled," and therefore no time ought to be lost in transcribing it if the printing is to be postponed.

In the preface to vol. iii. Bracton's text is skilfully used to correct several errors in Foss's account of the judicial careers of Bracton's contemporaries, for it is shown that Martin de Pateshull was a judge long before the accession of Henry III., and that as he went on circuit in 1232, he could not have died, as Mr. Foss alleges, in 1229. William de Raleigh, too, retained his office in the *curia regis* until he was promoted to the bishopric of Norwich, to which he was elected on April 10, 1239. The editor's valuable legal comments on the procedure in Bracton's time are too numerous and special for quotation, but it is worth remarking that, until late in the last century, solicitors were looked down upon by attorneys as an inferior class. They are defined in Cowell's *Law Dictionary*, in 1728, in terms which make it difficult to understand how it came to pass that the disparagement of the title of solicitor has, by the caprice of public opinion, been so completely reversed in our own day that the time-honoured title of attorney has been discarded for it by Act of Parliament.

* *Henrici de Bracton de Legibus et Consuetudinibus Anglie, Libri Quinque*. Edited by Sir Travers Twiss, Q.C., D.C.L., for the Master of the Rolls. Vols. II. and III. (Longmans & Co.)

SEA-SICKNESS: WAS IT KNOWN TO THE ANCIENTS?

There is an interesting little volume entitled, "*A Month in Portugal*." By the Rev. Joseph Oldknow, M.A., of Christ's College, Cambridge, Perpetual Curate of Holy Trinity Chapel, Bordesley, Birmingham. London, Longmans & Co., 1855," 12mo., pp. 166. Mr. Oldknow was accompanied in his short trip by the late J. M. Neale, M.A., Warden of Sackville College, East Grinstead, and, like his companion, has now passed away from this world. Dr. Oldknow, of whose personal friendship I enjoyed the advantage, was a man of extensive reading and culture, and Dr. Neale, it is well known, was an elegant scholar, possessing the Latin language to a degree rarely attained. It is thus that the following statement, at the very commencement of their narrative, excites astonishment, and seems to demand a refutation which might otherwise be considered needless. The writer, on his first page, says:—

"We had been on board little more than two hours when the thoughts of our future progress were interrupted by our present calamity, my friend and myself being both laid prostrate by sea-sickness. This is a circumstance neither so uncommon nor so pleasant as to afford any temptation to dwell upon it at length; but I cannot help noticing, what was observed to me by my fellow voyager, that in no ancient writer, sacred or profane, nor in any of mediæval times, do we find the slightest allusion to this malady. Thus, in the work of the Sieur de Joinville, one of the companions of St. Louis to the Holy Land in almost the last crusade, which describes minutely the inconveniences and suffering to which the party were subject, there is no mention of sea-sickness, which would seem to show that it is a disease to which the people of those times were not liable, at any rate in the degree that we are now. This must have been owing to the construction of their vessels, their manner of living, or to some remedy with which they were acquainted, the knowledge of which is now lost. Whatever it were, would that it could again be made known to us! What weariness and painfulness, what suffering and misery, would it remove, or at least alleviate! and in such a condition the slightest alleviation is a matter for which to be devoutly thankful."—P. 1.

This remarkable statement is hardly modified by what the writer adds in a note, viz., that when Jonah was said to have "gone down into the sides of the ship, and he lay and was fast asleep" (i. 5), he may have been suffering from the effects of the malady of which we are speaking.

However this may be, nothing can be more certain than that the ancients were perfectly acquainted with sea-sickness, and just as obnoxious to its effects as ourselves of modern days. Did not the very derivation of the word "nausea," in Greek *ναυρία*, "a *ναῦς*, navis, quod navigantibus præcipue contingit," occur to the minds of these learned travellers? "Nausea" is, primarily, the ship-disease, the malady to which those who go down to the sea in ships are especially subject; and both in Greek and Latin are numerous vocables, all having the same root, and indicating their origin

by their various significations. Thus Aristophanes, when he represents Euripides inquiring for the whereabouts of Proteus, whom he knows to be dead, makes his interlocutress attribute such obfuscation of his faculties to the lingering effects of the sickness produced by his voyage:—

Οὐκ εἶσθ' ὅπως οὐ ναυτίας ἔτ', ὦ ξεῖνε,
Ὅς τις ἀκούσας ὅτι τεθνήκε Πρωτεύας,
Ἐπειτ' ἑρωτᾷς, ἔνδον ἔστ', ἢ ἑξώπιος.

Thermoph., 889.

Cicero, travelling to Ephesus, congratulates himself that he escaped sea-sickness, though his voyage was prolonged: "Navigavimus sine timore, et sine nausæa; sed tardius propter aphractorum Rhodiorum imbecillitate" (*Epist. ad Atticum*, lib. v. 13). Seneca, the Stoic, on the other hand, was not so fortunate, and describes in graphic terms that worst form of the attack, when the victim "can bring nothing up," which befell him as he sailed from Parthenope to Puteoli: "Nausea enim me, segnis hæc, et sine exitu, torquebat, quæ bilem movet, nec effundit" (*Epist.*, liii.). He goes on to philosophize on his condition, and notes that the effects of the attack remain for a while after the cause is removed:—

"Illud scito: Ulysem non fuisse tam irato mari natum, ut ubique naufragia faceret, nauseator erat, at ego quocunque navigare debuero, vicesimo anno perveniam. Ut primum stomachum (scis non cum mari nauseam effugere) collegi, ut corpus unctione recreavi, ocephali mecum cogitare, quanta nos vitiorum nostrorum sequeretur oblivio etiam corporalem, quæ subinde admonet sui nedum illorum quæ eo magis latent, quo majora sunt."—*Id.*

We gather from the same moralist that the captains and pilots of vessels themselves were not proof against the attacks of the common enemy:—

"Non magis mihi potest quisquam talis prodesse preceptor, quam gubernator in tempestate nauseabundus. Tenendum est, rapiente fluctu, gubernaculum; luctandum cum ipso mari, eripienda sunt vento vela; quid me potest adjuvare rector navigii attonitus et vomitans?"—*Epist.*, cviii.

Once more, Plautus makes Sosia say to Mercurius:—

"Lassus sum, hercle, e navi, ut vectus huc sum; etiam nunc nausæo;
Vix incedo inanis, ne ire posse cum onere existimes."
Amphitruo, I. i.

Julius Cæsar, in his *Commentary on the Civil War*, describes the terrible fate which befell the sea-sick recruits on two of his vessels, which, separated from the rest of the fleet, had anchored before Lissus, the modern Alessio:—

"Tirones enim, multitudine navium perterriti, et abo nauseæque confecti, jurejurando accepto, nihil eis soci-turos hostes, se Otacilio dederunt: qui omnes ad eum perduoti, contra religionem jurejurandi, in ejus conspecta crudelissime interficiuntur."—*Lib. iii.* 23.

Hirtius, again, in the account of the African campaign attributed to him, narrates how the horses of the cavalry did not escape the effects of the voyage:—

"Quum ab hostibus eodem modo pugnaretur; nec comminus ab manus rediretur; Caesarisque equites jumenta ex nausea recenti, siti, languore, paucitate, vulneribus defatigata, ad insequendum hostem, perseverandumque cursum, tardiora haberent."—*De Bell. African.*, xviii.

As for remedies, which go to prove the existence of the malady, whether they cured it or not, Pliny recommends *absinthium*,—"Nauseas maris arceat in navigationibus potum" (*Hist. Nat.*, xxvii. 7); while Horace demands a goblet of the generous Latian wine:—

"Capaciores affer huc, puer, scyphos
Et Chia vina aut Lœbia.
Vel, quod fluentem nauseam coërceat,
Metire nobis Cœcubum."

Epoëd., lib. ix.

—though here I cannot assert that it was specially of sea-sickness that the poet speaks.

Celsus, who, as a general practitioner in the Augustan age, had doubtless enjoyed practical experience in the treatment of the malady, gives excellent advice to those who have made a sea voyage and are still suffering from its effects:—

"Is vero qui navigavit, et nausea pressus est, si multum bilem evomit, vel abstinere cibo debet, vel paulum aliquid assumere. Si pituitam acidam effudit, utique sumere cibum, sed assueto lioriorem: si sine vomitu nausea fuit, vel abstinere, vel post cibum vomere."—*De Re Medicâ*, lib. i. cap. i.

Much more might, I dare say, be adduced in illustration of the subject, but more than enough has been said to show that our reverend sailors were in error when they committed themselves to the extraordinary statement which has given occasion to the foregoing remarks, and were probably suffering from the intellectual hebetation produced by the very malady the existence, or even mention, of which in olden times they called in question. There is no evidence to show that the ancients, either in the construction of their vessels, in their mode of living, or in the possession of a special remedy, were enabled to escape, even in part, the penalty paid by most of us moderns whom business or pleasure takes upon the highway of the ocean, and which was, I feel sure, in the mind of Sosia, in the *Hecyra* of Terence, when he expatiated on the inconveniences of a sea voyage, and congratulated his friend on never having made one:—

"Non hercle verbis, Parmeno, dici potest
Tantum quam re ipsa navigare incommodum est.
..... O fortunate, nescis quid mali
Præterieris qui nunquam es ingressus mare."

Hec. III. iv.

WILLIAM BATES, B.A.

Birmingham.

MS. COMMONPLACE-BOOK OF A GERMAN APOTHECARY.

I have had the opportunity of examining a very interesting and profusely illustrated little MS.

book, about six inches long by three in breadth, in its original stamped binding. It is lettered with "A. H. A.," the initials of Adamus Harel, Aquisgranensis, MDCXXI., whose arms it bears in an early page, surmounted by the motto, "Religione et Libertate," with two figures, allegorically representing those two powers, for supporters. The arms are, Az., a fleur-de-lis arg. between three stars of eight points or. The crest is what seems to be a voided lyre, counterchanged az. and arg., with a fleur-de-lis and stars, as in the arms. The MS. is evidently Adam Harel's autograph book, commencing with a German poetical inscription, headed,—

"Die Buch vor gute Hern und Frënd
Die mir gnädig günstig gewesen seint";

and followed by a Latin tetrastrich:—

"Pingite fideles fideli pingite corde,
Augete laudes, augete animos mihi amicos,
Laudibus extollam præclaris nomina vestra,
Vester erit merces colli terræque monarcha."

Then a Latin "Regula Vitæ," and on some following pages,—

"Prince qui n'ayme noblesse
Conseiller viulte de sagesse
Chevailler qui n'a point de promesse
Prestre qui vertu ne pourchasse
Enfant arrogant en jeunesse
Pere qui ses enfans n'adresse
Serveur remply de paresse
Juge qui verite delaisse
Vont comme l'asne et l'asnesse."

And, amongst other enigmatical puzzles,—

"Les amys de maintenant, ressemblent au melon:
Desquels fault bien guster un cent, devant que d'en-
trouver ung bon."

The first autograph is dated—

1627.

H. N. D. W.

Louys Philippe Prince Palatin du Rhin duc de Baviere. Then, after some arms of many quarterings, bearing the arms of Saxony in an inescutcheon:—

Die 4 Februarij Anno 1628.

Placeat nobis quod Deo placet

Johannes Georgius, Saxoniz, Juliz, Cliviz. et Montium Dux.

Sancta Trinitas mea hæreditas.

Augustus, Saxoniz, Juliz, Cliviz, et Montium Dux.

Cum Deo et Die.

Christianus, Saxoniz, Juliz, Cliviz, et Montium Dux.

1644.

Pro Deo et meo

Mauritius Dux Saxoniz.

1627.

Psal. 143. Domine, scire fac me viam, per quam ambulam, quia ad te levavi animam meam.

Fridericus Wilhelmus, Marchio Brandenburgensis, Prussiz, Juliz, Cliviz, Montium Dux.

16—26.

Vicia la guerra e l'amor.

Franz Albrecht.

Omnia ab Uno.

Sit benignitas Tua Jehova super nos, prout expectamus Te. Psal. 33.

Venceslaus Guilielmus, Baro à Ruppâ.

Carolus Wideman, M.D., Reip. Aug. Physic. Ordinarius Coll. Medi. Vicar perpet. scriptis 14 7^{mo}, 1624, Augustæ Vindelicorum [who writes over his name]
Quatuor bonæ matres parunt pessimas filias: Veritas, Odium; Prosperitas, Superbia; Securitas, Periculum; Familiaritas, Contemptum.

(a) Antidotum Vitæ, Patientia.

(b) Oculum Vitæ, Sapientia.

(c) Sal Vitæ, Amicitia.

Elige laudatissimu' vivendi genus, nec difficultate deterrearis: Facilitatem enim conciliabit assuetudo.

Ferdinandus Matthiolus, Ferdinando II. Cæsari à Consiliis et Cubiculis Medicus, Sacri Palatii Comes, et aurore militiæ Eques.

Scribebat 18 Septembris, An. 1624, Augustæ Vindelicorum.

David Verberius, Carno-Lubeanus, Sept. 18, 1624.

Adolphus Oeco, Med. Doctor.

An autograph and engraved portrait: "Johannis Bulandi." ("Lucas Kilian sculp.", 1623.)

Octavius Brendler, Jeremias Erhardus, Urbanus Schlegel, Marcus Huebner, Jeremias Stella, Johannes Wolfgaang Beer, [all] Med. Doctores.

"Optima interdum medicina est, nullam adhibere medicinam."

Joan. Georgius Pelschover, Gracioso-Styrus, M.D. et Haynensium in Silesia designatus Poliates, hoc adscriptis in gratiam Ornatisimi D'ni possessoria. Dresdæ, d. 3 Junii, Anno 1625.

Daniel Widholz, M.D.

Georgius Jacobus Peyrlinus, Pharmacopola.

"Temendo il male, sperando il bene, il tempo passa, la morte viene." Per testimonianza di buona affezione ho scritto questo in Berlino à dì 14 Martio, Ai 1627.

David Peter Moller, Colonia Marchionum.

[A drawing of a man watering flowers.] Georg. Marcho, Dresdæ, Ap. 18, 1626.

[A curious comic illustration of a posse of fools (?) laughing, and operating on, various persons.]

[A sketch of drummers, &c., signed:] Danniell Bretschnei Der, M. 1625.

Achilles Flock Artis pharmacop., Feb. 8, 1626.

Johan Hernaisen, Dresdæ, Jan. 1, 1626.

Peter lange, Christianus Bossar, Lipsiæ, Martii 2, 1625.

Politissimo viro D'no Juveni Adamo Harello amico jucundissimo scribebat Balthasar Stobæus ejusdem artis. Lipsiæ, Apr. 24, 1625.

Bartholomæus Henningus, Pernensis, Ap. 12, 1628.

Johan Astaler, Junior, Aug. 28, 1624.

[A picture of three ladies, and under them:]

Juno, Diana, Venus, servitia multa requirunt, Paucæ recompensant Juno, Diana, Venus.

Daniel Rueff, | Johannes Adolphus Spirensis.

Christopherus à Jülingen, Heidelbergæ, Sept. 14, 1623. Theodorus Olitzchius.

Johan. Frederic. Kemmender, Hailbronnensis, Jun. 26, 1624 [with a picture of Actæon and Diana, &c.].

Henricus Walter, | Thomas Strobergerus.

Ferdinandus Pirchinger, Monacensis.

Fredericus Hellbrun.

Julius Bartholomæus Bückelius.

Johannes Wilhelmus Enderlin, Schorndorffensis.

Tobias Stillingius Junior Glatensis.

Sigismundus Mollus.

Leonhartus Gretzerus, Ermetzhoffensis Francus.

Johan. Stromaeier Palatinus.

[The picture of a horse, a woman, and a peacock, with the legend:]

Ein Jungfrau, pfau, und ein pferd
Seindt die dreij Stützest thier auff erdt.

Gabriel Schlyden Lindaviensis.

Johannes Henricus Dauschberg, ultimus in libro non ultimus inter amicos.

I have thought these various names of the patrons, friends, and companions of this young medical student, for such he evidently was, of Aix-la-Chapelle worthy of transcription, not only as a specimen of such books—which were common in those days—but also because amongst these names there may be found some of special interest. The illustrations are many of them quite like highly finished illuminations, and the arms are most artistically tricked in metals and colours.

C. W. BINGHAM.

DAFFODIL AND AFFODIL.

The daffodils of the garden, of which so much has been, and remains to be, written, are not daffodils but narcissi. Daffodils proper are asphodels, and asphodels are lilies. The daffodils of the garden are amaryllids, and between these and lily-worts there is a world of difference. The etymology of *daffodil* has become complicated through the mixing in the mind of two tribes of plants, and the result is that both the asphodel and the narcissus have been called daffodils. The flower of Ovid (*Met.* iii.) was wholly or partly yellow. The *Narcissus poeticus*, now regarded as the flower of remembrance, has a purple or sanguineous girdle, encompassing a yellowish or orange cup. In other sections of the narciss family yellow is the predominant colour. The history of the word *daffodil* suggests that by modern usage it is altogether misapplied, and we are perhaps not wholly without means of determining when the transference or expansion took place. The Greek ἀσφodelos refers doubtless to such a flower as we should call asphodel, and not to any kind of narcissus. It is by no means certain that νάρκισσος refers to a narcissus, for it may as well mean poison-ivy or headache-provoking cistus. Richardson derives daffodil from *F. aspodille* and *des asphodilles*, Cotgrave from *asphodill*, and Skeat (*Etymological Dictionary*, 1879) from *F. fleur d'affrodille*. The last-named author recognizes two difficulties in the initial *d* and the subsequent *r*. In respect of the first he suggests that it is "prefixed much in the same way as the *t* in *Ted* for *Edward* . . . it is just possible that it is a contraction from the *F. fleur d'affrodille*." In respect of the second he says, "The French has inserted *r*, which is no real part of the word, and is a mere corruption. It is clear that the *E.* word was borrowed from the French before this *r* was inserted." Cotgrave (1632) gives it both with and without the *r*.

There can be no doubt whatever that the *d* in *daffodil* is an escape or survival of the preposition in *d'affrodille*. There can also, I think, be no doubt that the *r* has crept in through some

peculiarity of penmanship, which has led the printer astray, or is a perpetuated blunder of the printer himself. And further, it seems probable that the term was restricted to the asphodel down to about the end of the fifteenth century or later, the narcissus having since then acquired its name of daffodil. In "*De Historia Stirpium Commentarii insigne*, Leonharto Fuchsio medico autore, Lvgdvni, 1547," under "De Asphodelo," p. 138, we read that the Greek and Latin, "Officinis corrupta voce Affodilius, Germanis Goldwurtz (Gallice Haste Royall) nominatur." The *haste-royall* is the *Hastula regia* of Dodoens, Gerarde, Parkinson, and others. It is the "king's spear" or asphodel. This term is never applied to a narcissus. Moreover it cannot be, because the narcissi produce their flowers singly or in terminal umbels, whereas the asphodels produce their flowers in a raceme, and this may be likened to a little spear. In Lyte's translation of Dodoens (1578), pp. 210-12, occur descriptions of four kinds of narcissi, which are not classed as daffodils, and in connexion with these the term is used once only. In the paragraph devoted to "the names" he says, "These pleasant flowers are called . . . in English Narcissus, white Daffodil, or Primerose pierlesse." As a genus, class, family, or tribe, they are not daffodils, because they are not asphodels. At p. 647 is a chapter "Of Affodyll," beginning "There be three Kindes of Affodyll," and descriptions of three species of asphodel follow. Under "the names" in this section we read, "This herbe is called in Greke ἀσφόδελος, in Latin *Albucius* and *Hastula regia*: in shops Affodilus: in French *Hacheroysale* or *Asphodel*: of the common Herboristes of Brabant Affodilen. The flower with his stemme is called in Greeke ἀνθήρικος, *Anthericos*: and in Latine, as Plinie sayth, *Albucum*: in English also Affodyl, and Daffodyll."

From the older English botanists may be derived the suggestion that the bog asphodel (*Narthecium ossifragum*) may be attached to at least the fringe of the story of Narcissus. It is more of a water plant than the narcissus of the botanist, and its geographical distribution answers all the requirements of the case. Gerarde says it "groweth in moist and marish places," and in Watson's *Compendium of the Cybele Britannica* (p. 335) it is assigned to "Europe all, except Turkey and Finmark." And there is yet another possible claimant in the Spanish fritillary, which at p. 44 of Parkinson's *Paradisus* is referred to as commonly but erroneously regarded as a daffodil. He says the misnomer is an "errore growne strong by custome of continuance." To accommodate the story of Narcissus we need a plant that grows in or near the water, and the narcissi of the modern botanist, though for the most part partial to water, are insufficiently aquatic in their habits to be properly known either as narcissi or daffodils.

SHIRLEY HIBBERD.

DUMMER CHURCH, BASINGSTOKE.—You were good enough (*ante*, p. 335) to insert my appeal for help in completing a defective inscription in the belfry of Dummer Church, Hants, an appeal which has hitherto been without result. May I ask you now to find room for the following curious monumental lines on a brass plate in the same church?—

"Hic tumultus retinet domino donante locatos
Vera fides que tenet hos conjugio federatos
Willelmum Dommer Elenamque sibi sociatam
Aprillis pariter bis sena luce paratam
Anno milleno quater centum ter que noveno
Hi júbilo pleno Christo scientur Ameno."

I presume their meaning to be nearly as follows, though it does not seem very plain:—

"This tomb contains, deposited by the gift of the Lord,
And true fidelity still binds, those once allied in marriage,
[Namely] William Dommer and his partner Helen.
Each was alike made ready [for death] on the 12th of April,
In the year one thousand four hundred and twenty-seven.
May they share a full triumph with Christ in His mercy."

Perhaps I may be allowed to attempt a metrical version:—

"This grave contains—a loan from God's own hand—
United still, as erst in wedlock's band,
One William Dommer—Helen too, his wife;
On April 12th alike removed from life.
They died in fourteen hundred twenty-seven;
May they with Christ enjoy full bliss in heaven!"
J. E. MILLARD.

Basingstoke Rectory.

"He who will not when he may,
When he wills he shall have nay."

—This is a familiar proverb at the present as the title of a serial story by Mrs. Oliphant in *Macmillan's Magazine*, and it occurs in Ray's *Proverbs*, Bohn, 1855, p. 142. But it also exists in another form. Joannes Sarisburiensis (A.D. 1110-80), in the *Policraticus*, lib. viii. cap. xvii., has: "Nam et proverbio dici solet, quia qui non vult cum potest, non utique poterit cum volet," and he traces it back to St. Basil. A certain poor woman had asked St. Basil to plead her cause with the governor of a city, who replied that he would have helped her if it had been in his power, but that it was not, as she was indebted to the treasury. Upon this Basil replied:—

"Si quidem volens non potuisti, bene utcumque se res habet: si autem potens noluisti, ducet te Christus ad indigentium chorum, ut quando voles non possis."

After a time it came to pass that the governor fell into disgrace with the emperor, and was put into prison, from which he was liberated through St. Basil's intervention, after which he paid the woman twice as much as she previously wanted. John of Salisbury does not mention the authority, but Ribadeneira, in his life of St. Basil, under June 14, states that this is related by Amphilochius

in his life of St. Basil in the *Vita Sanctorum* of Surius. Ribadeneira's version of the remark of St. Basil is :—

"Si vous auez voulu, et n'auez pû, n'en parlons plus : si vous auez pû, et n'auez pas voulu, vous tomberez et serez bien-tôt reduit en tel estat, que vous le voudrez, et ne le pourrez."—Tom. i. p. 651, Paris, 1660.

ED. MARSHALL, F.S.A.

"PIMPLE," ITS ETYMOLOGY.—That *pimple* is a nasalized form connected with A.-S. *pipligend*, *pimply*, is the usual explanation, and is doubtless right (see A.-S. *Leechdoms*, ed. Cockayne, i. 234, 266). But it is usual to cite A.-S. *pinpel*, a pimple, also. This an excellent instance of how mistakes are spread. In *Ælfric's Glossary*, ed. Sommer, p. 61 (Wright's *Vocab.*, i. 26, l. 1), is the entry, "*Anabala*, *winpel*." This was copied into Lye's *Dictionary*, with a change of *winpel* into *pinpel*, and the explanation that *anabala* (= *anabolē*) means "a pustule," the fact being that it means a mantle, or *wimple*. This has been copied by Bosworth, Ettmüller, Mahn (in Webster), E. Müller, Todd (Johnson's *Dict.*), Wedgwood, and Worcester. The last calmly alters it to *pimple*. The verification of references often reveals such things as these.

WALTER W. SKEAT.

THE "RAM JAM" INN, WHY SO CALLED?—One of the most curious names for an inn that I am acquainted with is the "Ram Jam." It used to be called the "Ram Jam House," and is eight miles from Stamford on the great North road, and near the village of Stretton in Rutland; now, as of yore, a public-house in which the accommodation for travellers is in the plainest style, and the lodging rooms entirely clear of any revolution of fashion. Outwardly it is a colour-washed, pantiled building of two stories. The stables are thatched. Travellers always frequented it, for they entertained the notion that every inn with the sign of the Ram had a landlord who brewed strong ale. So far good, but this one became over-patronized. It was so on a certain time, when the rooms were inconveniently small and became jammed with people. There is always somebody to protest on occasions of this kind. So a traveller, no doubt a distressed traveller, and "posting through the politer kingdoms of the globe in pursuit of knowledge and improvements," ever after, when naming this inn, called it the Ram Jam, which opportunely served to distinguish it from other inns with the sign of Ram, and keep up its character of "well frequented."

A. B.

[See "N. & Q.," 5th S. iii. 246.]

A POLISH WEDDING CUSTOM.—The following ancient Polish marriage custom, which I find in Ch. Forster's *Pologne* (Paris, 1840), deserves to be recorded among your Notes. After the nuptial benediction has been given by the priest, the father receives the newly married couple at the door of

their house, and strews some barleycorns upon their heads. These corns are carefully gathered and sown. If they grow, the married pair will enjoy a happy life.

H. KREBS.

Oxford.

ENGLISH ELECTORAL CUSTOMS.—The *Gazzetta del Popolo* of Turin, of April 9, 1880, contains the following curious information respecting what it calls "Costumi Inglesi," much of which will be doubtless interesting and novel to your readers. The following is a literal translation :—

"The electoral battle is fought with incredible violence. Insulting publications and manifestoes are not sufficient. In many constituencies they do worse, and have recourse to fisticuffs. At Great Marlow the raging Conservatives invaded the house of Col. Owen, the Liberal member, and broke windows, doors, and furniture. Meanwhile in the streets the Liberals were forced to defend themselves from the attacks of the Conservatives, and to come to blows. At Shanklin the Conservatives invaded the committee-room of the Liberal candidate and beat him, in the hopes of incapacitating him from announcing his political opinions. At Dorchester a society was established by whose written ordinances it was provided that they should be obliged to assassinate those electors who should vote for the Conservative candidate. Do you call that nothing? In Ireland things went still worse. The opponents of the Home Rulers threatened the electoral hall with dynamite, and if the police had not prevented this infamous machination, who knows what catastrophe might not have occurred! These incidents, which would have seemed almost incredible in continental countries, here, on the contrary, are repeated with greater or less intensity in all the electoral contests, and the Government takes but very trifling notice of them. So much for English customs!"

C. W. BINGHAM.

ERRORS OF AUTHORS (*ante*, p. 390).—Will any of your readers kindly explain to me what is exactly meant by *Chauvinism*? I see there is a question about who first used the word, but I beg to move the previous question, What does it mean?

J. C. M.

[Littre gives the following definition :—"Chauvin (chô-vin), s.m. Nom d'un personnage de quelques dessins populaires qui, exprimant des sentiments d'un patriotisme aveugle et étroit au sujet des succès et des revers de Napoléon I^{er}, est devenu le nom de celui qui a des sentiments exagérés et ridicules de patriotisme et de guerre. C'est tenir un langage de chauvin." See "N. & Q.," 4th S. x. 281.]

Permit me to add to MR. THOMAS'S list of errors in Dr. Brewer's useful *Handbook* the two following, which I came upon almost on opening the book : Bentinck seems to be uniformly printed "Bentick," and we are told that Beau Nash conducted the Bath balls for fifteen years, which should have been fifty-six.

Bath.

W.

"SUUM CUIQUE."—Oh, Mr. Editor, that we should live to hear a charming passage in *Pickwick* referred to as "a very old 'Joe,' but worth repeat-

ing"! Really, I must beg S. P., interesting as his paper is (*ante*, p. 371), to turn to the *Posthumous Papers of the Pickwick Club*, chap. 1: "'He read, sir,' rejoined Pott, laying his hand on Mr. Pickwick's knee, and looking round with a smile of intellectual superiority, 'he read for metaphysics under the letter M, and for China under the letter C, and combined his information, sir!'" And why does E. M. S. (*ante*, p. 384) confuse two stories, each good in its way: the one of the old lady who found great comfort in "that blessed word Mesopotamia," and the other of the illiterate priest who preferred his old *mumpsimus* to the new-fangled *sumpsimus*? W. S. S.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DR. SHERWIN, 1733.—In Pope's quarrel with Lord Hervey reference is made to the Rev. Dr. Sherwin. Lord Hervey's celebrated letter entitled *An Epistle from a Nobleman to a Doctor of Divinity*, dated August 28, 1733, but printed in November of that year, is said to have been addressed to Dr. Sherwin in reply to a Latin letter in verse which the doctor had written to his lordship. There is nothing in the letter itself to show that it was written to Dr. Sherwin, and Pope, in his reply, dated Nov. 30, 1733, only says that it was addressed to "a respectable clergyman," "a reverend person," and further on refers to "Dr. Freind or even Dr. Sherwin." Warburton, in the notes to Pope's *Works* (ed. 1753, vol. viii. pp. 189 and 197), states that the letter was addressed to Dr. Sherwin, concerning whom I have failed to find any biographical notice. There are many of the name, but none described as D.D. in 1733. In a curious tract entitled *Flavia to Fanny: an Epistle from a Peerless Poetess to a Peerless P—*, in *immortal Dogrill*, it is said to be "occasioned by a late epistle from Fanny to her Governess." This, of course, means Lord Hervey's epistle, and seems to show that the doctor of divinity was Lord Hervey's tutor. Who was this Dr. Sherwin, and was his letter in Latin verse ever printed—perhaps, indeed, it may be asked, did such a Latin letter ever really exist? There was a Thomas Sherwin created D.D. at Oxford, but this was in 1745.

EDWARD SOLLY.

CHARLES MARSHALL.—A lady here has four little (6 in. by 4 in.) water-colour drawings, which for years have been attributed, from the similarity of handling and beautiful qualities of colour, to the great Turner, and very high prices have been offered and refused for them. Having been shown at a loan exhibition, they were identified as the

originals for four of the engravings in Henshall's *Illustrated Topography of Twenty-five Miles around London*, a book published in 1839, with steel plates by W. Henshall from drawings by O. Marshall. The four drawings in question are views of "St. Alban's Abbey," "Broxbourne Bridge, Herts," "Tottenham Mills," and "Shepperton Lock," all displaying such exquisite quality that one wonders how it is that so consummate an artist seems to be unknown to fame. Can any of your readers give some information on the subject? W. F.

Dover.

A "RUNCIBLE SPOON."—What is meant by a "runcible spoon"? Halliwell gives *runcible*, a vulgar, coarse woman; *runcival*, large; and states that Cole gives *virago* as a synonym of *runcival*; probably connected with the German *runk*, a coarse, clumsy fellow. All readers of "N. & Q." will instantly recognize that the reference is to the lines—

"Dined upon mince and slices of quince,
Which they ate with a runcible spoon."

The Owl and the Pussy Cat.

Does *runcible* mean a large common spoon? In the American "N. & Q." one correspondent suggests the Latin verb *runcare*, to weed, and thinks it means a gardener's trowel; but this would require *runcable*. Another thinks it means a peasood, from "runcival peas." A third derives the word from *runcinate*, a botanical term, and says the spoon was made of a runcinate leaf. I fancy no reader of the English "N. & Q." will be satisfied with any of the American suggestions.

E. COBHAM BREWER.

TRINITY COLLEGE, CAMBRIDGE.—Peter Cunningham, in his edition of Johnson's *Lives of the Poets*, printed for the first time the will of Cowley, which he found preserved in the Prerogative Will Office of the Court of Canterbury. One clause runs, "If anything bee due to mee from Trinity College, I leave it to be bestowed in books upon y^e library." Is there any record at Cambridge of the amount thus bequeathed, and of what books were specially added to the library from that fund? C. A. WARD.

Mayfair.

MATHIAS ELDERTON, ALIAS JERRY THE LIST CRIER.—There was, some forty years ago, an extraordinarily eccentric person, named Mathias Elderton, who, under the name of Jerry the List Crier, was known on every racecourse in England, where he sold race-cards, and was very popular with the nobility and gentry, who found a source of amusement in his grotesque attire and quaint sayings. When the Queen and Prince Albert attended Ascot races, in the year of their marriage, Jerry contrived to get to Windsor early in the morning, and present the royal bride and bridegroom with "K'rect cards" as they were starting

for the races, and received a handsome *doucouer* from the Prince. This curious character is said to have had the audacity to offer himself as a candidate for the borough of Wells. Is this a fact; and, if so, where can I find any record of this strange candidature? WILLMOTT DIXON.

FOREIGN COLLEGES OF ARMS AND THEIR OFFICERS.—Wanted a list of these. A. S.

ALLSOPP OF ASHBOURNE, CO. DERBY.—Colonel Allsopp, of Ashbourne, is stated to have had two daughters and co-heiresses: Matilda, married to Mr. Springthorpe, of Ashby-de-la-Zouch, and Mary, married at Brailsford, by licence, January 11, 1721/2, to Mr. Thomas Kirkland, of Ashbourne, solicitor. According to family tradition Colonel Allsopp was nearly related to Mr. Allsopp, vicar of Stretton-en-le-Field, and to Mary Allsopp, who married firstly Mr. Phillips, of Garendon Park, and secondly Sir Philip Gordon. Any particulars relating to this branch of the Allsopp family will be of interest to me. I am not certain about the exact spelling of the name, but I have an impression of Colonel Allsopp's seal which exhibits for arms, Sable, three doves rising with wings extended, and for crest a dove as in the arms. This seal belonged to Mr. Dalby, the husband of Mr. Springthorpe's daughter. J. PAUL RYLANDS, F.S.A.

DERIVATION OF "YEOMAN."—This word has been often investigated and discussed in former numbers of "N. & Q.," especially as to its origin. Retracing it to the Gothic *gauri*=German *Gau*, a county, it seems, indeed, not unreasonable to identify it with "husbandman" with regard to its primitive meaning. Finding, however, the Anglo-Saxon compound *vi-man* (= *ged-man*), a man of yore, though occurring but once in Beowulf, may I suggest the question if *yeo-man* might not be retraced to it? It would refer then to the long standing of these men and to the ancient times when they were first called to serve and defend their country.

H. KREBS.

Oxford.

[See "N. & Q.," 1st S. i. 440; x. 468; 3rd S. viii. 286, 340, 419; ix. 433, 482; 4th S. vii. 255; 5th S. iv. 270, 414, 468.]

BICKLEY FAMILY.—Sir Francis Bickley, Bart., of Attleborough, Norfolk, died 1670, aged ninety; and his brother Richard, who was living in the parish of Kingsbury, Warwickshire, in 1630, and bore the same arms as Thomas Bickley, Bishop of Chichester, died 1596. To whom were these arms first granted? A John Bickley also was living in the parish of Kingsbury in 1569. Is it possible to ascertain what relationship existed between the above parties? Samuel Bickley, who assumed the title of baronet, was rector of Bapchild, Kent, 1759, and deprived by the archbishop 1764. Whose son was he, and why was he deprived? Any in-

formation as to the ancestry of the above will be gratefully accepted by Y. B. Birmingham.

STEWART KYD.—A person of this name wrote much upon commercial law, and I have an impression that he got into trouble, through alleged complicity with the "Friends of the People," at the end of the last century. Where can any account of him be found? J. O.

THE HARTRIDGE COLLECTION AT GUILDHALL.—Who prepared this collection? JAY PEN.

ROWLAND TAYLOR, THE MARTYR.—Any particulars concerning the above will be acceptable, viz, birth, parentage, &c. Does an engraved portrait or work on his life exist? DUNELM.

[This Marian martyr died in 1553.]

JOHN CAWSE.—I have two paintings by John Cawse (of London, I believe). I should be much obliged for any information respecting this artist or his works. B.

HERALDIC.—Whose arms are these? Gyronny or and az., a saltire ermine, impaling Az., two bars erm., in chief three suns. Crest, a cubit arm in armour holding a sword. The former coat is not to be found in Papworth. B. S.

JOHN AND EDWARD GEE, anti-Roman writers, 1624, and Joshua Gee, author of *Trade and Navigation of Great Britain*, 1730. Of what family were they, and where were they born? W. C. B.

AN OLD TENURE.—In an old book I bought the other day at a bookstall I find the following:—

"Bury House (New Forest), the property of Sir Charles Mill, Bart., with the appurtenant manor, is held by the singular tenure of presenting the king, whenever he enters the New Forest, a brace of milk-white greyhounds. A breed of these dogs is constantly preserved by the family in readiness. His present Majesty (George III.) received this compliment in 1789."

Is this custom kept up at the present time?

A "SEASCAPE."—I find in the same book a sea view described as a "seascape." Is that correct?—that is, according to modern usage. To say the least it is very expressive. FATHER FRANK. Birmingham.

MOTTOES OF EXTINGUISHED PEERAGES.—Is there any list of these, such as is given for existing families in the *Peerages*? Where can I find, for instance, the mottoes of Camoys, Dacre, Le Despenser, &c.? Up to what date was the motto a purely personal concern, and when did it begin to be attached to a family? In what may be termed legal heraldry, it appears to be doubtful whether the motto is not a personal matter at all times; but conventionally it is certainly considered a family affair. So far as I can gather, the idea

that women have no right to mottoes is not older than the reign of Elizabeth. Each of our queens had her own motto, or device, up to that date.

HERMENTRUDE.

W. PAYNE, ARTIST.—I have a drawing, view of Plympton, the birthplace of Sir Joshua Reynolds, by W. Payne. It shows the tower of the old castle and the church, with a milkmaid, with pail on her head, in foreground. Is Payne at all known as an artist?

J. HOW.

"PUDDING AND TAME."—There was, in my young days, a schoolboy rhyme, familiar to me, which ran :—

"What's your name?

Pudding and Tame;

If you ask me again I'll tell you the same."

I never heard any interpretation of the second line. But, the other day, I fell upon (in Southey's *Doctor*, p. 351 of the one-vol. edition), among other "odd names of the foul fiend," that of "Pudding of Thame," to which the author simply adds a parenthetical "fie on such pudding!" Has the name anything to do with the rhyme? If so, I suppose my boyish spelling of "Tame" was mere ignorant cacography.

H. K.

"THE QUACK DOCTOR."—Where can I obtain an old recitation thus called? It is said to have been recited by Lord Rochester on Tower Hill, when he for a wager undertook to sell so many boxes of pills in a given time.

THOMPSON WERE.

"MATHEMATOGONIA. The Mythological Birth of the Nymph Mathesis. Cambridge, W. P. Grant, 1839. 8vo., pp. 8."—In Greek iambics, with a few satirical notes. On the title of my copy there is the following MS. note :—

"Written by Evans, a Porsonian Prizeman, partly, it is said, in the Senate House, on his mathematical failure in his examination for the degree of B.A.—F. W., i.e., Francis Wrangham.

Thomas Saunders Evans, St. John's, obtained the Porson Prize in 1838, and was subsequently assistant master in Rugby School, Canon of Durham, and Professor of Greek in the University of Durham. Is the above poem rightly attributed to him, and was it written under the circumstances alleged? Are there any other compositions which may have had their origin from a like cause?

W. E. BUCKLEY.

Replies.

JOHN GILPIN.

(5th S. ix. 266, 394, 418; 6th S. i. 377.)

The fiction in the Collier's Water book is probably owing in part to the mistakes of Bishop Carleton in his *Life of Bernard Gilpin*,

and these are noticed and corrected in Nicholson and Burn's *History of Westmoreland*, 1777. It is there shown that the Gilpins were not, in the common acceptance of the word, a noble family, that there was doubt as to their ever being lords of a manor, but they were highly honourable, even distinguished, and whether endowed with lands so early as King John's time or not, that they had possessed Kentmere Hall and a considerable estate for hundreds of years. The tradition that the family had done good service in peace and war, and that one had killed a wild boar which had done much mischief in the district, is confirmed by the arms of Gilpin, Or, a boar passant, armed gules. It is said that, from the sixth degree upwards from Bernard Gilpin (born in 1617), to about the reign of Edward III., Kentmere Hall seems to have belonged to the family; William and Richard being the names on which the changes were rung from father to eldest son, until William, son and heir of Richard Gilpin, a captain at the battle of Bosworth Field, was slain. Then his brother Edwin became head of the family, and William was his eldest son, George the second, and Bernard the fourth. But this George was ambassador of Queen Elizabeth to the States of Holland, not a clergyman. The elaborate pedigree of the eldest sons and their families proves that there were plenty of sons in other generations to have supplied the clergyman George to Surrey and the citizen John to London. If the records of Queen's College, Oxford, throw no light on a northern-born Gilpin between Bernard and Rev. Wm. Gilpin of Boldre, there is doubtless some modern confusion with the name of the latter, who had a school at Cheam, from 1752, for thirty years. Thus the lineage was one of which Mr. John Gilpin might have been justly proud, though there must have been two hundred years between him, if he was the owner of Collier's Water, and Bernard Gilpin.

It was not usual for northern families to keep their sons at home in idleness, and thus their numerous members struck out into various paths, so it is not improbable that John Gilpin was a scion of the Kentmere family; though he could hardly have been brought up in that district, where in his time there were no roads for wheels, and he must have learnt more of horsemanship. Doubtless to a man so descended it was the crown of success to become the possessor of Collier's Water. There are other glimpses of authenticity in the pamphlet, with all its confusion; as John's pride in his ancestry, the place of his apprenticeship, the terms of his will. The marriage of his daughters and the death of his son account for the dying out of his name, if it has done so, there. In the ballad Mrs. Gilpin speaks of

"My sister, and my sister's child,
Myself and children three."

At the summer excursion of the Cumberland

and Westmoreland Archaeological Society, June 4, 1879, among the places of interest visited was the old Peel Tower of the Gilpins. As described by a local paper :—

"Nestling among ivy, at the foot of the fantastic rocky heights of Ramemoor, stands Kentmere Hall, for many generations the residence of a family of *Statesmen*, whose ranks included no less a person than Bernard Gilpin. Under a tree in the courtyard a paper was read on the subject by Mr. Jackson, who alluded to John Gilpin as of this stock, though he had not been able to prove it. All the Gilpins, he believed, were of the north."

This gentleman, to whom the MS. of the Gilpin memoirs was afterwards entrusted to be edited for the Cumberland and Westmoreland Society, says that it was half in jest that he thus spoke; that the Collier's Water book seems a confused jumble of things by somebody who has heard or read of the Gilpins; yet it may be desirable to know what it says. That there have been some Gilpins in London is shown by the registers of the only two parishes published by the Harleian Society. In that of St. Peter's, Southwark, the name Gilpin occurs once, and in that of St. Dionis Backchurch twice, but there is nothing to show identity. Nor is any light afforded by the pedigree, now extending to twenty generations, on those distant branches who had passed beyond the knowledge of its compilers, except the intimation that from one stem the Gilpins in London, from another those of the Wolds in Yorkshire, were descended.* The memoirs begin with the great-grandfather of the author, who wrote for his descendants, for their information, and emulation in their ancestral virtues, and his tone is almost apologetic to the distant Gilpins, of whom he knew nothing :—

"Doubtless from Bernard Gilpin, in Queen Elizabeth's day, till now have been many worthy persons of the name, whose virtues deserved commendation, but for want of some family record they are all lost," &c.

Whether John Gilpin was one of these archæology may possibly discover. When a man has property, holds title deeds, and leaves a will, it is not hopeless to trace him, and it would be interesting to know how the notion of his being a North-country man came to southern as well as northern persons. With all the confusion in the little book, John Gilpin of Collier's Water stands on a very different level from any other of those indicated as Cowper's hero. If the date of his death is correct, 1750, that places him within the range of Lady Austin's childish hearing. His name was his own, and little heard till the ballad was written, and then, after two generations, the adventure associated with it must have seemed quite harmless. This

agrees with what is authentic in the story. I see, too, in a small county map, not Collier's Water, but Gilpin's Farm, bordering a tract lettered Woddon's Marsh, about an equal distance from the present railway stations of Croydon, Norwood, and Mitcham; and in a topographical work of 1800 it is said Collier's Wood House is the seat of some gentleman in the adjoining parish, suggesting the idea of a ford for carts at some time across the dividing water. The Rev. William Gilpin's residence at Cheam is further off and in another parish, though his father, Capt. Gilpin of Carlisle, addressed his letters in 1769 "Cheam, Croydon," doubtless then the post town of the district. His settling there in an engrossing occupation, of which his picturesque tours and their description were the recreations, though not published till his retirement to Boldre, renders it likely that the author of *Forest Scenery* might never have heard of the city man of the same name, who at some time in his forty years' residence in London became the owner of Collier's Water Farm, and, dying, left it in another name two years before he left his Cumberland curacy.

Looking through the volumes of Cowper, I am reminded of the residence of Mr. John Unwin at Croydon and of Miss Unwin, often mentioned in the correspondence. In a letter to the Rev. John Newton, when he had visited the Rev. William Gilpin at Boldre, Cowper says, "Mrs. Unwin remembers to have been in company with Mr. Gilpin at her brother's. She thought him sensible and polite, and consequently very agreeable" (Aug. 16, 1784). This acquaintance, it seems to me, and the other associations which are alluded to in the letters, of the name Gilpin, would have certainly prevented its being chosen for the hero of a ridiculous story if a change of name had been required by the poet for one living. It is even possible that the Unwins of Croydon might have known how long Gilpin of Collier's Water had been dead, and other circumstances, from long residence there. A book in this house has, written on a fly-leaf, "Ann Unwin, Croydon, 1806."

Having thus brought together all that I know on this subject, I offer it to "N. & Q.," hoping that it may be of use to some of its readers more fitted for the inquiry. I may add that I find from family dates it was in 1784 that my father's eldest sister, a girl of eighteen, travelling by York—then the route from the north—called to visit her uncle, Rev. Matthew Powley, vicar of Dewsbury, and his wife, who was the only daughter of Mrs. Unwin, and who accompanied her to London, halting at Huntingdon to visit some friends of the Unwin family. It is no wonder to me now that my aunt should have had such a lively recollection of all the circumstances of the origin of the ballad which she then heard; and to the close of a very long life she used to enjoy telling how the melancholy

* In the pedigree of Nicolson and Burn it is said, "From the first Richard and John the Gilpins in Westmoreland are descended." There are still many of the name. A Mr. John Gilpin, farmer, lately at a sale bought a small portion of land in Kentmere.

poet was heard bursting into laughter during the night. She never saw him: "understood from her aunt that Mr. Cowper could not often enjoy society." It was probably on the return to Yorkshire that this lady visited her mother, and met her brother at Olney. Cowper writes, July 5, 1784, to Rev. John Newton, "Mr. Unwin left us on Thursday, and begs to be remembered. Mrs. Powley is still with us." But neither in the letters nor in the account of my relations was ever a hint of John Gilpin as a living man, or as being of a Westmoreland family. These ideas have arisen later and elsewhere. As the vicar of Dewsbury was himself a native of Westmoreland, educated at Appleby School and Queen's College, and his brother, Thomas Powley, was then a citizen of London, they could hardly have failed to know if it had been so said, or if Gilpin had been their contemporary. There was then, as now, a Westmoreland Society in London, which brought the men of the far north to at least a knowledge of each other's locality. So far I have found nothing to disturb my old impressions, but much to confirm them. Cowper's poems in two volumes, a present, was my earliest literary possession, and the interest of the subject was further refreshed by the lending of letters for Southey's edition, and other circumstances in our house; and it is possible that impressions so left may, in the absence of direct evidence, have a value for some readers. The last verse of the ballad seems to be equal in significance to the poet's expression regarding it—*Vive la bagatelle!* and there is no more cause to take it literally than his saying that "John Gilpin was nobody's child." It was the character in literature he meant; or it may be intended, like the "quaint old-fashioned language," to suggest an older authorship:—

"My song is sung—long live the king!
And Gilpin, long live he,
And when he next doth ride abroad
May I be there to see."

The sequel to *John Gilpin* lately given in "N. & Q.,"* so evidently by another hand, I have never heard spoken of by old people. One of Cowper's letters contains a protest against attempting it, when asked to do so, and against sequels in general. It probably did not receive the same recognition. MR. EBSWORTH'S mention of the story as one of a century ago shows it to be a popular belief, which I hope may in some way receive correction. Would MR. GOMME recommend the subject to the Topographical Society?

M. P.

Cumberland.

M. P. misquotes (*ante*, p. 378) a line from Wordsworth.

"The light that never shone on sea or land,"

[* See "N. & Q.," 5th S. xii. 161, 202.]

should read

"The light that never was, on sea or land."

From "Elegiac Stanzas, suggested by a picture of Peele Castle in a storm." JAS. B. SHAW.
Cornbrook.

"OSTADES."

(6th S. i. 336.)

The word is in Roquefort's *Glossaire de la Langue Romane*: "*Ostade*, estame, sorte d'étoffe." This does not show very clearly what kind of stuff was meant. Nor does Cotgrave help us much, though he has the words *estame* and *estamine*, translating the first by "worsted," and the second by "the stuffe Tamine." Mieghe has the word *estame*, of which he gives only this explanation, "des bas d'estame, woosted [*sic*] stockings"; but in the English-French part he is rather more explicit: "*Woosted*, d'estame, d'une triple tisseure" (*Short Dict.*, &c., 1685). The Fr. *estamine* was a kind of serge or rough cloth, in which the threads (*stamina*) were formed of coarse yarn and might be clearly seen; the word being used as Shakspeare uses the word *seamy* in "seamy side" (*Oth.*, IV. ii.), the side in which the seams were apparent. Our Eng. *worsted* formerly denoted such a rough kind of cloth, as we learn from the bequests in the will of John Scotte, citizen of York: "Item j. par of buts spurys and my best dublet of blew *worsted*" (*Test. Ebor.*, p. 419). *Tamine* is found in Ozell's translation of Rabelais: "The men were apparelled after their fashion; their stockings were of *tamine*, or of cloth serge, of white, black, scarlet, or some other ingrained colour" (Nares, *s.v.*). It was formed of hemp or flax, of wool coarsely spun, and even of hair. Lovel, in his *Universe in Epitome* (1679), a dictionary resembling Withals's in form, has "*Tammin*, tenue cliccinum, *etamine*," and from the use of this material the word was sometimes used to denote a strainer or sieve. Another form of the word was *stamel*, often used as a name for any kind of rough cloth, and as the colour was frequently a dull red, it denoted finally this colour. It is used in this sense by Ben Jonson in *Underwoods* (vii. 54):—

"Red-hood, the first that doth appear
In *stamel*."

A. Scarlet is too dear."

This colour is connected with the cloth called *stamel* in an old play, *Friar Bacon*:—

"That looked so stately in her *stamel* red."

Toone, *s.v.*

Ostade had not probably so wide a meaning, but denoted only a kind of woollen serge, rather stouter than camlet.

Stamyns appears in *Morte Arthure* (l. 3659):—

"Standis styffe on the *stamyns*, storis one after."

The editor (E. E. T. Soc.) assumes that it means here the deck of the ship. This is a mistake. It is rather the coarse cloth or mat on which the

steersman stood, that he might have a firmer footing than on the slippery deck.

J. D.

Belsize Square.

Ostade is simply *worsted* in another form. The word has become obsolete in French, having, since the sixteenth century, been replaced by *estame*, from Lat. *stamen*. *Bas d'estame* = *worsted stockings*. In earlier French documents *ostade* is not infrequent. Thus, in A.D. 1425 it is recorded, "Icellui Raoul donna au suppliant *Postade* d'un pourpoint pour ses despens." In 1522, in an account book of S. Petri Insul, we find an entry, "Pro religatis duobus libris Evangeliorum, emit *ostadam* et alia dicta operi necessaria."

Ducange derives the English *worsted*, or, as he gives it, "*voosted stockings*," from the French *ostade*, but he is manifestly wrong. There is no etymology of the French word, which was an importation, and soon gave place to *estame*, a term of native growth.

The history appears to be this. The Flemish or Dutch manufacturers settled in Norfolk about the middle of the fourteenth century, and the village of *Worsted* became the principal seat of woollen knitted goods. This had taken place before the time of Chaucer, for we read of the Frere,—

"Of double *worsted* was his semi-cope."

There can be little doubt that French *ostade* is derived from English *worsted*, and was imported with the manufacture. The *w* would of course be eliminated, and the *r* was frequently omitted even in England. Thus, we read in Hackluyt's *Voyages*, "They shewed us a certain course cloth, which I think to be made in France, for it was course wooll, and a small thread, and as thick as *wosted*." The word here is identical.

J. A. PICTON.

Sandyknowe, Wavertree.

Meyer, in his *Conversations-Lexicon* (Band i. Abtheil ii. p. 929), specifies *ostade* as a kind of well-milled kerseymere of cotton wool manufactured at Amiens, an article in which that city drove a brisk and thriving trade with Italy and Spain, and at a later period with England and Germany. It is not unreasonable to suppose that, like our doily, it took its name from a certain *Ostade*, the original manufacturer of this superfine cloth. Landais mentions *ostade* as "*sorte d'étoffe ancienne*," and Boiste as "*étoffe ancienne*."

WILLIAM PLATT.

115, Piccadilly.

FROME ST. QUINTIN, DORSETSHIRE (6th S. i. 195, 283).—The answer furnished by F. W. J. is just near enough being right to mislead your querist, the present rector of the parish. Lewis, in his *Topographical Dictionary*, evidently based his account upon that given in Hutchins's *Dorset*, but without observing the accurate distinction drawn

by the latter between *Frome St. Quintin* and *Evershot*. It is *Evershot*, not *Frome*, which is dedicated to St. Mary. The dedication of the church of *Frome* nowhere appears in Hutchins, and I have no further knowledge from which I can even approximate to a guess on that point. A fair was granted to *Frome*, we are told, 54 Hen. III., but I find no statement as to the period of the year at which it was to be held. In Hutchins's day, however, there appear to have been two fairs, May 1 and July 16, O.S. Whatever the dedication of the church of *Frome*, it is certain that the distinctive appellation of the parish is derived, as both Hutchins and Lewis state, "from its ancient lords the St. Quintins." They are to be found in the Dorset Domesday, and they occupy no inconsiderable space in the very valuable *Testamenta Eboracensia*, published by the Surtees Society. In vol. i. will be found, "Agnes, relicta Dom. Johannis de Sancto Quintino, 1404; Herbertus de Sancto Quintino, miles, 1347; Johannes de Sancto Quintino, miles, 1397." Of these Herbert may be mentioned as having directed that he should be buried in the church of Staunton, dioc. Sarum, and as having left legacies to several of the religious houses in Bristol. In vol. ii. we find "Antonius de Sancto Quintino, armiger, dom. de Harpsham," 1443-4, and "Elizabetha, Johanna, Johannes, Margareta, Willelmus, Thomas," all members of the immediate family of this "head of the great house of St. Quintin of Harpsham, in the East Riding," as the Rev. J. Raine calls him. In vol. iii. of the *Testamenta* we have the will of Adeliza de St. Quintin, the foundress of Nun Appleton, 1162-70, besides notices of later bearers of the name, Alice, Anthony, Joan, and John, whose relationship to the Harpsham line is certainly not in evidence, though Mr. Raine expresses his belief that the "Johannes Sayntqwintyn" mentioned in the will of Henry Holme, son and heir of John Holme of Beverley, 1471, was "a younger son of Anthony St. Quintin, Esq., of Harpsham, who died 1444."

The Dorsetshire lands of the St. Quintins passed by heiresses to the equally great names of Mar-mion, Fitz Hugh, and Dacre of the south, and by the heirs of Gregory, Lord Dacre, who had been confirmed in *Frome*, 23 Eliz., were alienated to Hardy, of Wolcomb Maltravers.

I do not quite understand the brass of A.D. 1524 said to be in Evershot Chapel, and on which William Grey is said to be styled "quondam Rector hujus Ecclesiæ," unless the whole title is to be largely construed, both as to "*rector*" and "*ecclesia*." I should have expected to find *Evershot* described as a "*capella*" of *Frome*, a distinction which Hutchins is careful to observe. But the rectory of *Frome* itself appears to be sometimes styled a vicarage in the Sarum registers. "Perhaps," suggests Hutchins, "the abbot [of

Tewkesbury, whose house were the ancient patrons of the rectory] encroached on the rector." Still, how came Evershot to be magnified? It is possible that the brass was at some time removed from Frome to Evershot; but I do not know whether there are any appearances warranting such a conclusion.

C. H. E. CARMICHAEL.

New University Club, S.W.

THE CLERGYMAN AND THE ACTOR (6th S. i. 236).—I am unable to tell your correspondent "where" he will be able to find "the correct version" of this story or anecdote, and can only assure him that there are several versions of it. In the year 1866 (or thereabouts) one of my numerous unsigned articles in the *London Review* was entitled "The Paternity of Anecdotes," and was based on a tolerably comprehensive survey of books of facetiae, from Jack Mottley's *Jos Miller* (1739) to Mark Lemon's *Jest-Book* (Macmillan, 1864). In the last-mentioned work I gave some slight assistance to its compiler, but the pressure of his other duties caused him to be somewhat negligent in revising the materials that he had collected, so that in more than one instance he has told the same anecdote in slightly different words, and attributed it to different persons. Of the anecdote of the clergyman and the actor, I was able to say that I had found three different versions in various books of facetiae, and that it was variously ascribed to Betterton and Abp. Tillotson, Betterton and Abp. Sancroft, and to Garrick and "a celebrated divine." Who shall decide when jest-books disagree? Foundling hospitals for wit and asylums for aged and decayed anecdotes might be useful institutions.

CUTHBERT BEDE.

See "Preachers and Actors," *Cyclop. of Lit. and Scient. Anecdote*, by William Reddie (London and Glasgow, 1854), p. 123.

Sandford St. Martin.

ED. MARSHALL.

In my "Chronicle of the Theatre in Scotland," now running in the *Kensington Magazine*, I make the following allusion to this:—

"... and Archbishop Sancroft argued with Betterton the actor—whose predecessor and namesake, despite his sin of being a common player, found his grave among the good and great in Westminster Abbey, at his death in 1710—upon the merits of their respective professions. 'I don't know,' said the prelate, 'how it is that you actors, when speaking of merely imaginary things, contrive to affect your audiences as if they were real things; whereas we clergymen, when speaking of real things, seem only to affect our audience as though we were speaking of imaginary things.' The player humbly suggested that perhaps actors spoke of imaginary things as if they were real, whereas in the pulpit real things were spoken of as if imaginary.' Dr. Doran, in *Their Majesties' Servants*, relating the same conversation, puts it down to Archbishop Tillotson."

J. KEITH ANGUS.

"THE BRITISH BATTLEDORE" (6th S. i. 313).—Leaving the origin of these aids to elementary education out of the question for the present, I can inform CHB. W. that they were in use in Derby quite recently, and, for aught I know, may be still employed, unless, indeed, they have been "improved out of existence" by School Board inspectors. Two of these late issues are before me:—1. "Richardson's | New | Royal | Battledore. [A cut of a greyhound.] Derby: | Thomas Richardson." This commences with "Grace before Meals," and has four sets of alphabets, the vowels, consonants, and double and triple letters. On the outside are four cuts, in one of which the artist has tried his hand at a subject of Thomas Bewick's, the child pulling a horse's tail, whilst the alarmed mother springs over a stile to the rescue. This was probably printed about 1833, and I am informed by the present representative of the firm of Thomas Richardson & Son that inquiries are still occasionally made after this class of goods. 2. "No. 6. | New | Battledore. [Three cuts.] Published by | J. & C. Mozley, | Derby, | and Paternoster Row, London." Three alphabets and two-letter combinations of vowels and consonants. On the outside is an illustrated alphabet, in the style of the old "Reading Easies." The cuts are spirited, and in execution not unlike the work of S. Williams. This battledore is much later than the former. The Richardsons and Mozleys both printed chap-books very extensively.

In the Bateman Museum (formerly at Lombardale House, near Middleton-by-Youlgreave, in this county) was a horn-book, which was found March 10, 1828, in the wall of an old house at Middleton. It consisted of a thin board of oak with a short handle, covered at the back with leather stamped with an equestrian portrait of Charles I.; above him a celestial crown and cherub, indicating a period shortly after the judicial murder of the king. At the front is a paper on which the alphabet, Lord's Prayer, &c., are printed in black letter. This is protected by a piece of transparent horn, secured by means of tacks. The specimen is figured on two full-page cuts in the privately printed *Catalogue of the Museum of Thomas Bateman*, Bakewell, 1856, 8vo. Notwithstanding the fact that most of the heterogeneous contents of this museum were rifled from Derbyshire tumuli and Derbyshire churches, the collector's son and successor thought fit to transfer the bulk of the exhibits to Sheffield, where I suppose they still remain. ALFRED WALLIS.

Derby.

While I have been waiting for information about battledores I have been making inquiries about the age of two horn-books which were discovered some years ago in the chancel of Over Church, Cambridgeshire, when some returned-stalls and flooring were removed. That discovery seems to

me to point to the existence of something as good as a Sunday school about two centuries ago. From a workman's token (1684) found near them it seems likely that the horn-books were buried not much before the last decade of the seventeenth century. The leaf of one of them had utterly perished; the other is represented in the introduction to Mr. J. H. Blunt's *Annotated Book of Common Prayer*. It was printed in Gothic letter. How late was that type employed in education? CHR. W.

CHR. W. will find a "collection of Horn-books, otherwise called Battledores or Christ-cross Rows," in a case at the entrance to the Educational Library, South Kensington Museum. There are eleven, including a Scottish one (supposed to be unique), and illustrations of others. They are lent by Kenneth R. H. Mackenzie, F.S.A., in illustration of a paper read by him before the Society of Antiquaries of London, May 14, 1863. I cannot find the paper, however, in the museum copy of *Archæologia*.

E. T. L.

While an apprentice to my cousin, C. Jacob, at Peterborough, I turned up in a drawer in the shop a battledore. It had the large and small alphabets, with "Ab, Be," &c., and the Lord's Prayer, covered by a transparent piece of horn. They went out of use, I was told, at the close of the last century. J. How.

DEEDS RELATING TO CO. CORK (6th S. i. 374).—As I take a deep interest in all historical documents relating to the county and city of Cork, I need hardly say how glad I was to see the above notice from so eminent a correspondent of "N. & Q." as MR. HYDE CLARKE, and how thankful I would feel for any information with respect to the nature of the communication between the sovereign of Kinsale and Wm. Greatrakes, who was, I presume, of Affane, co. Waterford, and resided at Youghal. I have gone through hundreds of public and private records when compiling the annals of Youghal and Kinsale prefixed to the council books of these towns, which I have lately published, and which, with those of Cork, complete the municipal records of the city and county. But the second deed mentioned has puzzled me, as I am not aware of any locality or denomination of land called Embsey in this county. Could co. Cork be a mistake for co. York? On referring to the *Gazetteer of the World* I find, "Embsey, with Eastby, a township in the parish and two miles E.N.E. of Skipton, West Riding of Yorkshire, near the Leeds and Liverpool Canal."

R. C.

Cork.

Embsey, near Skipton, is in the county of York. W. C. B.

"THE CURIOUS MAID" (6th S. i. 375).—In the second volume of an edition of Prior published in

1742, this piece is printed as the first of "A Collection of Original Poems and Translations. By several hands," which appears at the end of the book, and it is there assigned to "Hildebrand Jacob, Esq." It also appears at p. 74 of "*The Works of Hildebrand Jacob, Esq.*;" London, Printed for W. Lewis in Russel-Street, Covent-Garden, MDCCXXXV." This latter version is six lines shorter than the one printed at the end of the above-mentioned edition of Prior. I hardly know what F. G. means by stating that it "is always included in Prior's works," as I know of several editions in which it does not appear. It is not, for example, in the editions of 1709, 1713, 1718, 1721, 1779, nor in the volume of *Miscellaneous Poems*, published by Prior's executor, Adrian Drift. Perhaps F. G. is thinking of *The Lady's Looking-Glass*.

AUSTIN DOBSON.

The writer of this little poem, in the style of Prior, was Hildebrand Jacob, Esq., eldest son of Sir John Jacob, of Bromley, Essex, third baronet, by Lady Dorothy Barry, daughter of the Earl of Barrymore. He was the author of several plays (see *Biographia Dramatica*) and of a volume of poems, printed in 1735. He resided in Clarges Street, Piccadilly; married, in 1717, Muriel, daughter of Sir John Bland, Bart., of Kippax Park, Yorkshire, and left at his death, in 1739, one son, also named Hildebrand, a very eccentric man, the fourth and last baronet, who died in 1790. Hildebrand Jacob, the writer of the poem, died during the lifetime of his father, Sir John, who survived him a year, dying in 1740. Hence he never enjoyed the title, though he is often spoken of as Sir Hildebrand, thus confounding him with his son (see *Gentleman's Magazine*, 1790, p. 1055).

I think F. G. is hardly quite correct in saying that this very immodest poem is "always included in Prior's works." It certainly is not to be found in most of the good old editions, and in the few which do contain it, it has either the initials H. J. or the name of Hildebrand Jacob given in full. See a note on this subject in "N. & Q.," 3rd S. xii. 246.

EDWARD SOLLY.

It would be more correct to say that this poem appears in some editions of Prior's works than that it is included in all. It is by Hildebrand Jacob, and appears, with one or two other poems of a similar nature, in a small volume of verse, bearing his name, which I remember to have once or twice seen. In the fifth edition of Prior's *Poems*, 1767, it is assigned to Jacob, and is said to be written in imitation of Mr. Prior.

J. K.

STEPHEN BRADWELL, PHYSICIAN, 1633 (6th S. i. 290).—I have in my possession a copy of *The Raising of the Foundations of Brovism*, printed by John Nindet, 1588, the epistle dedicatory to which is addressed to "his verie louing cousin

M. Thomas Hussey, Esquire," and signed by the initials S. B. There is also in the Cambridge (Eng.) University Library a volume by the same author, of an earlier date (1586), entitled *A Detection of Edward Glover's Heretical Confection, &c., with an Admonition to the Followers of Glover and Browne*. These have always been attributed to Stephen Bredwell, a physician. He seems, from some passages in one of these books, to have been a resident in Southwark, or at least to have been most familiarly acquainted with the internal procedures of the parish of St. Olave there. It would seem, from the similarity of the two names, that this physician was the father of the one named by Mr. EARWAKER. I think Mr. EARWAKER will easily find that his Stephen Bradwell was the author of two books other than that he names, viz., *A Watchman for the Post*, 1625, and *Physick for the Plague*, 1636. HENRY M. DEXTER.

Greystones, New Bedford, Mass., U.S.

SPANISH FOLK-LORE AND SUPERSTITIONS (6th S. i. 248).—I think the under-mentioned works would prove interesting to the student of this subject:—

PONS (Ant.), *Viage de España, en que se da noticia de las cosas mas apreciables y dignas de saberse, que hay en ella*. Madrid, 1787-94. 18 vols., small 8vo., plates.—These volumes contain a very rich store of curious information. There is an earlier edition (Madrid, 1776) in 12 vols., but much less complete.

Madrid, ou Observations sur les mœurs et usages des Espagnols au commencement du XIX^e siècle. Paris, 1825. 2 vols., 12mo., plates.

Trueba (D. Telesforo de), *L'Espagne romantique. Contes de l'histoire d'Espagne*, trad. par Defauconpret. Paris, 1832. 3 vols., 8vo.—I do not know the original edition.

Zorilla (J.), *Leyendas y tradiciones históricas*. Madrid, 1880. 8vo.

Le Mercure espagnol.....Mémoires et nouvelles curieuses de Madrid, sur les festes, etc.,.....sur les proverbes, les mœurs, les maximes et le génie de la nation espagnolle. Suivant la copie imp. à Paris, 1670. 12mo.

Romancero Castellano, o Coleccion de antiguos romances populares de los Españoles, par G. B. Depping, nueva ed., con las notas de don Ant. Alcalá Galiano. Leipzig, Brockhaus, 1844. 2 vols., 18mo.

Rosa de Romances, o Romances sacados de las Rosas, de Juan Timoneda, por José Wolf. Leipzig, Brockhaus, 1846. 18mo.

HENRI GAUSSERON.

Ayr Academy.

"EYE HATH NOT SEEN," &c., 1 COR. II. 9 (6th S. i. 195).—The marginal reference gives Is. lxiv. 4, which it only resembles in the English version; the Hebrew, LXX, and Vulgate are nothing like it. The Greek begins with the relative "A," showing that there must be an antecedent, of which none appears in Isaiah. The late Dr. Neale (*Essays on Liturgiology and Church History*, p. 414) has clearly traced it to the Liturgy of St. James. The whole passage runs thus:—

"But according to Thy gentleness and measureless love, passing over and blotting out the handwriting

against us Thy suppliants, Thou wouldest bestow on us Thy heavenly and eternal gifts, which eye hath not seen and ear hath not heard, and into the heart of a man hath not ascended, which Thou hast prepared, O God, for them that love Thee."

Here we have the whole passage, with the antecedent, which St. Paul leaves out, as well as the relative, which he gives—a remarkable fact, showing that this liturgy was in use and well known in St. Paul's time. E. LEATON BLENKINSOPP.

St. Paul appears to have made this quotation from one or other of the two apocryphal books, entitled the *Ascension of Isaiah* and the *Apocalypse of Elias* (see Bishop Louth on *Isaiah*).

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

May not Bottom's parody of this on *awaking* (*Midsummer Night's Dream*, IV. i.), "When my cue comes," &c., account for the additional word "conceive." G. L.

If I have rightly understood J. T. F.'s question, I have always considered 1 Cor. ii. 9, "But as it is written," &c., to refer to *Isaiah* lxiv. 4.

CLERICUS RUSTICUS.

ABRAHAM ORTELIIUS (6th S. i. 237).—Perhaps the information wanted would be found in an essay by Félix van Hulst, which first appeared in the *Revue de Liège*, and was the same year published in the form of a pamphlet, entitled *A. Ortelius*, at Liège, 1846, 8vo., with a portrait of Ortell.

HENRI GAUSSERON.

According to Hugh Rose (*Biog. Dict.*, s.n.) this celebrated geographer spent some time at Oxford in the reign of Edward VI. (1547-1553), and paid a second visit to England in 1577.

WILLIAM PLATT.

115, Piccadilly.

PERSONS WHO CHANGED THEIR NAMES DURING THE SIXTEENTH AND SEVENTEENTH CENTURIES (6th S. i. 296).—There never was in England any law about such changes; every one could (and can) assume any desired surname. But though, under these circumstances, lists of such changes cannot be expected, amongst the private Acts of Parliament of last century, and perhaps the century before, many might be found which, for some reason or other, had this object in view.

VIGORN.

"WRAP": "WRAPPER" (6th S. i. 297).—More than fifty years ago I used often to hear old-fashioned people—I mean those whose education was wholly of the last century—pronounce the word *wrap* as though it was spelt "rop." It sounded curious and affected, and the explanation given was, "That is the correct manner of pronouncing the word. We pronounce *yacht* 'yot,' and in the same way *wrap* 'rop.'" Those who thus spoke had

many other peculiarities of language, amongst which I especially remember the following: yaller, po-chay, charret, massacree, hottle, obleege, Barkley, Darby.

EDWARD SOLLY.

HORSES' SKULLS AT ELSDON CHURCH, NORTH-UMBERLAND (6th S. xii. 248, 377).—The object of placing skulls in the bell turret may have been to increase the resonance, as in the case of "acoustic pots" (on which see an article by James Fowler, F.S.A., in *Yorkshire Archaeological Journal*, iii. 1). I am credibly informed that even now they put horses' skulls into the sounding-boards over the heads of Presbyterian ministers in Scotland. The three skulls found at Elsdon were standing on their bases, mouths upwards, and leaning against each other at the top, and the cavity seemed to have been purposely prepared for them. There were two large skulls and one smaller; two were well preserved, but one much decayed.

J. T. F.

[See "N. & Q.," 4th S. iii. 500, 564, 608; iv. 66.]

LUCIAN AND THE INDEX (6th S. i. 195).—An examination of the *editio princeps* of 1496 enables me to report that the two dialogues *φιλόπαρις* and *περί τῆς περὶ γρίνου τελευτῆς* form part of that edition of Lucian's works. They first appear among the books condemned in the *Index Librorum Prohibitorum cum Regulis confectis per Patres a Tridentino Synodo electos auctoritate Pii IV. comprobatus*, &c., Leodii, 1569, 8vo. The earliest MS. of Lucian known to western Europe was brought from Constantinople into Italy by Auriapa, a Sicilian, in 1425.

WILLIAM PLATT.

115, Piccadilly.

GLOVER'S "HISTORY OF DERBY" (6th S. i. 296).—In the *List of Books of Reference*, British Museum: "Glover (S.), *History and Gazetteer of the County of Derby*, edited by T. Noble, 2 vols., Derby, 1831-33, 4to."

EDWARD H. MARSHALL, M.A.

TULCHAN BISHOPS (6th S. i. 196, 322).—The writer in the *Times* might retort upon Mr. PEACOCK the charge that he "does not seem to possess a deep knowledge of the ecclesiastical history of Scotland during the seventeenth century." The "tulchans" had nothing to do with that century, but belonged to the later years of the sixteenth century, as incidentally noted by CHANCELLOR HARRINGTON. They were not the bishops of the restored Episcopal Church of Scotland, but "superintendents," who in the period from 1560 to 1592 exercised amongst the Presbyterians a kind of shadowy episcopal jurisdiction. See Hardwick's *History of the Christian Church during the Reformation*, Cambridge, 1856, p. 164. In the notes at the foot of the page references may be found to original authorities. See also Spottiswoode's *History of the Church of*

Scotland (Spottiswoode Society's edition, Edinburgh, 1851), where at p. xxxiv instances are given of the effectual way in which the tulchans enabled the nobility to drain the Church of her resources. Had the restored bishops of the seventeenth century been ever so willing to help Scotch lairds "to milk the church lands and tithes to get the rents out of them freely," there was no room left for such co-operation in evil; the Church had been only too effectually drained by their predecessors. Let the name, and the odium attaching to it, rest on the right shoulders.

JOHNSON BAILY.

Pallion Vicarage.

FERNAN CABALLERO (6th S. i. 315, 339, 365, 403).—*La Gaviota*, the longest and best of "F. Caballero's" works, has been frequently translated into English, amongst others by the Honourable A. Bethell, under the title of *The Sea Gull*. Another translation has been published by Lady Wallace of *Castle and Cottage. Elia, or Spain Fifty Years Ago*, appeared in English in 1868 (New York), and *The Alvareda Family* in 1872 (London). Many of the shorter tales have appeared in magazines, and reviews of the longer ones in the *Athenæum*, Nos. 2058, 2322, and 2586. Translations of her chief works have appeared in French, German, &c. There is no separate biography of "Fernan Caballero" extant, but a monograph on her and her works will be published shortly by Mr. John H. Ingram, who has already contributed various papers on, and translations from, her writings to magazines.

R. E. M.

[At the moment of going to press there comes to us *Six Life Studies of Famous Women* (Griffith & Farran); the subject of one of these studies is Fernan Caballero.]

"HARE-BRAINED" (6th S. i. 155, 402).—C. M. says that "the hare is only timid." Omitting remark on the "only," her manifestations of timidity are exhibited in, so to speak, her skittishness. She is unstable of purpose; a straw turns her, a hair turns her again, a third time she may turn at nothing. Hunted, her course is a series of dodges and cranks. The "hare-brained" man is similarly infirm of purpose, and as readily changes his designs, or rather plans. That a rabbit or deer is equally timid is nothing to the purpose. Our ancestors could not well use a triglomerate word, and, with a due regard to practical natural history, chose the fittest of the three. The rabbit, besides being accounted a smaller species of hare, was taken as the type of simplicity or gullibility. The deer may also be as timid, but does not manifest such ready changes of purpose.

C. M. modestly suggests a new etymology—"air-brained." Admissible when supported by facts. Here is another, wanting the same confirmation. Our *milk* is derived from the Hebrew *melek*, a king—or *vice versâ*, for this matters not

in such etymologies. And thus: Milk is the nourisher of the body natural, *milk* the nourisher of the body politic. Q.E.D. B. N.

C. M. "puts forward no theory," yet suggests that the time-honoured "hare-brained" may originally have been "air-brained," and that the introduction of the Cockney *h* would easily account for the corruption. Now, in the first place, I doubt if it is correct to speak of the Cockney *h*. Though Cockneys are justly to be blamed for dropping the aspirate, they are certainly not more blameworthy in improper introduction of it than many provincials. Again, I very much doubt if Cockney usage could have so altered the word three hundred years since, when Shakespeare makes Worcester speak of "a hare-brain'd Hotspur." C. M. thinks it difficult to account for the origin of the word "hare-brained," because the hare "is not really wild, but only timid." To which it may be answered that realities are not concerned in the matter, but simply the popular idea of the hare as a wild, easily-scared, flighty creature. And perhaps, if we come to realities, it would be nearer the mark to say the hare was more wild than timid, for though a "fearful, flying" animal before man, it is really pugnacious, and "displays no little courage in encounters with those of its own race or with animals of nearly equal powers." W. WHISTON.

There is so frequent an allusion in ancient proverbs to the hare that it is quite natural to meet with such in an English form. In Gaisford's *Paroem. Græc.* (Ox., 1836, p. 201) there is *Λαγὼς καθεύδων*, and at p. 70, *Λαγὼς περὶ τῶν κρῶν*, which is referred to by Aristophanes in the *Frogs* and the *Wasps*. Demosthenes, *De Corona*, p. 314, has *λαγὼ βίον ἐξῆς δεδιὼς καὶ τρέμων καὶ αἰὶ πληγῆσθαι προσδοκῶν*. The hare is mentioned in at least seventeen proverbs in *Adagia* (fol., Typ. Wechel, 1629). Minshew has, *s.v.*, "Hare-brained, q. the braine of the hare. It is spoken of such a one which unadvisedly is carried away with his unconsiderate will" (1617).

ED. MARSHALL.

Sandford St. Martin.

I should have thought that the proverbial expression, "Mad as a March hare," was the origin of "hare-brained." The Earl of Worcester speaks of "a hare-brain'd Hotspur" (1 *Henry IV.*, V. ii.). Your correspondent C. M. suggests "air-brained." There may be more difficulty as to the right spelling of "the azur'd harebell," which might be written "hairbell" for the bell-like flowers hang from a wiry, hair-like stem. The etymology of *harebell* is from its growing in open, windy places, frequented by hares.

CUTHBERT BEDE.

In *Ethymons of English Words*, by John Thom-

son, 1826, this word is thus given: "Harebrained, a., giddy, volatile, roving; G. *hyra*, *hura*, to turn round, make giddy, and brain." In Chambers's *Etymological Dictionary*, edited by James Donald, 1867, it is explained as "having a wild, scared brain, like that of a hare; giddy, heedless." I prefer Thomson's view. J. JEREMIAH.

Keewick House, Canonbury.

THE RITUAL OF THE BENEDICTION OF THE PASCHAL CANDLE (5th S. xi. 321, 372, 418; xii. 13).—I add the use of Salisbury and secular churches:—

"Sacerdos executor officii illius diei Ignem benedictat qui accendatur ibidem, viz., inter duas columnas..... Deinde sequatur Benedictio cerei Paschalis ab ipso diacono indutus [induto] ad processionem, accepta benedictione ab execute ore officii ad borealem converso, ad gradum presbyterii."—*Sarum Processional*, i. ii.

MACKENZIE E. C. WALCOTT.

THE CAMPBELLS OF LAWERS, AFTERWARDS EARLS OF LOUDOUN (2nd S. vi. 96; 3rd S. vii. 3; 6th S. i. 384).—The whole history of the Loudouns is pregnant with interest, nay, every inch of ground in the parish has such a charm for the antiquary, that the very mention of the name causes a flood of historical lore to rush to his mind. Perhaps the following may be of use to C.:—Margaret Campbell, Baroness of Loudoun, succeeded her grandfather. She was, in 1620, married to Sir John Campbell, of Lawers; he, in 1633, was created Earl of Loudoun, and at his death, in 1652, was buried in Loudoun Kirk (about three and a half miles from here). His face some few years ago could be seen through the coffin-lid. His son James followed him, being the second earl; he married a daughter of the Earl of Eglintoun, by whom he had issue three sons and four daughters, one of the sons being Sir James of Lawers, who died at the head of his regiment in 1745. Hugh, the first born, followed his father, married the only daughter of the first Earl of Stair, and in turn was succeeded by his son John, who died unmarried; and the latter's cousin, James Muir Campbell, son of the Sir James Campbell of Lawers before mentioned, became fifth Earl of Loudoun. He married, in 1777, the eldest daughter of John Macleod of Raasay, who died in 1786 leaving only a daughter. ALFRED CH. JONAS.

Kilmarnock.

THE DEFINITION OF A GENTLEMAN (5th S. xii. 304, 338, 360).—It may not be foreign to this subject, which has been discussed in your pages, to point out that we seem much in want of a word to supersede that of "gentleman" as a description, when by it is meant that the person referred to is of no profession or calling. What is required is an equivalent for the French *rentier*. To suggest what might serve seems not unworthy the attention of "N. & Q."

CHARLES WYLIE.

"LEER" (6th S. xii. 267, 431; 6th S. i. 162).—A bombardier of the Royal Horse Artillery, a most intelligent young fellow, a patient in hospital at this station, was asked how he was. He replied, "I feel very *leer* this morning, sir." On being questioned as to the meaning of this expression, he said that he intended to convey that he was very weak, had no appetite, and felt very bad. This man was born in the neighbourhood of Uxbridge, had been a gardener prior to enlistment, and he stated that the word *leer* was in very common use amongst the labouring classes not only in West Middlesex, but in the adjoining counties of Berks and Bucks, and always in the sense of being sick, or too ill to do a day's work.

J. BALFOUR COCKBURN, M.D.

Bangalore, India.

INTRODUCTION OF COTTON INTO ENGLAND (6th S. i. 137, 320, 366).—Most readers of "N. & Q." will remember the "I cotton to Codlin" of Master Humphrey's Clock, but probably few are aware how old is this familiar use of the word. The following was written more than three hundred years ago:—

"So feyneth he, things true and false
so alwayes mingelth he,
That first with midst, and middest with laste,
maye cotton, and agree."

Drant's *Horace*, 1567, A v, verso.

R. R.

Boston, Lincolnshire.

Cotton was an heraldic charge in Elizabeth's time, but how long before I cannot say. I have an impression of the seal of Mary Cotton of Combermere, Dowager Countess of Derby, on a deed of the 15th of Elizabeth; her arms are a chevron between three hanks of cotton. P. P.

GREEN FAMILY OF NORTHANTS (6th S. xii. 449, 494; 6th S. i. 66, 283).—The arms in the second and third quarters are respectively those of Welles, and Smyth of Gloucestershire.

J. WOODWARD.

"HEARSE" (6th S. i. 212, 297, 343).—For the principal meanings of this word, and its derivation from *herpes*, I would beg leave to refer the inquirer to the appendix to my edition of Milton's *Lycidas* (p. 94), published by Longmans & Co., 1874. I have also noted a peculiar, and, as I believe, erroneous, use of the word in Spenser, and have endeavoured to trace the origin of the mistake.

C. S. JERRAM.

In one of Rowlandson's *Caricatures*, that of a funeral, there is seen a man preceding the coffin carrying a frame in which plumes of black feathers are fixed. If black hangings were attached, then whenever the coffin was set down this *hearse* would be placed on or over it. Afterwards the word was applied to the bier itself, plumed and upholstered,

and now to the conveyance which has superseded this.

BOILEAU.

CHRISTIAN NAMES IN BAPTISM (6th S. i. 274, 299, 397).—With Σαῦλος δὲ ὁ καὶ Παῦλος we may compare the commencement of the epistles of St. John's pupil, Ἰγνατίος ὁ καὶ Θεοφόρος. It is noteworthy that once in the "Acts of his Martyrdom" Ignatius is called ὁ Χριστοφόρος. Blunt and Phillimore's *Book of Church Law* (ii. i. 4) mentions changes of name at confirmation so late as the years 1707 and 1761, and refers to "N. & Q." 4th S. vi. 17. It is the custom in some foreign missions (New Zealand, I believe, for one) for the bishop to call each candidate at confirmation by his or her Christian name. Has it not been thence introduced into the diocese of Lichfield? I am told that such is the custom in Cornwall also.

CHR. W.

TOKEN OF CONTEMPT (6th S. xii. 368, 395; 6th S. i. 66).—I have seen a gesture of contempt used by the lower orders in France which, I have very little doubt, is the "biting the thumb" spoken of in *Romeo and Juliet*. The person using the gesture placed the nail of his thumb under the front teeth of the upper jaw, and then jerked the thumb forward, using at the same time an expression equivalent to "I don't care that for you."

EDGAR MACCULLOCH.

THE STOVIN MSS. (6th S. i. 195, 283).—Respecting the present custodian of these manuscripts I can obtain no information. In "N. & Q." ante, p. 283, a correspondent refers to a notice in the *Archæologia* (and misquotes the volume), but this account brings the date of possession no later than 1839, or only about twelve years after Hunter had free access to them. I have received two private communications, one regretting that their loss affords another instance how careless executors and legatees are in respect to historical MSS., the other assuring me that, if found, there would be little of importance left to extract, as Hunter and Stonehouse had taken out the *pabulum*. This may, or may not be so, but, as I am preparing for the press a history of the Level of Hatfield Chase and parts adjacent, it remains a matter of interest to learn.

JOHN TOMLINSON.

ANECDOTE OF BYRON BY COLONEL NAPIER (6th S. i. 276, 383).—In kindly answering my query, Mr. EDGUMBE omits to state whether the "work entitled *Byroniana*," was written by Colonel Napier. Was he the author, and what is the date of the book? It is curious that Mr. EDGUMBE and I should be "laying our heads together," for I never but once in my adult life met with a hat too big for me.

JAYDEE.

TENNYSON'S "MARIANA" (6th S. i. 275, 383).—In Heywood's *Rape of Lucrece* are two lines end-

ing "ominous fowl" and "screech-owl," which (if my memory is not fooling me) might illustrate our poet's words. So far as I recollect, the lines occur in one of the Clown's songs—not the encore or supplemental songs, but those which were in the body of the play as I read it in an old quarto some years ago. CHR. W.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 269, 299).—

"If God is great in great things," &c.

The following references may be added:—"Mirabilis enim in excelsis Dominus, mirabilis etiam in minimis" (S. Ambr., *Hexæm.*, lib. i. cap. vi.); "Heu mihi, quam excelsus es in excelsis, et quam profundus in profundis!" (S. Aug., *Confess.*, lib. viii. cap. iii.). Compare Keble's *Lyra Innocentium*. ix. 9:—

"Greatest art Thou in least, O Lord,
And even Thy least are great in Thee."

ED. MARSHALL.

(6th S. i. 196)

"Solitude of vast extent, untouched," &c.

I cannot give the author of this, but I have a singular recollection of it, which may afford a clue. About thirty years ago I had a neighbour who had just been decidedly refused by the lady he afterwards married. He bore his fate very ill, and ultimately sought comfort in writing what he called "poetry," and, as I was his nearest bachelor neighbour, he inflicted most of it upon me. One night, or rather morning, for it was among the small hours, groaning in spirit, after listening about half an hour to his rhymes about "the Bard" (so he called himself), solitude, &c., I was roused to attention by—

"Where Nature sows herself
And reaps her crops."

Struck with the terse and graphic sketch, I said "Read that again! You did not write that." "That I did," he replied. To the best of my belief it was unconscious plagiarism. I have never forgotten the lines, and have never believed he was the author of them. He was a young man of a serious turn of mind, and not much of a reader; the principal books of poetry I remember seeing in his house were Pollock's *Course of Time*, Young's *Night Thoughts*, Cowper, and Robert and James Montgomery, in some of which the lines in question may very probably be found. R. R.

(6th S. i. 397.)

"This communicating of a man's selfe," &c.

Bacon's Essay, *Of Friendship*.

EDWARD H. MARSHALL.

The second line of Rogers's beautiful couplet on conjugal fidelity reproduces the exact idea, almost the very words, of Bacon:—

"A guardian-angel o'er his life presiding,
Doubling his pleasures, and his cares dividing."

Byron's fine lines,—

"All who joy would win
Must share it, happiness was born a twin,"
embody the same idea, but are supplemented and crowned by a simple and beautiful image. T. L. A.

It is little more than a reproduction of what Socrates says of a friend, that "In prosperity he heightens his delight by rejoicing with him, in adversity he diminishes his sorrows by bearing a share of them" (*Xenophon Mem.* ii. 4). Cicero has the same sentiment in his *De Amicitia*. 6. G. F. S. H.

Miscellaneous.

NOTES ON BOOKS, &c.

Songs of the Springtides. By Algernon Charles Swinburne. (Chatto & Windus.)

WITH the exception of a dedication to Capt. Tre-lawny, some connecting lines, and a sonnet in the "Notes," Mr. Swinburne's latest volume is made up of four poems—"Thalassius," "On the Cliffs," "The Garden of Cymodoce," and an ode for Victor Hugo's anniversary festival in February, 1880. In all of these last, but in the first two especially, the author has dwelt more at length than is his wont upon certain notes which are familiar to his admirers—his love of sea and sun and song. "Thalassius," which we take to be more personal than his work is generally, traces the poetic growth of a child mysteriously born of the Sun-god and the nymph Cymothoe, and found (like King Arthur) on the sea-shore. Mr. Swinburne has never more magnificently manifested his vigour of inspiration, his command of descriptive vocabulary, and his power of creating endless new variations of wave and sky, of wind and cloud, than in this initial poem. It contains all his best qualities at their best. Those who turn to the wonderful picture of the Roman circus at p. 24 or the simile of the Thessalian mares at p. 31, or note the apt accordance of sound with sense in such a line as

"Began the bellowing of the bull-voiced mimes,"

will see that the hand of the author of *Itylus* and *Dolores* and the *Triumph of Time* has lost none of its cunning or its characteristic. Here is one of the many fine passages of "Thalassius":—

"High things the high song taught him; how the breath
Too frail for life may be more strong than death;
And this poor flash of sense in life, that gleams
As a ghost's glory in dreams,
More stable than the world's own heart's root seems,
By that strong faith of lordliest love which gives
To death's own sightless-seeming eyes a light
Clearer, to death's bare bones a verier might,
Than shines or strikes from any man that lives.
How he that loves life overmuch shall die
The dog's death, utterly:
And he that much less loves it than he hates
All wrongdoing that is done
Anywhere always underneath the sun
Shall live a mightier life than time's or fate's."

"On the Cliffs" celebrates the nightingale, and adds another, and certainly not the least memorable, to the already rich group of poems having for theme that "winged song," as Beddoes called her. From their special relation to Victor Hugo the last two odes will probably have a more limited interest for the reader. "The Garden of Cymodoce"—for which, it is understood, we are to read Sark—is, however, in execution to the full as good as "On the Cliffs"; but the birthday ode, if not by reason of its subject an actual *tour de force*, has nevertheless a somewhat "constructed" look. In both of these works, too, as in the sonnet in the "Notes," there is more of that political element which, to us personally at least, forms the least attractive side of the writer's genius. Forcible as the sonnet undoubtedly is, and great as is our admiration for Mr. Swinburne's splendid lyric gifts, we cannot but regret that he thought it necessary to print it, especially as many who adopt his view, without sharing his power of words or his strength of feeling, will only too unhesitatingly welcome its energetic denunciation.

Histoire des Enseignes d'Hotelleries, d'Auberges et de Cabarets. Par A. Blavignac, Architecte, &c. (Paris, A. Picard.)

THE history of signboards is a most interesting branch of archaeology. More than once it has engaged the attention of English antiquaries, but we are not aware that, with the exception of M. Blavignac (the author of the volume we are about to notice), any French writer has treated the subject otherwise than incidentally. M. Victor Hugo, whose varied knowledge leaves no topic untouched and unillustrated, has, if we remember rightly, a few remarks in his *Notre Dame de Paris* on the punning devices which used, in days of yore, to adorn the frontage of certain French shops; and we distinctly remember the mention of "l'épi seic" (*l'épicer*) and "la vieille seie anse" (*la vieille science*). The motto "à l'abri Coltier" (*à l'abricotier*) contains an allusion to the rapacious favourite of Louis XI., and the alluring notice "restaurateur à six sous le plat" (*assis sous le plat*) requires, in order to be duly appreciated, the talent of the painter. In fact, the subject under discussion is well-nigh inexhaustible, and it has found a worthy historian in M. Blavignac, whose treatise we heartily recommend to the attention of our readers. Archaeologists are generally regarded as crabbed, morose, and disagreeable old gentlemen, too dull to appreciate a joke, too stupid to make one, and utterly devoid of all sentiment. M. Blavignac's preface is a satisfactory answer to this reproach; and surely a man cannot be accused of being unsentimental who regrets that a house is known at present as No. 19, 29, 39, &c., instead of appealing to one's imagination under the poetic designation of "The Wheatake," "The Golden Apple," "The Nosegay of Roses," &c. We say the house, because in the good old times signs and mottoes were not confined to shops—in France and in Switzerland at least. It will thus be seen that a work on signboards in general, if treated completely, would be of formidable dimensions. M. Blavignac wisely narrowed the field of his observations; and whilst dealing exclusively with inns, hotels, and public-houses or taverns, he still found plenty of materials for a volume of more than five hundred pages. He is, or rather he was (for we are sorry to hear that he died six years ago), a citizen of Geneva, and accordingly most of the facts he records are derived from his acquaintance with the manners and customs of *La Suisse Romande*. His first chapter is devoted to the alluring description of an ancient hostelry, where the appointments surpassed in completeness those of many a baronial castle. Even as early as the year 1570 spits revolving with the help of mechanical contrivances might be seen at the fair of Frankfurt, and everything was carefully provided to attract customers. M. Blavignac then goes on to discuss the laws promulgated at several epochs for the due police of inns, taverns, and other places of entertainment. He relates *ab incubabulis* the history of signboards, and then gives of eighty-four amongst them monographs, which are full not only of instructive details, but of amusing anecdotes and of *jeux de mots*, which would have delighted Thomas Hood or Charles Lamb. We shall quote, by way of specimen, the somewhat dismal joke perpetrated by an Alsatian brewer, who, having settled in Paris after the Franco-Prussian war, mounted a large signboard, representing the city of Strasbourg under the form of a woman lying down dead, with a coffin and four grave-diggers by her side. The motto was "Bière de Strasbourg."

Two Sides of the Atlantic. By J. Burnley. (Simpkin & Co.)

THIS volume consists of two portions. The first part, entitled "The Other Side," is the record of a visit to

America of a provincial journalist and his friend Barnacles, a woolstapler. It is written in a familiar, free-and-easy style, but is interspersed with humorous and lively passages, which may be of interest as descriptions of some phases of American life. The second part, "This Side," contains pictures of places of nightly entertainment in the town of Bradford. It is difficult to discover what useful purpose is served by bringing these local sketches into greater publicity than they have already attained in the *Bradford Observer*.

The Daily Round: Meditation, Prayer, and Praise adapted to the Course of the Christian Year (Whitaker) is an excellent devotional manual, following with great care the order of the Prayer Book. Each page supplies a text for the day, a brief exposition of it, a meditation upon it, a prayer founded on it, and a verse from a hymn in illustration of it: a thoroughly practical book. The busiest man may find time to read it, and he who reads it in the earnest spirit in which it has been compiled will surely find his religious life quickened and deepened.

The Convocation Prayer Book (Murray) admirably answers its purpose, and cannot possibly leave any one in the dark as to the changes in the rubrics which the Convocations of Canterbury and York have respectively recommended; where any points of difference exist between the two Houses, these are carefully shown. Mr. Murray also sends us Vol. III. (Job to Solomon's Song) of Mr. Fuller's *Student's Commentary on the Holy Bible*, which is founded on the *Speaker's Commentary*.

THE Bishop of St. Andrews's *Shakespeare and the Bible* has reached a third edition (Smith, Elder & Co.). Most appropriately has Bishop Wordsworth appended to the present edition the sermon that he preached at Stratford-on-Avon in 1864, on the occasion of the Tercentenary Festival.

Dr. Rigby's Letters from France, &c., is 1789, edited by Lady Eastlake, reviewed by us last week, is published by Messrs. Longmans, and not by Messrs. Macmillan.

Notices to Correspondents.

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E. M. (Guernsey).—No. Having referred your query to the gentleman you name, he states that it is one of the many shortcomings to which he has to plead guilty, but that "the work will be better done by the Folk-lore Society."

AGIB.—In "N. & Q." 2nd S. vi. 211, you will find "A Table of Hoods" compiled by Mr. Gutch.

E. P.—Apply to the College of Preceptors, 42, Queen Square, W.C.

BEVERLEY R. BETTS.—Anticipated. See *ante*, pp. 322, 424, and 339.

C. W.—Next week.

T. B. (Watford).—Utrum horum mavis accipere.

A. L. M.—Accepted.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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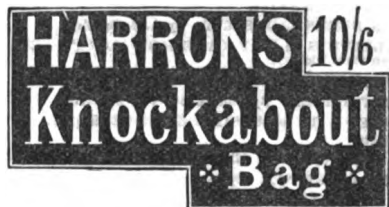
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DITTIES AND ODDITIES: JOHN LEIGH'S SONG OF "WILL THOMAS."

Many a reader of my valued friend Mr. William Chappell's *Popular Music of the Olden Time* must have regretted, with me, that only two quarto volumes of that most interesting and delightful book were given to the world. Not that it was left incomplete, for it came to no untimely end, but was duly indexed, and has already become scarce and out of print, although the impression issued was unusually large. I know it to be the fact that a new edition has long been in preparation. The improvements in it will be numerous, the additions large: thus most of its admirers will feel compelled to purchase it in its revised form. But a book so eminently suggestive, and of necessity discursive, opens up so many prospects that each student is tempted to add blank leaves for manuscript additions, as the only way to avoid crowding the marginalia inconveniently, to destruction of the text. Songs and ballads that are merely mentioned, or a verse from them quoted, seem to cry aloud to us lovers of old ditties and oddities, "Come, add us! Come, add us!" My own manuscript collection, from independent research, has grown to almost unwieldy bulk, but, as

I carefully catalogue my acquisitions, difficulty seldom occurs in finding whatever I need.

One of the fragments afforded by Mr. Chappell gave us the tune and words (p. 337, first verse only) of that lively "theatrical anecdote" written by John Leigh in celebration of Will Thomas, a waiter at the Portugal Street Coffee House, frequented by the actors belonging to the Lincoln's Inn Theatre. The tune was an old favourite one (before 1605): it often occurs in ballad operas under the name of "Sir Thomas, you cannot." Old words to it are found in the Percy Folio Manuscript, vol. iv. p. 117.

Perhaps, from time to time, it might be well if I were to send to "N. & Q." some of these half-forgotten old lyrics. If so, I cannot do better than act on the suggestion at once by communicating the entire song of *Will Thomas*. As an editor, writing elsewhere for antiquaries and students of old literature, I avow my determination to reprint with absolute exactitude, and no omissions or "improvements" (save the mark!); but here, where a mixed public will intrude, one must be on his very best behaviour. So I meet the difficulty in this manner: while otherwise reproducing *verbatim et literatim*, I claim a right to exercise discretion, and modify *within square brackets* where change or omission seems to be advisable. Even after using this precaution escape may be cut off by the outflanking enemy. Well, who cares?

John Leigh the actor, author of this spirited and rollicking ditty, which I reprint *in extenso* (except modifying a few phrases to suit the stupendous enlightenment and moral perfection of our School-Board London in 1880), died in 1726, at the same age as Byron, Burns, Tannahill, and Raphael—thirty-seven. As Chetwood wrote, in 1749, regarding that period of life,—

"A Time that should to true Perfection tend,
But many promise well, that never mend."

Here is the song, but without the tune it loses much of its charm. The date of the words was probably about 1722. It could be ascertained with a little further search. Jack Hall's manner of certifying his knowledge of English is simply delicious. Few people could "affirm" better. The original notes were written by William Rufus Chetwood, in 1749.

WILL THOMAS.

A Song by "Handsome Leigh." To the tune of "Thomas, I cannot."

I.

My scandalous Neighbours of *Portugal-street*,
Come listen a while to my Ditty;
I'll sing you a Song, tho' my voice be not sweet,
And that you will say is a Pity:

* *Portugal-street*, where the Theatre in Lincoln's-Inn-Fields is built.

As merry a Sonnet as times can afford,
Of *Egleton*,^a *Walker*,^b *Jack Hall*,^c and my Lord,^d
If you doubt of the Truth, to confirm every Word,
I'll call for a Witness—*Will Thomas*! *Will Thomas*!
I'll call for a Witness... *Will Thomas*!

II.

First *Egleton* coax'd the Fool over the Way^e
With sentences sweeter than Honey:
A Toad in a Hole^f was their Dinner that Day,
And my Noodle he lent them his Money.
What tho' I have got by him many a Crown,
What I ne'er can forgive him is, that he came down
Five Guineas, the Night ere he went out of Town.
Is this true, or no?... "O yes!" says *Will Thomas*!
"O yes!" says *Will Thomas*.

III.

Tom Walker, his Creditors meaning to chouse
Like an honest good-natur'd young Fellow;
Resolv'd all the Summer to stay in the House,
And rehearse by himself *Massanello*.^g
As soon as he heard of the *Baron's* Success,^h
He stript off his Night-gown, and put on his Dress,
And cry'd "D—mn my B...d I will strike for no less:"
So he call'd o'er the Hatchⁱ for *Will Thomas*! *Will Thomas*!
So he call'd o'er the Hatch for *Will Thomas*.

^b Mr. *Egleton*, commonly called "*Baron*" *Egleton*, for taking that title upon him in France, where he squandered away a small patrimony. His person was perfectly genteel, and [he was] a very pleasing Actor; but through a wild Road of Life he finished his journey in the twenty-ninth year of his age.

^c Mr. *Thomas Walker* (the original *Macheath* of *Gay's Beggar's Opera*). Born in 1698, died in 1744. Author of *The Quaker's Opera*, 1728; *The Fate of Villainy*, 1730.

^d Mr. *John Hull*, a Sharer in Smock-Alley Theatre, above thirty years ago [i.e. circa 1721]. He went thence with Mr. Leigh to the New Theatre in Lincoln's-Inn-Fields. He was somewhat too corpulent, and [had] a thickness of speech, that might be mimicked with ease, which adds some humour to this ballad. He understood Music, and was once a Dancing-Master, and the original Lockit of *The Beggar's Opera*.

^e My Lord was a young Nobleman weak in Intellects. Title and Estates do not always cause one to inherit Wisdom.

^f *Will Thomas* was a Waiter at a Coffee-house in Portugal-street, over against the Stage-door: a Person in understanding pretty near upon a par with my Lord.

^g The young Lord: see note^c.

^h A cant word for any baked meat with a pudding. [Not for "any," but the lumps of meat, mutton or beef, and kidneys, are soured in a batter pudding, and the whole baked together in a flat tin with conveniently high edges. It is a succulent dish, well known in artists' Bohemia, the chunks of meat resembling toads. The name has been made illustrious by Thomas de Quincey, whose "toad-in-the-hole" figures in his unequalled essay, *Murder considered as one of the Fine Arts*.]

ⁱ *Massanello*, a Play, or rather two plays, originally written by Thomas D'Urfey, in 1699; [they were compressed into one by Tom Walker, "which was performed in the following winter," after this song was written, "with some success"].

^j Mr. *Egleton* received the five Guineas from the Lord.

^k The Hatch of the Stage-Door, the Bounds of those theatrical Princes' no outsiders admitted save for good cause shown.

IV.

"Go tell my young Lord," says this modest young Man,
"I beg he'd invite me to Dinner;
I'll be as diverting as ever I can,
I will on the faith of a Sinner!
I mimic all Actors, I'll crack him a Jest:
I'll make him Act better than *Henley* the Priest."¹
"I'll tell him so, Sir," says *Will Thomas*, *Will Thomas*,
"I'll tell him so, Sir," says *Will Thomas*.

V.

Jack Hall, who was then just awaken'd from Sleep,
Said (turning about to *Grace Moffet*"),
"T'would vex any Dog to see Pudding thus creep,
And not have a share of the Profit."
"If you have not," says *Grace*, "you're not Mr. Hall!"
"And if I have not it shall cost me a Fall,
For half a Loaf's better than no Bread at all.
And so I'll call out for *Will Thomas*, *Will Thomas*,
And so I'll call out for *Will Thomas*."

VI.

"Go tell my young Lord, I can teach him to Dance,
Altho' I'm no very great Talker;
I'll show him good Manners just landed from France,
That's more than he'll learn from *Tom Walker*!
I Sing, and I Act, I Dance, and I Fence!
I am [a] rare Judge of—good Eating—and Sense,
And then, as for *English*, I understand *French*!"
"I'll tell him so, Sir," says *Will Thomas*, *Will Thomas*,
"I'll tell him so, Sir," says *Will Thomas*.

VII.

The Peer was just going his Purse-strings to draw,
In order to lend them his Money:
As soon as his forward good nature I saw,²
I cry'd out, "My Lord, lie upon you!
To us, you're as hard as a Turk, or a Jew.
If you part with your Money, Pay where it is due;
Poor *Betty's* [name's] lost, and it may be by you."
"Here's Fun for us all!" cry'd *Will Thomas*, *Will Thomas*,
"Here's Fun for us all!" cry'd *Will Thomas*.

VIII.

When his Lordship heard this, away down he rar,
And drove away strait to the Devil;³
Will Thomas sneak'd over [un]to the *Green Man*:⁴
Thus our Customers use us uncivil.⁵

¹ Orator *Henley*, who was taught to speak, with elocutionary effectiveness, by Mr. *Walker*. [See satirical verses on "Henley's gilt tub," and the caricatures of the time, some of which are copied into T. Wright's *Curcature History of the Georges*, published by Messrs. Chatto & Windus.]

² *Grace Moffet*, Daughter of Mr. *Hall's* second wife, "that kept the Bell and Dragon in Portugal-street."

³ This Ballad was to be supposed to be made by the Woman that kept the Coffee-house in *Portugal-street*.

⁴ *Betty* was Maid at the same Coffee-house, equally attractive to serve the Peer and the Porter.

⁵ The Devil Tavern, near Temple Bar. Famed from the earlier days of rare Ben Jonson. People went there pretty frequently of old.

⁶ A Brandy shop over the way.

⁷ "Thus our Customers," &c., the reflections of the coffee-woman. [It was ever thus: pious *Æneas* leaves *Dido* dumb, and even the heroic *Theseus* quits his *Ariadne*, who takes to *Bacchus* for consolation—"So they kept their spirits up just by pouring spirits down, For love is like the cholic, cured with brandy, O!"]

Poor *Betty's* Misfortune is pity'd by all,
Who expects [something dreadful her fame may be]fall,
Tho' she swears 'tis my Lord's [talk, 'twas sprung] by
Jack Hall,

Or else by poor sneaking *Will Thomas, Will Thomas,*
Or else by poor sneaking *Will Thomas.*

I have some more "high jinks" to communicate when time shall serve, but many a "weary pund of tow" is on the reel, and must be spun before leisure be won.

J. W. ESSWORTH.

Molash Vicarage, by Ashford, Kent.

THE SENTENCE FOR HIGH TREASON: COLONEL DESPARD'S EXECUTION.

A reference to the sentence for high treason is still commonly employed among the vulgar, but they do not use the details in proper sequence. "To be hanged, drawn, and quartered," they say, whereas it should be, as a correct abbreviation of the whole disgusting doom, "To be drawn, hanged, and quartered." I verily believe the ignorant associate one part of the sentence with the culinary operation performed upon poultry, a not unnatural deduction from tradition of one incident of the ghastly ceremony formerly enacted on the scaffold *coram populo*, viz., the evisceration of the victim. The whole subject is very revolting, but none the less worthy of investigation. Seekers after further information may refer to a very rare and curious book, *The Western Martyrology*, where, in a reproduction of "The Humble Petition of the Widows and Fatherless Children in the West of England" to Parliament against the infamous Judge Jeffreys, a coarse anecdote of that ruffian is related in plain English. There appears to be much misapprehension existing as to our punishment for treason, and this may be a fitting occasion on which to point out that the sentence of decapitation pure and simple is one unknown to the English law (for the innovations of the long Parliament and Commonwealth, of course, legally go for nothing). The same doom of drawing, hanging, evisceration, dismemberment, and quartering was passed on peer and peasant alike (of course, I except the fair sex, whose invariable sentence was combustion), but constitutional lawyers held that, inasmuch as the sovereign could, in his mercy, remit the whole of the penalty, so he had the power to dispense with any part. Thus, usually in the case of peers and connexions of noble families, decapitation was by the king's grace all that was exacted. The soundness of this theory of the royal prerogative was doubted by Lord William Russell in the case of Lord Stafford, executed for alleged complicity in the pretended Popish plot, in the reign of Charles II. The rather overrated husband of Rachel Wriothesley, with a brutal fanaticism that does not display his character in a favourable light, eagerly craved that his political opponent should undergo to the full

the whole of the degradation and suffering involved in his sentence. Charles, however, exercised his prerogative. When Lord Russell's own turn came, for his share in the Rye House Plot, the king again displayed this peculiar form of clemency, accompanying the remission with the sardonic remark, "My Lord Russell shall now experience that I do indeed possess that power which he denied me in the case of my Lord Stafford."* But, to return. The drawing, as every legal scholar knows, means the drawing of the criminal to the place of execution, and therefore *precedes* the infliction of death. According to Mr. Justice Blackstone, vol. iv., "drawing" formally meant, and formerly actually involved, dragging the condemned along the ground by a rope tied round his legs to the place of execution; and this torture the judgment literally ordains. "But," says the learned author of the *Commentaries*, "usually a sledge or hurdle is allowed, to preserve the offender from the extreme torment of being dragged on the ground or pavement." This quaint view of indulgence seems of a piece with the same legal sage's oft-quoted vindication of the humanity and propriety of the English law in the judgment for treason passed upon women, alluded to above. The passage is worth consulting. The last criminals "drawn" to the gallows were, I believe, Colonel Despard (see *ante*, p. 371) and his gang. As they were to be executed in the prison in which they were confined, and as the Government insisted that they should be "drawn," this grimly humorous expedient was had recourse to. The conventional sledge or hurdle, the body of a cart or tumbril without the wheels, was introduced into the prison yard, and the condemned

* It is very interesting in this connexion to consider what would undoubtedly appear at first sight to be a straining of the prerogative by James II. in the *cause célèbre* of Lady Alice Lisle, so called as being the widow of one of Cromwell's gingerbread lords. The sentence passed upon a female for high treason, as we have seen, never involved decapitation. Jeffreys sentenced the lady to be burnt to death; he had no alternative. James commuted (3) this sentence to beheading. It is difficult to reconcile this exercise of clemency with the theory propounded as above by Crown lawyers from Coke downward. I am inclined to think, however, it was done somewhat in this wise. Says Rex, "You are by law doomed to be burned. Now, I will remit the penalty by virtue of the prerogative in me vested on condition that you will submit to have your head cut off." A similar instance of amicable contract between sovereign and subject used to be afforded in the "good old days," when they hanged for almost every offence. Sometimes when the Recorder presented his report to Majesty it was felt to be "coming it a little too strong, you know," to glut Tyburn or the space in front of the Old Bailey with a whole dookfull, so a selection was made of those victims of the law to whom his Majesty's most gracious pardon and clemency and favour would be extended, on condition of their voluntarily submitting to expatriation by transportation to his Majesty's colonies of Virginia or Van Diemen's Land for the remainder of their natural lives.

men entered it in batches of two at a time (except the Colonel, who had the honour of an appearance *en seul*) at the door of the staircase leading to their cells, and the vehicle thus making four trips, its miserable passengers were "drawn" across the flagged space to the foot of the stairs leading to the tower on which they were to die. When the vehicle returned, after its third journey, to take up the Colonel, that gentleman remarked—and no wonder—"Ha, ha! what nonsensical mummery is this?" The late Dr. Doran tells us (*London in the Jacobite Times*) that when, during the horrid year that followed the '45, the sledges arrived to receive their wretched occupants outside the gate of Newgate, to set forth on their ghastly progress to Tyburn or Kennington Common, the polite keeper of the gaol would announce the fact to the moribund in these courteous terms: "Now, gentlemen, if you are quite ready, your carriages are at the door."

S. P.

Temple.

HUMAN LONGEVITY: ANOTHER CENTENARIAN FICTION.

In the month of January, 1880, there died at his residence near Tralee, co. Kerry, a gentleman named William Saunders O'Connor. He was the son of Walker O'Connor, Esq., by Anne Saunders, of Castle Island, in the same county. Mr. William Saunders O'Connor's death was duly noticed in three local papers, all of which stated that he was 102 years of age, and I suppose this statement may have been transferred to other newspapers. From certain circumstances I was inclined to think it erroneous, so, with the kind permission of the respected rector of Tralee, I searched the parish registers of the town, which I am sorry to say do not go further back than the year 1771. In the register I found the following entries of baptisms of the children of Walker and Anne O'Connor, two of whom, Susan and Rice, I had known in my childhood and early youth as old people, when their brother William seemed only an elderly man, considerably their junior:—

"Susan, Daughter of Walker and Anne Connor, Parish of Tralee, Baptized 30th Sept^r, 1780."

"Walker, Son of Walker and Anne Connor, Par: Tra: Baptized 26th of Sept^r, 1781."

"Rice, Son of Walker and Anne Connor, par: Tra: Bap: 22^d March, 1784."

"Anne, Daughter of Anne and Walker Connor, par: Tra: Bap: 5th January, 1788."

"Barbara, Daughter of Anne and Walker Connor, par: Tra: Bap: 21st October, 1789."

"Barbara, Daughter of Anne and Walker Connor, par: Tra: Bap: 5th Sept^r, 1791."

These are all the entries of the baptisms of Walker and Anne O'Connor's children which appear in the Tralee register. Their son William was probably born and baptized in the parish of Castle Island, but the old registers there have long since

been destroyed. But, as I have said, my own recollections of his brother and sister assured me that he must have been their junior, as his daughter also assured me that he was. Not wishing to trust either to my own memory or hers, however, in this matter, I asked a friend to search the will of Walker O'Connor, and ascertain if possible from it the ages of his three sons, at least their ages in point of seniority. My friend read the will, which is in the Public Record Office, Dublin, and he informed me that the testator names Walker as his eldest, Rice as his second, and William Saunders O'Connor (deceased in January last) as his third and youngest son. Now the parish register shows that Rice, second son, was born in 1784, so that William Saunders O'Connor could not have been born before 1785, which would make him ninety-five years of age at the time of his death. Thus another centenarian myth is disposed of.

I am still making researches (as I promised in a former number of "N. & Q." to do) into the (mythical) long-lived Countess of Desmond's history, and I hope to publish the result, together with her portrait, or perhaps two portraits of her, in a forthcoming number of the *Leisure Hour*. The length of the paper, and the portraits, would render it unsuitable for "N. & Q." I should be very much obliged to any reader of this note who would kindly inform me who is the present holder of a farm called Coulfinniagh, in the manor of Inchiquin, near Youghal, where the old Countess is said to have resided.

MARY AGNES HICKSON.

P.S.—In the old parish register the Irish O' is omitted before the Connors' name.

"BEN JONSON'S HEAD."—In *A Cavalier's Notebook*,* recently published, edited from family documents at Crosby, Lancashire, the "Cavalier," who was acquainted with the writings of Ben Jonson, cites a passage from his *Discoveries*, adding, "Ben Jonson's head is put up for a sign in London and other places." The elevation of the poet to this dignity may rather be due to his character for good fellowship than for his literary talents. It was at the "Mermaid" that those things were done and seen which gave rise to Beaumont's exclamation. Jonson had likewise given a special reputation to the "Devil" tavern, whither all came who desired "to be sealed of the tribe of Ben." And Herrick has celebrated the lyric feasts made at the "Sun," the "Dog," and "Triple Tun,"

"Where we such clusters had
As made us nobly wild, not mad."

The Cavalier's reference, one may suppose, is to the "Jonson's Head" tavern in the Strand, noticed as early as 1655, where Ben's chair was kept as

[* We hope to give a notice of this book next week.]

a relic. There was also a "Ben Jonson's Head" at Pemberton, near Wigan, in Lancashire, the age of which it would be of interest to ascertain. The authors of the *History of Signboards* say (p. 66) that Robert Pollard, a bookseller behind the Exchange, used the same sign, and that there is still (1866) a "Ben Jonson's Head" tavern, with a portrait of the poet, in Shoe Lane, Fleet Street, and also one at Weston-on-the-Green, Bicester.

JOHN E. BAILEY.

ERRORS OF AUTHORS (*ante*, pp. 390, 414).—2. *Chauvinism*.—Lorédan Larchey, in his *Dictionnaire de l'Argot Parisien* (Paris, 1872), gives, I think, a more trustworthy account of the origin of this term—the Jingoism of France:—

"Patriote ardent, jusqu'à l'exagération.... Allusion au nom d'un type de caricatures populaires, comme le prouve cet exemple: '1825, époque où un libéralisme plus large commença à se moquer de ces éloges donnés aux Français par les Français, de ces railleries lancées par les Français contre les étrangers. Charlet, en créant le conserit *Chauvin*, fit justice de ces niaiseries de l'opinion' (A. Jal, *Paris Moderne*, 1834)."

Littre does not name Charlet, but gives the same origin to the word. He besides cites an example from *Les Aides de Camp*, a play by Bayard and Dumanoir. I had never heard before of Scribe's *Soldat Laboureur*, I humbly confess it.

HENRI GAUSSEBON.

3. *Cui bono?*—*Cui bono?* may be, and often is, translated "Of what practical use is it?" Free from context, the words are equivocal, and will bear a double rendering. But they are more commonly and properly quoted in a forensic sense. Cicero so uses them in his *Oratio pro Milona*. He is applying what was then known as the Cassian argument, "Cassianum illud, cui bono," in the defence of his client Milo, accused of waylaying and killing Clodius. The argument is of this kind. When the question is by which of two or several persons an act which must have been done by one of them was committed, it is reasonable to inquire which of them would have most profited by it—*cui*, to whom it would be, *bono*, for an advantage.

There is another piece of patchwork in the way of quotation much in vogue. The "Si sic omnia" of Juvenal is found straying by itself, construed word for word as it stands, and forthwith applied to one who, for the first time in his life, has said a good thing, whereas, as a quotation, it is only properly applicable to one who, having gotten into mischief, *Antoni gladios*, by saying many good things, has at last said a foolish one. RD. HILL SANDYS.

12. *Saffron Gown*.—Dr. Brewer is more correct in this than Mr. THOMAS allows. See Potter's *Antiquities* (new edit., 1818), vol. ii. p. 287. A passage in Nonnus (lib. xii., *circa finem*) is there referred to, in which, it appears, *σαφρόων* is used as an epithet to *ἑώνη*. In Liddell and Scott, *s.v.*

σάφρων, this sense is not suggested. Saffron, both as a drug and a dye, was known to the Greeks, but is universally called *κρόκος*. Marriage garments were perhaps richer than ordinary attire, but were they necessarily *κροκόεις*, or even any colour? On this see Becker's *Choriæ* (fourth edit., 1874), p. 486. The word *saffron* is Arabic, and is derived from *zafaran*, modifications of which form its names throughout Europe.

VIGORN.

W. is undoubtedly right in saying that Beau Nash reigned as the King of Bath for fifty-six years, but in the appendix to Webster's *Dictionary* it is stated erroneously that Nash's "reign continued with undiminished splendour for fifteen years." Such a misstatement may have misled Dr. Brewer.

FRANK. BULE.

Ashford, Kent.

WALPOLIANA.—All who share my appreciation of Horace Walpole's *Letters*, and have gathered from them the graphic sketches of the society in which he moved, will admit that, much as the late Mr. Peter Cunningham did to illustrate those letters, much remains to be done. Will you allow me to suggest that, as in the early days of "N. & Q." your contributors did much to illustrate Lord Macaulay's *History of England*, by forwarding for insertion in its columns curious ballads and other passages which occurred to them in the course of their reading, so in like way if its pages were now opened to such Walpoliana, good service would be done towards clearing up obscure points in our most amusing and instructive history of English social life in the last century. A. M.

PLACE-NAMES OF ENGLAND.—Among other matters I have for some time been collecting different spellings, at different dates, of English place-names,—shires, ridings, hundreds, boroughs, towns, villages, and hamlets; also hills, streams, and other natural places. Looking at my collection now, and knowing the great historical value attached to the philological derivation of place-names, *e.g.*, Taylor's work on *Words and Places*, it has occurred to me that the time has come when a "Dictionary of English Place-Names" should be compiled. Of course such a work can scarcely be compiled by one man. But I hope there is sufficient interest in so important a subject for it to become the work of a small band of men—say one man for each county of England, who shall send to one common member of such a band the collections made from time to time. Our local archæological societies ought to, and no doubt would, help us. Under an active and able editor the band of forty ought to do good and expeditious work, and I trust to receive some welcome indications that my plan is feasible and will be carried out. I have not communicated first to the English Dialect Society,

only because I have thought that the plan did not come within their compass; but if it should turn out that they can use their excellent machinery for the undertaking, so much the better. If proper assistance is obtained, either from "the forty" or the English Dialect Society, a prospectus could be issued almost immediately. G. L. GOMME.

"REGARDS."

Miss Crawford: "I should like to have seen him [Edmund Bertram] once more, I confess. But you must give my compliments to him. Yes—I think it must be compliments. Is not there a something wanted, Miss Price, in our language—a something between compliments and—and love—to suit the sort of friendly acquaintance we have had together?—So many months' acquaintance! But compliments may be sufficient here," &c.—*Mansfield Park*.

It seems curious that the desideratum felt here by the fair speaker—"regards"—should not have been in vogue when Miss Austin wrote this in 1814. CH. ELKIN MATHEWS.

BIRNAM WOOD.—Readers of *Macbeth* should note that the story of the moving wood occurs in the *Romance of Alexander* :—

"Interea Alexander, amoto exercitu, appropinquavit se civitati Persæ, in qua Darius consistebat; ita ut sublimia loca montium que erant supra ipsam civitatem conspiciebat. Alexander autem precepit militibus suis ut incidere ramos arborum et herbas euellerent, easque inferret equorum pedibus et mulorum; quos videntes [printed *videntis*] Persæ ab excelsis montibus stupebant."—*Historia Alexandri magni de preliis*, ed. 1490, fol. 26.

The Middle-English version (l. 2850) has :—

"With that comaunds he his knightis to cutte dounne belyue
Bowls of buskis and of branches of bolis and of
lyndis," &c.

WALTER W. SKEAT.

"DRUNK AS BLAIZERS."

"We may live and learn. I remember, fifty years since, or more, at one of the Lincoln elections, hearing a man in the crowd say to another, speaking of the preceding night, 'We got drunk as Blaizers.' I never could make out what he meant. Yesterday I was reading Sir Thomas Wyse's *Impressions of Greece*, and, speaking of the reverence for St. Blaise in Greece (who is also, as you know, the patron saint of the English woolcombers), and how his feast was observed in the woollen manufactures of the Midland Counties, he says, 'Those who took part in the procession were called "Blaizers," and the phrase "as drunk as Blaizers" originated in the convivialities common on those occasions.' So good 'Bishop and Martyr' Blaise is dishonoured as well as honoured in England, and very probably in Greece."—*Life of Richard Waldo Sibthorp*, by Rev. J. Fowler, 1880, p. 227.

I have heard the same phrase in another of the Midland Counties, but to my ear it used to sound more like "drunk as blazes" (or perhaps "Blaize's").

R. F. S.

MAY CUSTOM IN SOUTH EUROPE.—The appended cutting from the *Daily Telegraph*, 17th

inst., may be thought worthy of reappearance in "N. & Q." :—

"A pretty May custom still obtains in the more primitive villages of Suabia, Bavaria, and the Tyrol, distant from the great railway routes and comparatively untouched by the prosaic temper of contemporary German culture. On the first Sunday of the flowery month the unmarried girls of the hamlet, armed with leafy boughs, visit in procession the young wives who have been wed during the past year, and make formal inquiry, in certain set phrases, hallowed by long custom, with respect to their health and happiness. Etiquette prescribes that each married woman thus distinguished should receive her maiden visitors at the outer door of her house, before which they take up their stand in double line. After thanking them for their kind inquiries, she passes slowly between their ranks, receiving from each in turn a light blow, inflicted with the green branches, as a mark of maidenly disapproval of her faithlessness to their virginal sisterhood. Having endured this gentle discipline, she is expected, according to her husband's means, to make a pecuniary offering to the vestal band; and the total amount of this quaint May-day collection is expended by the village girls in an evening festivity, to which they invite the marriageable bachelors of the village. At this merrymaking all the outlay for musicians and refreshments is defrayed by the youthful hostesses, who, however, reserve to themselves the privilege of 'engaging partners.' The whole picturesque ceremonial was performed the other day at Tunxdorf, near Papenburg, with strict fidelity to traditions that have been traced back to the Middle Ages, and probably owe their origin to an even earlier period of German history."

F. D.

Nottingham.

LOCAL CUSTOMS.—Here are two newspaper cuttings which note local observances that should be registered in your valuable miscellany :—

BRIGHTON.—"A curious festival was celebrated on the Brighton beach on Saturday, in connexion with the commencement of the regular fishing season. The fishing fleet being on the eve of starting in search of mackerel, the fishermen observed their annual custom of holding what is called the 'bending in,' the chief feature of which is to hold 'open house' on the beach around the boats, when bread and cheese is distributed to all who choose to ask for it. So far as the adults are concerned the custom has practically fallen into desuetude, but amongst the younger members of the fishing population—the 'aborigines' of Brighton—it is regarded as a most solemn occasion. Accordingly, on Saturday, from early in the morning till the afternoon was well advanced crowds of children flocked to the beach, a fluctuating group of between 100 and 200 being constantly present to partake of the hospitality of the elders. The origin of the ceremony, which seems to have been lost, may perhaps be found in a mixture of the Pagan superstition of propitiating Neptune grafted on to the promised return of bread 'cast upon the waters.'"—*Daily News*, April 26, 1880.

MANCHESTER.—"A correspondent of the *Pall Mall Gazette* writes:—"There was on May-day the usual annual procession through the streets of Manchester of dray and cart horses, every trade, from machinery and cotton down to beer, being represented. The animals were literally covered with decorations of flowers, ribbons, garlands, flags, and small coloured balloons; the brass trappings shone like burnished gold, and the hoofs are

first blacked and then topped with white—to represent top-boots, I suppose. Many of these horses are simply perfection of their kind, and in excellence of proportion, strength, and condition, leave nothing to be desired. There were some pairs of dark grey dappled, quite remarkable for beauty and regularity of colour; and a match pair of strawberry roans which, when measured, were only an inch under nineteen hands. Many of them stand eighteen hands and upwards, and a load of six tons is child's play to them. Their docility and intelligence, too, are curious. I have seen a horse obey his master's orders to a fraction when told to 'back one inch.'

ST. SWITHIN.

"SUUM CUIQUE" (*ante*, p. 414).—I do not know whether the Chinese metaphysical story is "a very old Joe" or not—I should think it extremely probable, though I never read the original Joe Miller. At any rate, it is not Dickens's. My father thinks he knew it long before *Pickwick* was published. It is never safe to take it for granted that such stories, put into works of fiction, are the authors' own.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SONG RELATING TO ENCLOSURES.—There was a song on this subject very popular in Lincolnshire at the end of the last and the beginning of the present centuries. The following fragments are all I can recover. I shall be much obliged to any one who will be good enough to furnish the ditty in a complete form:—

"The lawyer he up to London is gone
To get the act passed before he return;
If the lawyer ne'er returns nor the act any more,
It will be all the better for all ... poor.

Before the commons are ta'en in,
And you have hung your gates,
I very much fear
You will mortgage your estates.

But now the commons are ta'en in,
The cottages pulled down,
And Moggy's got na wool to spin
Her linsy-woolsey gown."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE HISTORY OF THE DRAMA IN ENGLAND.—I should be exceedingly obliged to any of the correspondents of "N. & Q." who would give me any information as to what authorities, &c., it would be advisable to consult for the history of the drama in relation to the life and thought of the English people.

HIBERNIENSIS.

"MUNDUS EFFUSIS REDEMPTUS."—By whom was this hymn composed? It is translated by

Mr. Caswall, and placed by him amongst "Hymns from Various Sources," together with translations of two others, "Nocte jam diem fugata" and "Hoste dum victo triumphans."

M. E. W. N.

Wimbledon.

BIRDS AND CATERPILLARS.—My sister, who looks upon "N. & Q." as a refuge for all classes of the destitute, and on its editor as an Admirable Crichton, who can tell what the sea anemones are thinking about in the Pacific Ocean, has insisted on my appealing through you to some good-natured naturalist to tell her why the birds in the garden will not eat the caterpillars. She feels herself in disgrace with the gardener, whom she has taken much pains to persuade that birds are valuable members of society; and instead of keeping up her credit, these ungrateful fowls suffer the caterpillars to run riot under their very beaks, and (the obstinate gardener will have it) eat the green peas in preference. How are we to act so as to redeem the characters of our feathered clients—and the relics of the peas?

HERMENTRUDE.

THE PANTILES, TUNBRIDGE WELLS.—What is the date, and who was the designer, of a print of the eighteenth century, representing the Parade (then called the Pantiles) at Tunbridge Wells? It is reproduced, without name, in a local guide-book, with the date 1748 assigned to it; but in a key to the persons figured are the names of "Mr. Littleton—Lord Lyttelton," and "Miss Chudleigh—Duchess of Kingston." The Mr. Lyttelton of that date was then only four years of age, and the lady was neither Miss Chudleigh nor Duchess of Kingston, but Mrs. Hervey.

T. F.

Tunbridge Wells.

STRANGE ETYMOLOGIES OF ENGLISH WORDS.—I purpose making a collection of the best of the numerous absurdities that have been perpetrated in the name of English etymology; and anticipate making a large one. I already possess some very helpful books on the subject, none the less so from the fact that the authors are perfectly serious. By way of example, I may instance the derivation of *almanack* by Verstegan from *all-moon-heed*, because one thereby takes heed of all the moons. Etymologies involving a "because" are particularly acceptable. I shall be truly grateful for good specimens, which should be forwarded to me direct, addressed to Rev. Prof. Skeat, 2, Salisbury Villas, Cambridge.

WALTER W. SKEAT.

REV. THOMAS DUNHAM WHITAKER, Vicar of Whalley and Rector of Heysham, in Lancashire, who wrote in 1816 his *Loidis and Elmete*, &c., was a well-known collector of MS. histories and pedigrees. Does any one know what became of his collection, and if it is now in existence?

WINTER HURDWICK.

SYLVANUS HIBBERT.—What is known of this eccentric person, the author of *A Brief Enquiry into the State after Death*, a pamphlet of some thirty pages, printed at Manchester, 1771, very scarce and very curious, psychologically considered? Of what family was he? Are there any descendants of the same family? Where was he buried?

J. H. PRESTON.

VOCABULARIES.—Is it known what number of words there is in the Latin and Greek languages? Is there a table of the relative copiousness of the various ancient and modern tongues?

H. N. C.

"WILHELM MEISTER."—I wish to know if there have been any essays or articles written (in English) on the subject of Goethe's *Wilhelm Meister*, and should feel obliged if some one would inform me of the titles of any such papers, where they are to be found, and any particulars.

W. M.

"QUI PRO ALIIS ORAT, PRO SE LABORAT."—This occurs as part of the inscription on a tomb in the church of Bures St. Mary, Suffolk:—

"Hic iacet Richardus Waldegrave miles qui obiit 2. die Maij anno Dom. 1400: et Ioanna uxor eius que obiit 10. Iunij, 1406. Quorum animabus propitiatur Deus. Amen. Qui pro alijs orat, pro se laborat."—Weever, *Fun. Mon.*, p. 757, Lond., 1631.

Somewhat similarly Rabanus Maurus has:—

"Qui legis hæc, ora pro me, pro teque labora,
Pro me teque reo da tua vota Deo."

"Epitaph. Vet. in Comm.," *Pœmata de Diversis*, p. 105, Mag., 1617.

But the expression is not exactly the same. Does this variation of the saying, "laborare est (or, et) orare," occur elsewhere? For the proverb itself, see *Literary Churchman*, April 2, 1880, p. 162.

ED. MARSHALL.

Sandford St. Martin.

KINNE FAMILY.—I find the following in Burke's *General Armory*, 1878, "Kinne, Gu., a chev. ar." Where can I find any further information relating to the family? Does it still exist in England? Its first appearance, so far as I know, in America, was at Salem, Mass., about 1650.

YALE.

New York.

ANDREW MOFFATT.—Can any of your readers give me any information as to Andrew Moffatt, who was, I think, a banker somewhere in Sussex, where he lived, and where his daughter Elizabeth was married in 1776?

T. W. R.

TROUT.—Rhind, in his *Studies in Natural History*, says, p. 152, that some soldiers quartered in a lonely place put a large trout into an unfrequented well and fed it regularly till it would take food from the hand. After years abroad one or two returned and found the fish still there, and, to their surprise, it came at the usual time of their meals,

evidently showing a recollection of what had happened previously. He gives no date, name, nor locality. Can any reader furnish the verification of the story? It must have been more of a pond than well if they could feed the trout by hand. Could a fish live in an ordinary well? Whence would it obtain food?

C. A. WARD.

Mayfair.

JAMES KENNEDY, author of a book on the *History of Cholera*, 1831, is mentioned in *Gent. Mag.*, 1832, i. 652. Is he one with James Kennedy, author of *Conversations with Lord Byron*? A surgeon named Charles Kennedy is noticed in *Gent. Mag.*, 1830, ii. 91. I shall be glad to know more of these persons.

W. C. B.

THE ORIGIN OF THE WORD "SNOB."—Can any reader of "N. & Q." tell me what is the derivation of the word *snob*? The query was put, I find, more than thirty years ago in "N. & Q." (1st S. i. 185), but no satisfactory answer was ever given to it. A correspondent signing himself A. G. expressed his opinion (1st S. i. 250) that the word was not an archaism, and that it could not be found in any book printed fifty years previously. I have, however, found it in the first edition of *Grose's Classical Dictionary of the Vulgar Tongue*, published in 1785, where the definition given is "A nickname for a shoemaker." In that sense it was constantly used in the slang of the prize-ring, until that famous British institution expired some twenty years ago. But when and how did the word come to be used in the sense in which Thackeray has immortalized it? The earliest use of the word in this signification that I know of is in Disraeli's *Henrietta Temple*, where he speaks of the important distinction which "divides mankind into the two great sections of *nobs* and *snobs*." Now *nob* was a slang phrase for the head more than a hundred years ago, and it is easy to see the relationship between its original meaning and that in which it is used by the author of *Henrietta Temple*. But it is not easy to see the relationship between the original slang meaning of *snob* and that now attached to it. Can *snob* have had any reference to the feet when applied to a shoemaker, and was it for that reason adopted as the antipodes of *nob*?

WILLMOTT DIXON.

AN ANTIQUE CHINESE FIGURE, PRESUMABLY OF BUDDHA.—I possess one, presenting symbolism of a kind which appears peculiar. The figure, about eighteen inches high, is that of an old man, habited in a flowing robe, but uncovered to the waist. In his hands (the left is raised to his head) he holds a coil, either end emerging from a sort of circular box, shaped something like a cork used for a fishing line. The coil descends to his feet, the lower box resting on a pillar with circular moulding. Round the pillar clings a frog. Finally, there

emerges from the old man's robe a leg, perfectly distinct, and seeming as if it belonged to another body, twisting round him. I am inclined to think that there must be some explanation of the whole in the Buddhist mythology. If any of your learned correspondents could offer an explanation of it from this description it will much oblige A. F. B.

"GLEYM."—(Valens sent the Goths) "bisshoppes of þe Arrians and perfore alle þe Gothes were infecte and *i-gleymed*" [tota gens Gothorum infecta fuit. Higden]. *Trevisa*, v. 197 (Rolls Series). Query, etymology of *i-gleymed*? Is it the same word as the O. E. *gleym*, the etymology of which, according to Prof. Skeat, is illustrated by comparison with the Moso-Gothic *Hlamm, Hlamma*, a snare? A. L. MAYHEW.
Oxford.

"SMOKE FARTHING": "KING PLAY."—In the churchwardens' register for the parish of St. Giles, Reading, A.D. 1527, and other years, I find this entry: "To the official for smoke farthings." Can any of your readers give me any information as to what these "smoke farthings" were? Also, I should be glad of any information respecting the "king play," which is mentioned in every year from A.D. 1519 to 1548. W. L. NASH.

HERALDIC.—Whose arms are the following?—Sa., a chev. erm. between three rams trippant ar.; crest, a ram's head. DUNELM.

[This has some likeness to two or three coats of Ramsey in Burke's *General Armory*. The nearest is Ramsey, co. Kent, Az., a chev. between three rams pass. or.]

PRONUNCIATION OF "CAVIARE."—I have always heard this word pronounced *kav'yar*, but Mr. Irving, in his representation of Hamlet (II. ii.), in the phrase, "Caviare to the general," pronounces it *kav-yair-y*, thus making it a four-syllable word. The last edition of Webster's *Unabridged Dictionary* gives two pronunciations, *ka-veer* and *kä've-är*. Which is correct? FREDERICK E. SAWYER.

Brighton.

"CLEMENCIA."—Has a translation of *Clemencia* (Caballero) appeared in any magazine? BOSCOBEL.

AUTHORS OF QUOTATIONS WANTED.—

ἄνθρωποι, ἀλλήλοισιν ἀπόπροθεν ὤμειν ἐταῖροι·
πλὴν τούτου, πάντες χρηματὸς ἵσσι κόρος.

"Suaviter in modo, fortiter in re."

P. J. F. GANTILLON.

"She was not fair, nor young. At eventide
There was no friend to sorrow by her side.
The time of sickness had been long and dread,
For strangers tended, wishing she were dead."

ALEX. BEAZELEY.

Among my notes from Lenormant's *La Magie chez les Chaldéens* I find: "Suivant la judicieuse remarque de M. Maury, ce n'est pas seulement par les traits généraux,

mais jusque par les détails, que la magie de tous les peuples barbares se ressemble" (p. 189). I should be obliged by reference to the whole passage in Maury, or citation. WILLIAM GEORGE BLACK.

In what part of Voltaire's works—if, indeed, the author be Voltaire—will the following quotation be found: "Si Dieu n'existait pas, il faudrait l'inventer"? J. H.

Replies.

KEEPING SCHOOL IN THE PARVISE.

(5th S. xi. 366, 394, 472; xii. 37, 49, 91, 149, 197, 277, 334.)

We have two old definitions of *parvyce*: (1) "a parlour, parlatorium" (*Prompt. Parv.*, ii. 385); Mr. Way quotes, "Parlatorium monachorum ubi hortamina fiunt" (*Uguitionis Vocab.*); (2) "a place neere a church to walke in—parvis" (Palsg.), which points to a cloister rather than a porch. The conventual parlour, however, with its open outer arch and its use for conference with strangers, bore some likeness to a porch.

As regards the derivation of *parvis* from *paradise*, the French are concerned to prove it. In England the "paradise" is still the name of the cloister of Chichester, and "sprice" (not *parvis*) is the corruption of it at Chester. I have seen a suggestion of "Par vis a vis," because students fronted each other. Somner supposed the lawyers' *parvis* was in Old Palace Yard (Gloss. in x. Script. v. Triforium). He was no doubt in error. Tyrwhit was misled by Ducange, as careless folks are now, when he favoured the idea of the French church court so commonly adjoining their cathedrals. He should have stood by home authorities.

The passage in Matthew Paris, s.a. 1250, does not refer to a priest, but to the parish clerk (*agax bajulus*), who taught school and sold books in *parvisio*, and the scene is not in England but in France, as in the *Romaunt of the Rose*, v. 5178:—

"There was no wight in all Paris
Before our Ladie at Parvis
That they ne might the book by."

We have two genuine English instances. At Oxford there were *acta in parvisio*—no doubt disputations (*Munim. Acad.*, ii. 684); and we know Chaucer's

"A Serjeant of the Lawe ware and wise
That often hadde yben at the Parvis."

Prof. Cant. Tales, v. 311.

as in the old play:—

"At the parvys I wyll be
A Powlis between ij and iij."

but our attention must be given to the hint above.

Bp. Cooper mentions "a question meet for sophisters in the parvis school at Oxford" (*Answer*, &c., p. 55). The word occurs in 1461; and Wood, after examining the derivations from *paradisus*, *per visum* (baccalaurei), &c., and rejecting them, says, "The chief school of logic was

the parvis school (*schola parvisiana*)," and derives it from "the *exercitia parva*, corruptly called *parvisiaria*, taken out of the *parva logicalia*: inferior disputations performed by the juniors, namely generalis, which to this day are called and written *disputationes in parvisiis*." The greater exercises were the answering of *quodlibets* by persons intending to proceed M.A. (*Hist.*, vol. ii. p. 728). These greater and lesser exercises were imitated in the Inns of Court. We find frequent allusions to the parvis in the sixteenth century. "Children were wont to have it in their common disputations in the parvis school at Oxford" (Jewel, i. 48, probably the original of the derivation of Wats and Staveley, "à parvis pueris erudiendis"). "If you be an Oxford man, you may remember, if ever you learned your logic, when we resorted to the parvis there, what ado was made in daily disputations for exercise of young wits" (Jewel, i. 612). Comp. Philpot, 98: "In disputation in parvis . . . in the schools of Oxford we did much strive." Littleton, in the following century, gives: "Parvis, *propylæum, porticus templi, pronaon*, thence at Oxford their disputing in *parvisiis*." Now we have the original of teaching in the church porch. Before the schools were erected the young students held their disputations in *parvisiis*, in the porch of St. Mary's Church, and the term is still used in the statute "De Exercitiis Præstandis pro Gradu Baccalaurei in Artibus." For lack of seeing this parallel, the editor of the *Townley Mysteries*, p. 200, makes a trip:—

"Froward. Why, it is true that I told, Fayn prove I wold.

Secundus Tortor. Thou shalbe call'd to *pervyse* ";

where a note says it was a portico before a church, and perhaps here the judgment hall of Pilate, whereas the meaning is, You shall be put in the Logic School and prove it true.

Spelman, under the word "Parvæ," narrowly missed the point when he incorrectly derived *parvis* from *paradisus*, but rendered it the church porch: "Ubi neophyti conveniebant discendi gratiâ, nam similiter ibi legis periti convenere ut clientibus occurrerent, non ad tyrocinia juris quas *Motas* vocant exercenda." Waterhouse explains the often quoted passage in Fortescue "not of the little place whereof teaching of school was in the lower part of the church, called *pervisium*," but as meaning perusal, *pervisium* (*Comm.*, 575). Here we have the etymology indignantly exploded by Wood. The passage of the great jurist is as follows: "Plucitantes se divertunt ad *pervisium* et alibi consulentes cum servientibus ad legem et aliis consiliariis suis" (Fortescue, c. li.). "The suitors of the court betake themselves to the *pervise* and other places to advise with the sergeants at law and other their counsel about their affairs" (Amos's transl., 196). "... resort to the perusing

of their writings and elsewhere" (Selden, 124). "It signifies an afternoon's exercise or moot to the instruction of young students, bearing the same name originally I ghesse with the *Parvisiæ* in Oxford, as they call their sitting Generalls in the Scholes in the afternoon. . . . *Disputationes magnæ* are their exercises of Regent Masters in the forenoon, divided from *Parvæ*, i.e. scholars' exercise in the afternoon, 'Has quia iis inferiores parvas, jam etiam corrupto nomine parvisias dicere consuevimus'" (*ibid.*, 56).

Reeves, quoting a MS. of the time of Hen. VIII., says that the young students of the Middle Temple had no place to walk in and talk and confer their learning but in the church, which place all the term time had no more quietness in it than the *pervyse* of St. Paul's, where the sergeants chose their pillar and looked down their clients' cause on their knee (*Hist. of Eng. Law*, vol. iii. ch. xxx. p. 435; ii. 360); as Dugdale says also (*Orig. Jurid.*, ch. lv. p. 142). This was the mid alley of the cathedral, familiarly but too well known as "Paul's Walk"; but it is quite possible that before the time of abominable profanation, which could only be purged by fire, the lawyers may have assembled in the church portico.

Wats and Staveley did not go, after all, very far from the mark. It is a significant fact that the first mention of the parvis is in connexion with a children's parish school. In 1300 a school of reading and writing for children was kept in the parvis of St. Martin's-at-the-Plain, Norwich (Blomefield, iv. 368), where the parvis was probably the porch. From the parish church the university would hardly have adopted aught but the *parvæ exercitia*, logic forming part of the elementary course of popular education. Cotgrave very cautiously gave as the meanings of *parvis* a church porch and an outer court.

Cowel certainly had the idea of a cloister before his eye when he defined *paradisus*, which he identifies with the *parvisium* of Matthew Paris (ed. Wats, p. 690): "A square court before cathedrals with piazzas or walking places supported with pillars." As usual, like Spelman, he derives the word *pervise*, *parvise*, *pervisia*, or *parvisia* from the French *le parvis*. Somner says that Vossius and Isaac Wakes translated the word "the boys' school" (*parvulorum scholam*), but that he regards it in the sense of a forecourt, and derives it from *pervium*, a thoroughfare (Gloss. in x. Script. v. Triforium). MACKENZIE E. C. WALCOTT.

BRASSES IN CHURCHES: A WINGFIELD BRASS (6th S. i. 273, 294, 366, 401).—Owing to the Essex county papers having copied the correspondence on this subject from the pages of "N. & Q.," I have little doubt that the present possessor of the Wingfield brass will ere long hear from the authorities connected with South Weald Church. It is a matter

for great congratulation that it fell into the hands of a gentleman who has proved so excellent a custodian, and to whom, if the brass be replaced, Essex archaeologists will owe so much. Mr. A. H. Brown, of Brentwood, writing in the *Chelmsford Chronicle* of the 21st inst., says :—

"The following is a list of the brasses formerly in South Weald Church, of which I possess copies, but of which not a fragment now remains except portions of No. 1 :—

1. Portions of the brass of Sir Anthony Brown and Dame Johanna his wife, 1567.

2. A man and three wives and twelve children. The man has closely cropped hair, moustache, and double-forked beard. All the female figures wear the horned headdress. It is curious that the man's feet are not engraved. A graceful and interesting brass [the effigies of the first wife, her children, and the children of the third wife were lost before I copied the brasses in 1851]. circa A.D. 1480.

3. A brass fish, circa A.D. 1480.

4. Brass of five female children, with pointed head-dresses and flowing hair, circa A.D. 1500.

5. Seven male and seven female children, the latter without headgear, having flowing hair combed back, wearing small turndown collars to their dresses, circa 1500.

6. Brass inscription to Arthur Craford, with shield of arms, 1606.

7. Brass inscription to Elizabeth Wyngfield, with shield of arms, 1616.

8. Brass inscription and two shields of arms to Sir Anthony Browne, 1623.

9. Brass inscription and shield of arms to John Savnders, 1633.

10. Two brasses to children, each on a single plate, kneeling—Robert Picakis[?] aged seven years, and Allen [Ellen?] Talbot, 2½ years, 1634."

This is a tolerable example of restoration for one church. Many of the stones which contained the above brasses are now turned out into the churchyard to serve as a footpath. Surely power could be given to such a body as the Council of the Society of Antiquaries of London to take cognizance of such matters, and enable them to insist upon, when, as in the present instance, practicable, the immediate replacement of such abstracted relics. If placed in the wall of the church they would not suffer by attrition.

J. A. SPARVEL-BAYLY, F.S.A.

With reference to the remarks made by ANON., I may mention one case out of several which have come under my notice, where the destruction of monumental brasses, tablets, &c., has taken place. In one of the most ancient churches in my neighbourhood, in which were several fine tablets of the seventeenth century and later, during the restoration (which took place a few years ago) the vicar caused all the tablets to be removed, and on the completion of the work of restoration he had all of them crammed up in the vestry, instead of replacing them in their original positions. Two of the most interesting tablets (for which there was not room in the vestry) are now lying in the

churchyard, and one has become illegible. There were several hatchments in the church, which have disappeared altogether. When the vicar was requested to replace the tablets in the church he declined to do so, on the plea "that they would disfigure(?) the walls." Can nothing be done to put a stop to this modern vandalism?

EDWARD J. TAYLOR, F.S.A. Newc.

[Why do our architects allow such proceedings?]

A. J. M. has made a good suggestion, that brasses should be restored to the churches to which they originally belonged. I would also suggest that parish registers in the hands of private individuals should also be restored to their respective parishes. I am therefore pleased to see the following announcement in Jas. Coleman's (of Tottenham) Catalogue: "Mr. Coleman has, by desire of the vicar and churchwardens of St. Mary's, Whittlesey, given them back the original part of the register book." It contains more than 220 entries of marriages from 1662 to 1672.

WM. FREELOVE.

Bury St. Edmunds.

May I be allowed to refer to an instance, *cuius pars parva fuit*, of such restoration upwards of twenty years ago? See "N. & Q." 2nd S. ix. 463, 510; x. 54.

P. J. F. GANTILLON.

THE "EIKON BASILIKE": KING CHARLES'S PRAYER (6th S. i. 394).—Without expressing an opinion as to the statement that the *Eikon* was originally King Charles's composition, I wish to notice an early reference to the authorship which I have not seen mentioned. Mathias Prideaux, of Exeter College, Oxford, compiled *An Easy and Compendious Introduction for reading all sorts of Histories*, and died, before its publication, of the smallpox "in 1646, or thereabouts" (Wood's *Ath. Oxon.*, tom. ii. col. 50, fol. 1692). The work appeared "from his papers" in 1648, 4to., Ox. It was frequently published, and up to the fifth edition, in 1675, contained no notice of the *Eikon*. But the sixth edition, "corrected and augmented," appeared at Oxford in 1682, and it has the following mention of it. After describing the king's "Declaration" it has :—

"And having once taken the pen in hand, and the solitude of his prison affording him leisure enough, he draws with it that true Pourtraiture, w^{ch} he hath left us behind of himself: a peice above the reach of the painters skill and pencil, being a lively representation of his best and noblest part, the mind . . . a peice which shall be fresh and lively, when the oyls and colours of his pictures laid by Vandiks hand shall fade; wear and endure, when his brass and marble statues shall be mouldered into dust; last as long as time itself shall, to be both read and admired."—P. 354.

The "Prayer of King Charles I." was printed in 1833 in the *Saturday Magazine* of the S.P.C.K., vol. iii. p. 71, with the following remarks of "Rev. H. C.," possibly Rev. H. Christmas :—

"Having been informed by Mr. Lemon that he had recently discovered in the State Paper Office a prayer by King Charles I., I became desirous to take a copy of it, for the purpose of forwarding it to the Committee of General Literature and Education for publication in the *Saturday Magazine*. With the permission of the Secretary of State for the Home Department, I faithfully transcribed it. I was informed that it had never been published, but have ascertained that the prayer numbered 'four' in the *Reliquiæ Sacre Carolinæ* may be considered a mutilated edition of it. Having compared the two, it seems to me that the one now sent had been used by the king as his morning and evening private prayer, and that either the early copy had been very inaccurately made, or that, in the time of the king's sufferings, he had omitted the whole of the first paragraph, and thus, having made some other alterations, had by these means converted it into a general confession and prayer for the pardon of sin.... This original paper is endorsed, in the same handwriting, 1631; it was therefore written when he was thirty-one years of age.... The appearance of the MS. would seem to show its daily use, and yet it is in a good state of preservation, considering that it is two hundred years old. Mr. Lemon assures me that he is well acquainted with the handwriting of the king, and he feels certain that this prayer throughout was penned by King Charles himself; and as most of the MSS. relating to those eventful times, especially the king's correspondence, have been frequently examined by him, a much better authority upon this point, I suppose, could not be adduced.... Rev. H. C."

The prayer follows.
Sandford St. Martin.

ED. MARSHALL.

"NOT A DRUM WAS HEARD" (6th S. i. 254).—Has your correspondent, MR. BENTLEY, entirely settled the question of this literary forgery in ascribing it to Father Prout? I venture to doubt it, for the following reasons. More than forty years ago I remember seeing a MS. of the alleged French original of *The Burial of Sir John Moore*, which had been lent for inspection to my father by Lady Russell, of Swallowfield, Berks, wife of Sir H. Russell, formerly British Resident at Hyderabad. This lady was of literary tastes, and was, equally with my father, a neighbour and friend of Miss Mitford, the gifted authoress of *Our Village*, &c. She was the daughter of M. de la Fontaine, at one time Governor of the French colony of Pondicherry; and certainly, so far as I recollect, the paper on which the supposed original was written purported to be of far earlier date than Father Prout's first birthday. This of course proves little, as any one acquainted with the history of literary forgeries knows well that old paper is one of the first requisites employed to deceive the unwary in such matters. But I recollect a very ingenious argument put forward by Lady Russell in support of her theory that the original was French and not English, founded on the line—

"And the lantern dimly burning."

"Had the author been a British poet," said Lady Russell, "he would assuredly have chosen 'torch,' as the only military word appropriate to the occasion." Ingenious, but erroneous, for Wolfe

appropriately, and poetically, stuck to the actual facts of the burial, which took place by lantern light, and not by torch-light. Lady Russell, however, was firmly and patriotically persuaded that the poem by Wolfe was a mere spirited plagiarism from a French original, which, however, she could not indicate with definite authority. Probably her eldest son, who is M.P. for Westminster, may still retain the identical MS. which I saw. I give the above gossip for what it is worth, to supplement MR. BENTLEY's communication.

A. C. B.

PINCHBECK (6th S. i. 213, 241).—The following, about a person whose name has been imported into the English language, may interest your readers. *The London Museum*, a truculent Wilkesite publication, ii. 1770, contains, facing p. 33, an engraving entitled "The King and his Friends," that is, George III., the Earl of Bute, Lord Holland, Mr. Jeremiah Dyson (the "Mungo" of Junius literature), and Lord Mansfield. The text connected with this print refers to many politicians of the time and others. Among the latter are N. Ramus, E. Favorinus, and W. Reynolds, the king's pages; "Arnold, a Watch and Button Maker; Campbell, a Scotch bookbinder; —, the Queen's Ass"; David Hume; "Pinchbeck, Toyman and Turner." Arnold and Pinchbeck are associated with the king as turners in his pastime of button-making; for the latter see "N. & Q." 1st S. xii. 341; 2nd S. xii. 81, and Mason's "Address to Pinchbeck" printed in the *Works* of that poet. The name of Pinchbeck occurs over a booth in Westminster Hall, which is represented in an engraving in the British Museum Collection of Satirical Prints, entitled "The Wheel of Fortune," No. 2537, which was published in March, 1742 (see the *London Evening Post*, March 16-18, 1742, p. 4, col. i.). The following illustrates the king's pastime in question, and his companions (see *The New Foundling Hospital for Wit*, 1784, v. 19):—

"The Times. By the same (Captain E. Thomson).

The Squire he votes, yet frets and kills his mutton,
The Alderman he growls and lives a glutton;
The dames of qual unsbeck'd by morals run on;
Whilst poor John Bull has nought to put his foot on;
Yet G— with Pinchey laughs and turns a button.
E. T."

See the *Westminster Magazine*, 1773, i. 47, "A Conversation which passed between the Lion and Unicorn at St. James's." The "Queen's Ass" was a zebra which had been presented to Queen Charlotte, and grazed near, or in, St. James's Park. It was the subject of the stupidest satire by the foul-mouthed Henry Howard. The stuffed hide of this creature, in a deplorable condition, found its way to the so-called Leverian Museum, and, with other objects, was exhibited for peace in the Blackfriars Road. The name of Ramus is familiar to readers of *Peter Pindar*. F. G. S.

"**READ AND RUN**": "**RUN AND READ**" (6th S. i. 373).—By a curious coincidence, this point is also raised in the "Contributors' Club" of the *Atlantic Monthly* for May, 1880. The writer who discusses this seemingly popular misquotation traces it at last not to Habakkuk ii. 2, but to Cowper's *Tirocinium*, ll. 77-80 :—

"But truths on which depends our main concern,
That 'tis our shame and misery not to learn,
Shine by the side of every path we tread,
With such a lustre, *he that runs may read.*"

See also Hain Friswell's *Familiar Words*, 1866, p. 280. AUSTIN DOBSON.

The common interpretation of Hab. ii. 2 has, no doubt, been largely due to Keble's "Hymn for Septuagesima Sunday" in the *Christian Year*, which begins,—

"There is a book, who runs may read,
Which heavenly truth imparts."

The LXX. has : Γράψον δρασιν, και σαφῶς ἐπι πυξίον, ὅπως δώκῃ ὁ ἀναγινώσκων αὐτά. And this, I suppose, can only be translated, "Write the vision clearly also upon a tablet, in order that he who readeth *them* may run swiftly."

The misquotation, if it be one, is at all events of long standing in our language. Burton says of the nature of envy that "Every other sin hath some pleasure annexed to it, or will admit of an excuse; envy alone wants both. Other sins last but for a while; . . . envy never ceaseth. Divine and humane examples are very familiar; you may *run and read* them, as that of Saul and David, Cain and Abel" (Burton's *Anatomy of Melancholy*, pt. i. sec. ii. mem. 3, subs. 7, London, B. Blake, 1836). C. W. P.

Wellington College.

The popular misconception of this passage was pointed out by Dr. Adam Clarke many years ago :

"*That he may run that readeth it.* That he who attentively peruses it may speed to save his life from the irruption of the Chaldeans, by which so many shall be cut off. The prophet does not mean that the words are to be made so plain, that a man *running* by may easily read them and catch their meaning. This interpretation has been frequently given; and it has been incautiously applied to the whole of the Bible: 'God's book is so plain, that he that runs may read'; but it is very foolish: God never intends that his words shall be understood by the *careless*. He that *reads, studies, meditates, and prays*, shall understand every portion of this sacred book that relates immediately to his own salvation. But no *trifler* can understand it."—Clarke's *Com.*, vol. iv. 3385.

Wycliffe gives it : "Write thou the reuelacioun, and make it playn on tablis, that he renne, that schal rede it" (Madden and Forshall's reprint).

Coverdale, 1535, has : "Wryte the vision playnely vpon thy tables, that who so com'eth by, may rede it."

The Bishops' Bible, 1572, gives it one way in the text and another in the margin : "Wryte the

vision, and make it playne vpon tables, that he may runne* that readeth it."

The Breeches Bible, 1582, is the same as the Bishops' Bible, both in the text and in the margin. R. R.

Boston, Lincolnshire.

Is it so certain as E. R. assumes that his is the correct way of understanding the verse? Some other English translations besides the A. V. take it in the contrary manner. Coverdale has, "That whoso commeth by, maye rede it." The Genevan has, "That he may runne that readeth it"; with this note, "Write it in great letters, that he that runneth may read it." The Bishops' Bible has, "That he may runne that readeth it," and has also the same note as the Genevan. It seems that the A. V., in adopting the version of the Genevan and Bishops' Bibles, must have intended it in the sense in which it is there expressed, as is clear from the note. It is this sense which he combats. Archbishop Newcome takes it, "Let the characters be so legible, that one who hastily passes on may read them" (*On the Twelve Minor Prophets*, Lond., 1785). ED. MARSHALL.

Sandford St. Martin.

Habakkuk ii. 2 is referred to in the sense of *read and run* in the margin to the opening of Bunyan's *Pilgrim's Progress*. By the way, there is one misprint in this brief reference in the Kingsley-Bennett edition, and another in an eighteenth century edition (1792), which happened to be the first to which I turned. On the other hand, the poem for Septuagesima in Keble's *Christian Year* commences—

"There is a book, who runs may read."

In Fausset and Smith's *Critical and Explanatory Pocket Bible* it is observed that a common interpretation inverts the original expression.

CHR. W.

"**PAMPHLET**" (6th S. i. 389).—It will be uphill work to make out a probable case for the derivation of *pamphlet* from Pamphila, a writer of the age of Nero. It is evident, in the first place, that if the word had such an origin it must have arisen in Roman times, for if the works of Pamphila were extant at all in the Middle Ages, they certainly had not then the popularity which would be necessary in order to stamp a certain class of writings with her name. But there is no trace of the word in Latin. The account of the writings of Pamphila given by Suidas (in the ninth century) is that she wrote twenty-three (or thirty-three) "commentaria," an abbreviation of Ctesias in several books, many epitomes of historical matters, "et de dubitationibus volumina, postremo de rebus Venereis" (Aulus Gellius, Colon. Agripp., 1566). There is nothing

* "Wryte it in great letters, that he that runneth may rede it."

in such an account of her writings which would warrant the use of her name in the designation of a *pamphlet* as a short tract on any subject. Nor, indeed, has the word, in the earliest instance with which we are acquainted, any special reference to the character of shortness. In the passage of the *Testament of Love* to which PROF. SKERT alludes, which is also quoted by Richardson, Chaucer speaks of the work itself as "this leude pamphlet," this rude treatise. The *Testament of Love* comprises seventy-six columns of seventy-five lines each, or more than 50,000 words. In 1 *Henry VI.*, III. i., Winchester applies the term to the bill which Gloster had offered to put up :—

"Com'st thou with deep premeditated lines,
With written *pamphlets* studiously devised!"

It is used, in fact, much as we use *paper* at the present day, for a writing in general, without reference to the specific character of the contents. In the modern acceptance of the term the connexion with the idea of *paper* is apparent enough. A pamphlet is a collection of sheets of paper stitched together, as distinguished from a bound book, in which the visible form of the paper is concealed until the book is opened. The Spanish term for a pamphlet is accordingly *papelejo*, from *papel*, paper, while *papeleta*, corresponding more exactly in form to the English word, is a piece of paper, a written newsletter (Taboada). The same nasalization of the *a* in *paper*, by which pamphlet differs from the Spanish *papeleta*, is seen in the Old Dutch *pampier*, paper. H. WEDGWOOD.

I am pleased to be able to carry back pamphlet to a date a little earlier than A.D. 1400. It occurs in Richard de Bury, *Philobiblion*, ch. viii. I quote the passage from Prof. Stubbs's *Constitutional History*, ii. 386, note 2 :—"Revera libros non libras maluimus, codicesque plus dileximus quam florenos, ac pamphletos exiguos phaleratis prætulimus palfridis." The date of 1340 (?) may perhaps be assigned. I have no copy of the book to refer to, but may say that the passage is a part of a statement of Richard de Bury, that, to his delight, many were eager to give him books when in his journeys he searched for them, and may hazard the opinion that the word is a Latinized form of a French word, made masculine by analogy with "liber" and "libellus," for which latter it was almost a synonym.

O. W. TANCOCK.

Norwich.

PORTRAITS ETCHED BY MRS. DAWSON TURNER (6th S. i. 357, 406).—Among the lives of eccentric characters the collector includes a slender volume of considerable interest, entitled *Memoir of Richard Roberts Jones, of Aberdaron, in the County of Carnarvon, in North Wales; exhibiting a Remarkable Instance of a Partial Power and Cultivation of Intellect*, London, Cadell, &c., 1822, 8vo., pp. 50. This, though published anonymously, for

the benefit of the extraordinary character who was the subject of the memoir, was the production of William Roscoe, of Liverpool, the historian of the Medici, and is thus alluded to by his son :—

"Many are the singular and amusing anecdotes recorded of Richard in this Memoir, which concludes with a short comparison between the subject of it and the famous Moses Mendelssohn and the learned Magliabechi. The portrait of Richard prefixed to it is from a drawing by Williamson, formerly a portrait painter at Liverpool, of considerable ability. The plate is etched by Mrs. Dawson Turner of Yarmouth, whose efforts in this branch of art have excited so much admiration among her friends."—*Life of William Roscoe*, ii. 289.

This portrait is further alluded to in a letter from Roscoe to Mr. Dawson Turner :—

"I had the pleasure of receiving your kind favour of the 18th July, enclosing an impression of the etching of my Welsh friend by Mrs. Turner, for which I cannot sufficiently express my thanks. The likeness is admirable, so that it is impossible that any person who has seen him should not immediately recognize it; and the execution of it is beautiful beyond what I could have thought it was in the power of the needle to produce, so that it may be ranked amongst the happiest of Mrs. Turner's works. This etching has confirmed me in the idea, in which I hope Mrs. Turner will agree with me, that there is a character of apostolic simplicity in the countenance which is highly interesting, and which, I am certain, will attract the attention of the public, and be the chief cause of any advantage which this poor child of adversity may derive from the memoir.

"With respect to the inscription to be placed under it I must give you a singular anecdote. A day or two after I received the etching Richard called, as he is in the frequent habit of doing, and I showed it to him and asked him if he knew it, when, after some strange turns of his head from side to side, he said, 'It is my portrait.' I then told him I wished him to give me an inscription of his name, &c. to put under it, when, suddenly opening his waistcoat, he began to unwind from around his body a piece of white calico, at least five or six feet long by three broad, at the top of which there appeared, in large letters inscribed by himself, 'Verbum Dei Libertas,' and towards the bottom the following inscription, 'R. Johannis, Caernarvonensis, Lingue Hebrae (sic) professor, Rabbi Nathan unus e Discipulis, et veritatis libertatisque indignissimus Martyr.'

"This seemed to me the more extraordinary as he had not the least idea of his head being engraved or any such inscription wanted, nor am I satisfied that it would be proper to adopt the above; but on this you shall hear again from me."—*Ibid.*, p. 289.

No inscription appears below the portrait, so it may be inferred that the ultimate decision was against its suitability. To me it appears highly characteristic; but the lapse of time affects the apparent relationship of things.

I have another portrait of the same singular character, full-length, roughly but forcibly cut on wood, and bearing the name of "W. Clements."

WILLIAM BATES, B.A.

Birmingham.

NELL GWYNNE'S EARLY HISTORY (6th S. i. 256).—There does not appear to be any evidence to show that Nell Gwynne was born or passed her

childhood at Chelsea. In after life she had a house there, called Sandford House, and her mother in 1679 lived at Neat Houses, Millbank, and died there from accidentally falling into the water, and was buried in St. Martin's-in-the-Fields. Peter Cunningham (*Gentleman's Magazine*, 1851, xxxv. 31), states that she was probably born in the Coal Yard, Drury Lane, and that her father was a fruiterer in Covent Garden. More recent writers have come to the conclusion that she was born at Hereford ("N. & Q.," 2nd S. v. 9, and 4th S. i. 196), and that her father was a broken-down military man. It is probable that she left her parents and took lodgings in Drury Lane in order to be near the new theatre there, which was opened on April 8, 1663, and in which she hoped to gain her living. It was here that Pepys saw her on May 1, 1667, and says of her,—"Saw pretty Nelly standing at her lodgings door in Drury Lane, in her smock sleeves and bodices, looking upon one; she seemed a mighty pretty creature" (Bright's *Pepys*, iv. 318).

The house in which she lodged, the "Cock and Pie," appears to have been a tavern from the time of Henry VII. It is on the western side of Drury Lane, three doors from the south end, and during the present century has been known as No. 88. Probably its days are numbered, and those who care to see what of it is now left must do so soon. There is a good engraving of it in the fifty-second volume of the *European Magazine* (1807, pt. ii.); a woodcut in the *Gentleman's Magazine* (1851, xxxv. 30); and another, more recently taken, in Cassell's *London* (no date, iii. 37). I have spent many a pleasant half-hour in the back parlour of this house, which for a long number of years was occupied by George Stockley, a dealer in old books, probably well known to many readers of "N. & Q." May I suggest that a brief notice of the life and labours of George Stockley, bookseller, philanthropist, and London missionary, for I think quite half a century, would be interesting to many, and well worthy of a place in these pages? I may mention that when Mr. Stockley first opened an old bookshop in Drury Lane the house he went into was No. 95, on the east side, at the corner of Craven Buildings, and very nearly "over against" the old "Cock and Pie." It was, I think, about the year 1858 that I first saw him in his new shop, No. 88, and as he opened the shutters of the back parlour, which was literally full of dirty old books, he said, "Sir, this is a noted room—this was Nell Gwynne's parlour." I rather doubted this, for I imagine that when she lodged at the "Cock and Pie" economy was an object, and that her rooms were higher up in the old house.

EDWARD SOLLY.

"POTATOES-AND-POINT" (6th S. i. 236).—The editorial note to Mr. MAYHEW's query suggests a witty and effective application of Mr. Carlyle's

allusion; but I must doubt the correctness of the explanation, for the simple reason that I well remember partaking, when a child four or five years old,* with other little ones, of the dish referred to, viz., "potatoes-and-point,"—and no meat at all entered into its composition—which consisted of boiled potatoes mashed up with a little milk. With the addition of some salt, we found it palatable enough, and usually did it justice. Every now and then, on the word of command—"Point!"—being given by the nurse, we all pointed our spoons to the ceiling and then fell to again. I have not a doubt of the meaning. It was to prevent feeding too fast—a very common but harmful habit with children. Every judicious mother (and ours was eminently one) is aware of this habit, and tries some means to check it. All parents also know how easily young children are enticed into anything like playing at a game, and this "potatoes-and-point" in our eyes almost amounted to one. I am the more persuaded that meat had nothing to do with it since I have been credibly informed that the same custom (with a difference) prevails in Cumberland under the name of "porridge-and-point" porridge being substituted for potatoes: and I should think no one ever heard of meat being eaten with oatmeal porridge—at all events, in the same dish with it.

M. H. R.

During the Exhibition of 1851 a piece was played at the Haymarket Theatre called *The White Horse of the Peppers*. Almost the only scene which I remember was one where two of the actors supped together, the supper consisting of a large mess of potatoes and one herring. The potatoes were eaten, and the guests got the necessary relish by pointing them at the herring.

G. W. TOMLINSON.

My mother, a Cornish woman of the last and this centuries, full of old saws and ideas (now, with railways and new towns, becoming rapidly obliterated), often used the expression "potatoes-and-point" as meaning only this, as "N. & Q." suggests—potatoes and little or no pilchard—potatoes, with a point or gesture towards the imaginary or scanty pilchard. Not strictly coming out of this, but connected, pilchard gave flavour to potatoes, and both this and conger are widely sold by the fish jowters, partly for the same purpose, and of these "higher flavours" a little goes a great way.

WILLIAM RENDLE.

I have always understood this repast to be peculiar to the Western Highlands of Scotland, where the inhabitants subsist largely on dried fish in the winter months. The fish are suspended from the roof of the apartment, and in times of scarcity the potatoes are eaten, the ordinary

* Nearly seventy years ago! "Eheu! fugaces labuntur anni!"

accompaniment being merely pointed to and kept for another day.

RETROS.

BRISTOL PATENT SHOT (6th S. i. 276).—I believe "the dream" to be essentially "a fact." My father, who was born not far from Bristol, in the year 1775, has often told the story in my hearing, as I recollect as follows:—Mr. Watts, who was a manufacturer of shot, then made by a moulding process, dreamed that he was on the steeple of Redcliff Church, dropping down melted lead, which in the descent formed into rounded shot. I do not remember whether the water for the reception of the particles of lead was suggested in the dream, but the idea would be a natural one when once the theory of the "shot tower" had been realized. This, "with a difference," agrees with MR. WARD's version of the story. I may add that my father used to speak of a block of houses at Bristol, or Clifton, in which the patentee invested his property, but not successfully. "Watts's patent shot" was a familiar business announcement in my younger days. This proves nothing, but I could refer to other curiously suggestive dreams, though not to any one so eminently practical.

H. H.

The version I heard, on the river in sight of the Waterloo shot towers, was that the Bristol man was a plumber employed on the repair of the tower of St. Mary Redcliff. He dreamed that his lead—a common disaster for churches—had boiled over and set fire to the roof. As the lead fell from floor to floor in a shower, he saw it break into smaller and smaller drops. On waking up his dream struck him, and he thought there might be a new method of making shot. Going to the tower, he poured a ladle of molten lead outside the window, and it did break up into granules. After further experiment he got a shot manufacturer of Bristol to take up the business with him.

HYDE CLARKE.

"SAUSAGE" (6th S. i. 296, 340).—In my edition of the *Morte d'Arthur*, by Sir T. Malory (1634), chap. cliii., the word is "savage," not *sauvage*, and the word occurs over and over again,—as in line nine of the same chapter, five times in chap. cli., and so on. The word means "one who lives in a wood." (Spanish *salvaje*, French *sauvage*, Italian *selvaggio*, Latin *silva*, &c.) Dryden speaks of "cornels and savage berries of the wood." Milton speaks of the "savage wilderness," Spenser of the "savage knight," &c., in all which cases the idea is not barbarous, but simply "woodland, native of the woods, wild, in contradistinction of city-born and town-bred." Lynet, "the damsel of the wood," exactly answers to the description given of her in the *Morte d'Arthur*. E. COBBHAM BREWER.

This so printed word in Malory's *Morte d'Arthur* is probably intended for *sauvage*, and the applica-

tion of it to Lynet ("damoyssel sauveage") might mean that she was untamable, wild, of rigid virtue ("d'une vertu sauveage"), difficult to woo, &c., and the knight's conquest of a lady so endowed would therefore be all the more triumphant. The word is similarly printed by Caxton (1485).

W. MATCHWICK.

DAVID POWEL'S "HISTORY OF WALES" (6th S. i. 276).—This work, written by Caradoc of Llancarvan in Welsh, and translated into English by H. Lloyd, corrected, augmented, and continued by David Powel, D.D., was printed in London, in black letter, 1584. It contains curious old woodcuts, engraved title-page, and portraits. I have a perfect copy, quarto, calf, with index, in my collection of Welsh works. The late Dr. Thomas Nicholas, F.G.S., author of *Annals and Antiquities of the Counties and County Families of Wales*, consulted my copy of Powel for his new *History of Wales and the Marches*, which does not seem to have been completed at the time of his death in May, 1879, when a notice of his literary career appeared in the *Athenæum*. In 1878 Mr. Bernard Quaritch, of 15, Piccadilly, had a copy of Powel's *History of Wales* for sale, marked "very rare."

HUBERT SMITH.

Let R. H. C. F. consult the new catalogue at the British Museum under the name "Caradoc of Llancarvan"; he will find six editions and nine copies of this work. My transcripts of their titles and press-marks are at his service.

WILLIAM PLATT.

115, Piccadilly.

Caradoc of Llancarvan was the original compiler, Humfrey Lloyd the translator from the "Brytish Language," and David Powel the editor (at the request of Sir Henry Sidney, father of Sir Philip, to whom the work is dedicated), of the original edition in 1584, imprinted at London by Rafe Newberie and Henrie Denham. I have two copies: one, the Harleian, is lettered "Lloyd's History of Wales"; the other, in a modern binding, "Powel's History of Cambria."

W. E. BUCKLEY.

"FUSILE" (6th S. i. 397).—Had your correspondent opened his Webster's *Dictionary* he would have found *fusile*, or, as Webster spells it, *fusil*:—

- "*Fusil*, a. [Fr. *fusile*; L. *fusilis*, from *fusus*, *fundo*.]
1. Capable of being melted or rendered fluid by heat.
2. Running; flowing, as a liquid.—Milton, *Philips*."

But probably this would not greatly help him. If, however, he will turn to Archbishop Trench's *Notes on the Miracles of our Lord* (eleventh edition, p. 137), he will find, in the commentary on the miracle of the first miraculous draught of fishes, a clear exposition of the word in the following eloquent sentence:—

"As some statues are cast in a mould and at an instant, others only little by little hewn and shaped and polished, as their material, metal or stone, demands the one process or the other, so are there, to use a memorable expression of Donne's, '*funile apostles*,' like S. Paul, whom one and the same lightning flash from heaven at once melts and moulds; and others who, by a more patient process, here a little and there a little, are shaped and polished into that perfect image, which the Lord, the great master-sculptor, will have them finally to assume."

W. SPARROW SIMPSON.

A TUNE, "LOATHE TO DEPARTE" (6th S. i. 396).—This tune was very popular in Wales in the last century, and is given (with variations for the harp) in Edward Jones's *Musical and Poetical Relicks of the Welsh Bards*, London, 1794, p. 161. The tune is very unlike "The girl I left behind me," but I do not know whether or not it is a genuine Welsh air. I shall be happy to send you a copy for COL. COLOMB if desired.

LLYWARCH REYNOLDS.

Merthyr Tydfil.

"AULD ROBIN GRAY" (6th S. i. 236).—A musical entertainment under this title, by Samuel James Arnold, son of Dr. Arnold the composer, was given at the Haymarket Theatre on July 29, 1794. The piece was tolerably well received, and was published in the same year in octavo; but, considering that it had the assistance of the author's father in the music, it did not meet with that continuance of success which might have been expected. In it the part of Jamie, who is made to return opportunely to prevent the marriage, was taken by C. Kemble; Miss Leak assumed the character of Jeanie, Suett that of "Auld Robin Gray"; and Fawcett, Miss De Camp, and Mrs. Bland assisted in the representation. WILLIAM BATES, B.A. Birmingham.

WHIG AND TORY (6th S. i. 395).—I send an earlier instance of "Tory" than the one quoted by W. C. B. :—

"If the formalities were well compared, they would more resemble those new Orders of the Tityrie-Tues, the Fellow Cues, the confederates, the Dead Boyes, the *Tories*, the John Dorians, or the late Ranters, or the Hectors."—Gayton's *Notes on Don Quixote*, 1654, p. 11.

R. R.

Boston, Lincolnshire.

ECKINGTON: REV. J. EASTWOOD (6th S. i. 137).—The materials which S. W. T. asks after are few in number, and are in the possession of Mrs. Eastwood, of Malvern Wells. J. B. WILSON. Worcester.

GREEN FAMILY OF NORTHAMPTONSHIRE (5th S. xii. 449, 494; 6th S. i. 66, 283, 426).—I cannot at present help C. S. K. to any authority for Irish cadets of the Greens of Buckton or Drayton, and the latter, it should be remembered, took the Drayton arms instead of those of Green. But I

had already observed a sufficient similarity in the bearings assigned to several Irish families of the name, in Burke's *Landed Gentry*, to cause me to think it possible that some such connexion might exist, though not stated in the pedigrees in Baker's *Northamptonshire*. It may be worth while, however, to mention a brief pedigree of Greene of Westminster given in Baker, under the parish of Weston Favell. The arms, on a monument in the chancel, are blazoned as "Per pale az. and sa., three bucks trippant or," for Greene. The tablet from which this coat is taken is to the memory of Mary Rose, wife of Thomas Greene, of Northland House, Middlesex, son of John Greene of Westminster, and brother of William Greene of Northland House, who founded the Bluecoat School in Westminster, and of Elizabeth Greene, wife of Hervey Ekins of Weston Favell. But no relationship is shown between these Greens and Green of Buckton. C. H. E. CARMICHAEL.

"THE FINDING OF MOSES" (6th S. i. 375, 406).—In reply to W. T. M., allow me to state that the original drawing by Sherwin, from which Sherwin also made the engraving of the above subject, was in my keeping some four or five years ago. It was the property of the direct descendant of a gentleman who held the office of "Silver Stick" at the court of the king at the time the picture was painted, and who afterwards became possessed of it. From a careful inspection I made of the picture, I am able to say that it was painted in water colours on vellum, every portion showing the most laborious and miniature-like finish, as well as fine qualities of drawing, composition, and colour. So far as I remember, its dimensions are about 24 in. by 18 in. A long statement of its history, &c., in the handwriting of, and signed by, Sherwin, with additional particulars by "Silver Stick," was on the back of the picture. It was subsequently sold at Christie's. W. F.

JEWISH PHYSIOGNOMY (5th S. iv. 248; v. 275; xi. 497; 6th S. i. 206, 226, 262).—Is it difficult to suppose that, as at the present day the well-marked Jew has a characteristic physiognomy, in the time of Christ the same should hold good? It is, I believe, well understood that the Jews, as a rule, marry members of their nation, and what seems more natural than that their characteristic features should be handed down? The features, the same as many other points in the constitution, are transmitted through generations—so physiology teaches—and where crossing of species is prohibited, it is clear that distinctions will be retained. To my mind there seems nothing remarkable or inconsistent in the quotation from Canon Farrar's work that the Ephesian mob "recognized the well-known traits of Jewish physiognomy," and I am disposed to think the remark would apply equally well at the present day, where we constantly see and recognize

an itinerant Italian, Tyrolese, or German in our streets.
H. J. CAPON, M.D.

THE GIPSIES (6th S. i. 49, 257, 324).—The churchyard of Little Budworth, in Cheshire, contains (or perhaps rather contained, as I have not been able at present to ascertain whether the tombstone is still preserved or not) the grave of one who in his day and generation was "King of the Gipsies." This person, Henry Lovett, died on January 27, 1744-5, at the age of eighty-five, as shown by the following inscription on his tombstone, copied in 1757 by the celebrated antiquary Cole, in one of his visits to Cheshire. He thus describes it:—

"Budworth Parva. On the N. side of the Church Yard, by the Rails of it opposite the Side of the Chancel, lies a large Stone upon the Ground with this Inscription: Here lies in Hopes of a joyfull Resurrection the Body of Henry Lovett. He departed this Life the 27 Day of January 1744 aged 85 Years. He died a Protestant. The Oddity of the last Line excited my Curiosity to enquire who this good Protestant might be, who thus professed his Belief on his Tomb-Stone; and Mr. Tonman [the curate] told me that he was the King of the Gypsies; that he died at a Place called Beggars Bank, in this Neighbourhood, a famous Rendezvous for this Sort of People; that his Companions gave him, the Curate, at his Funeral, one of the most ample offerings he had met with; and that they still came to his Grave to pray once a year: this looks as if the Subjects were Papists, tho' the King died a Protestant: we want some of their own Historians to clear up this important Part of their Egyptian History."

Cole has added the following note to this entry, which serves to carry on the history of the Lovett family for another generation or two:—

"This Day I had at my Door, being Blecheley East, Monday, Sept. 15, 1766, a grandson of this Henry Lovett, as he called him, with a Wife and 7 Children, all as black as Egyptians, but clean limed well-made People, who lived, as they said, at Risborough in Bucks, and were Fiddlers."

He also makes this memorandum:—

"In Twiss's *Travels thro' Spain* in 1772, p. 179-180, there is a superficial account of the Gypsies, which is partly extracted from *Le Voyageur François*, vol. xvi."

I hope to be able to ascertain shortly whether this tombstone still exists or not, and also if there are any entries in the registers relating to the gypsies.
J. P. EARWAKER.

Withington, Manchester.

P.S.—In the old accounts of the Corporation of Macclesfield (now lost) was an entry, under the year 1656, recording a payment "for going with tenn Egypsiens to the higher end of Sutton," a neighbouring village.

I almost think Mr. GROOME has seen some of the Robertses, persons of gipsy descent who make this town their winter residence. There is a large family of them, all clever musicians. If he has seen the head of them (John Roberts) it would be of no practical use my interviewing him, and

getting particulars of the families inquired about, as doubtless John will have told Mr. GROOME all the former knows; if not, I shall be pleased to make inquiries, as Robert frequently comes to me on matters about which he wants information. I shall be pleased to do anything to further Mr. GROOME's object.
E. ROWLEY MORRIS.

Homestay, Newtown, Montgomeryshire.

THE LITERATURE CONNECTED WITH POPE AND HIS QUARRELS (5th S. xii. 6, 36, 71, 89, 110, 158, 192, 257, 335, 415, 477; 6th S. i. 321, 341, 380).—I have "The Strange Conversion of Curll" in the third volume of *Miscellanies*, 1736. I have it also bound up with *John Bull*, 1725. I am not aware that it was ever issued separately.

WM. FREELOVE.

Bury St. Edmunds.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457; xii. 155).—I can add another helmet to the list already published in "N. & Q." It hangs over the monument of Paul Cleybroke, Esq., of Nash Court, in the church of St. John, Margate. Paul Cleybroke died in 1622. The helmet is of the Elizabethan type. The vizor, chin piece, and gorget plate have been gilded, and ample traces of the design remain. That this helmet was made for use seems evident, from the fact that it has a well-wrought peg, by which the upper half of the vizor could be raised, and hooks, which closed the lower half and joined the chin piece to the back. I was informed that formerly the crest of the family, a demi-swan, with wings erect, holding in its beak a golden horseshoe, surmounted the helmet, but that when the church was restored, a few years ago, the crest disappeared. Experience of similar disappearances led me to inquire at the builder's. He remembered "an old piece of rotten wood" that came off the helmet, but it had probably been thrown away. Anyhow, he had not got it. This helmet, although late, is a good specimen of its kind.
W. H.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365, 405, 434, 446, 514).—When Mr. CLOUSTON proposed this query, he alluded to long and loose leg-coverings, as distinguished from breeches reaching only to the knee. Some of the replies mention the tight-fitting garments, the "strait trowsers," or the "trouses," which are spoken of by Shakspeare and Ben Jonson (5th S. xii. 446, 514). Wiseman, in his *Chirurgical Treatises*, 1676, describes a "laced trowze," and in another place "trowzers," as supports for the leg. Pope, in his offensive *Imitation of Chaucer*, which is as silly as it is obscene, uses "trouses" as a synonym for breeches. It seems to me that trousers, in the modern sense of the word, may be regarded as the Darwinian evolution

of the "open-knee'd breeches," such as Defoe assigned to Robinson Crusoe. Trousers, being loose and easy, commended themselves to sailors, and in Hogarth's prints we always see the sailors wearing them. They were regarded as a regular part of nautical costume, and Cowper, about 1754, describing his accompanying Sir Thomas Hesketh on yachting excursions, says, "I gave myself an air, and wore trousers." MR. PEACOCK, to whom readers of "N. & Q." are so much indebted for information on the most varied subjects, thinks that trousers were first mentioned in the *True Anti-Pamela* (6th S. xii. 434); but if Cunningham's quotation from the *London Gazette* be correct, the word was in use in 1674. In his *Handbook for London*, 1850, under "Will's Coffee-house," p. 554, he gives, from the *London Gazette* for 1674, No. 934, a notice of a runaway apprentice, "his apparel an old grey serge coat, lined with black, an old pair of trowsers," &c. Will any reader of "N. & Q." who has access to a set of the *London Gazette*, turn to the number above cited, and say whether the word *trowsers* occurs there in that form of spelling?

J. DIXON.

AUTHORS OF QUOTATIONS WANTED (6th S. I. 77, 166, 207).—

"Oh, why should the spirit of mortal be proud?" &c.

Having fallen a little behind in my reading of "N. & Q.," I have only just noticed the query and replies with reference to the above poem. Both replies are in some respects erroneous. The statement of the first, that the poem was by Michael Bruce, was corrected by the second correspondent, who rightly gave the name of William Knox as the author. But the latter was in error in stating that Knox was "an American author residing in the western part of the States." As so little appears to be known of Knox, perhaps a few facts regarding him may interest your readers. William Knox was a Scotchman, and was born on August 17, 1759, at Firth, in the parish of Lilliesleaf, Roxburghshire. He received a good education, but was most erratic and unsettled in his habits. He published, in 1818, *The Lonely Hearth, and Other Poems*; in 1824, *The Songs of Israel*; and in 1825, *The Harp of Zion*. On November 25, of the last-named year, he died of paralysis at Edinburgh. Sir Walter Scott knew him well, and was in the habit of giving him pecuniary assistance, "10*l.* at a time" (see Lockhart's *Life*, vol. vi. pp. 1523). Scott, writing in 1835, after Burns's death, says of him: "His father was a respectable yeoman, and he himself, succeeding to good farms under the Duke of Buccleuch, became too soon his own master, and plunged into dissipation and ruin. His talent then showed itself in a fine strain of pensive poetry.....far superior to that of Michael Bruce....I had him at Abbotsford, about ten years ago, but found him unfit for that sort of society. I tried to help him, but there were temptations he could never resist.....His connexion with me terminated in begging a subscription, or a guinea, now and then." Some affecting incidents regarding him, which are still current in the South of Scotland, might be given; but my present purpose is served in sending this correction.

J. RUSSELL.

(6th S. I. 196, 427.)

"The solitude of vast extent," &c.

R. R.'s reply is amusing, and his surmises are well founded. The lines really occur in Pollok's *Course of*

Time, book v., and are enshrined in a passage of singular beauty. In the second line, however (*ante*, p. 196), for "saved," read *sowed*, a most important emendation. R. R.'s "sowes" supplies the sense. T. L. A.

Miscellaneous.

NOTES ON BOOKS, &c.

A Dictionary of Christian Antiquities. Edited by William Smith, D.C.L., and Samuel Cheetham, M.A., Archdeacon of Southwark. Vol. II. (completing the work). (Murray.)

A Dictionary of Christian Biography, Literature, Sects, and Doctrines. Edited by William Smith, D.C.L., and Henry Wace, M.A., Professor of Ecclesiastical History in King's College, London. Vol. II., E to Her. (Same publisher.)

THESE two great works have been carried forward with unabated vigour and success. The first has now reached its completion; the second, though already of equal dimensions, is but half way advanced towards the same end. The first volume of the *Christian Antiquities*, taking in the letters A—J, appeared in 1875. The corresponding volume of the *Christian Biography* came out two years later, and reached only to the end of letter D. It was intended to complete this latter work in three volumes, but, owing to the length of some of the articles, this plan has had to be abandoned, and it is now proposed to extend the dictionary to four volumes. It is to this alteration that we must ascribe a slight delay in the appearance of the present volume, though an incubation of three years need not be considered long, having regard to the importance of the work. But while the public will not grudge such an extension of space, it is obvious that the editors would act wisely in exercising a more vigorous control, and reining in some of their too ex-cursive steeds. There is such a thing as symmetry and proportion of parts; and we venture to think that forty pages is too much for Eusebius Pamphilii, even when treated by Bishop Lightfoot, while Gregory of Nazianzus is content with half that amount, and others of equal note with much less. The inordinate length of the article on Constantine the Great, in the first volume, was a yet more signal instance of this inequality. Still, it is ungracious to find fault with what is really an excess of zeal and labour. The reader who compares these works with similar ones by French, or German, or Italian scholars will be struck with the greater compactness and solidity of the English cyclopædias. Moroni's great *Dizionario*, for example, which was begun just forty years ago, and attained its majority in 1861, when the 103rd (and last) volume was reached, has not yet got its index completed. The second index volume, which appeared in 1878, only reached to the fourth letter of the alphabet. Nor must we be imposed upon by this difference in mere external bulk. The Italian cyclopædia, like most of the other foreign theological ones, takes in the entire space of ecclesiastical history, down to the present time; while those of Dr. Smith and his coadjutors—at least, the present group of them—pause at the epoch of Charlemagne. We presume that hereafter two more flights will be essayed—one to the end of the Middle Ages, and a third and last one down to our own day. That will indeed be something to point to as a *magnum opus*, if finished with the same care and ability as are shown in this earlier part of the cycle.

Want of space forbids our particularizing with any minuteness. The amount of curious and recondite learning in some of the articles in the *Antiquities*, as in that on "Rings," is remarkable, but is at once explained when we notice the greatly increased number of contributors, which allows all the most important topics to

formula is adequate to the full solution of the problem, which, indeed, is only a part of the vast series of questions connected with life so keenly debated at the present moment. Dr. Painter proposes, in succeeding volumes, to go through the whole field of discussion. On some points yet to be treated, especially those connected with "Organism," reserved for vol. II., and "Evolution," reserved for vol. IV., his medical knowledge and experience would give a special value to his opinions. We ourselves, we must confess, prefer to keep the fields of science and religion apart, because their postulates appear to us essentially different. But we hope Dr. Painter will continue his labour of love, and complete the entire course of his interesting scheme.

The Hugonots of the Dispersion. By R. L. Poole. (Macmillan & Co.)

THE Revocation of the Edict of Nantes brought the settled policy of the architects of the royal despotism in France to its logical conclusion. It was, therefore, no mere ebullition of tyrannical zeal or female piety. So long as the Hugonots were a living force in the state there was, if not an *imperium in imperio*, a people within a people, and Louis XIV.'s boast, "*L'état c'est moi*," was false. A policy which demanded the expulsion of thousands of the most intelligent and self-reliant Frenchmen, who swelled by their manufacturing skill the revenues of the enemies of France, must be condemned as suicidal. Mr. Poole has carefully traced the fortunes of the settlements formed by the Hugonot refugees in various parts of Europe, and has accumulated much interesting information. He displays considerable power of research, and has drawn his materials from sources which are to many readers inaccessible. But as genius is akin to madness, so is research to pedantry. He has made an unnecessary display of learning in voluminous notes, which are the bulkiest portion of his book. This fault may be due to the requirements of the Lothian Prize at Oxford, which his essay obtained; it is, at least, easily remedied, either by incorporation or by excision.

Detling in Days gone by; or, the History of the Parish. By John Cave-Browne, M.A., Vicar. (Simpkin, Marshall & Co.)

As charming a little history of a quiet Kentish parish as ever was written. Mr. Cave-Browne is not quite a novice in such matters; his *History of Brasted*, published in 1874, was a model for works of its class, and upon that he seems to have even improved. Starting from the principle that every parish, however obscure and apparently insignificant, has some history of its own, he tells, in less than a hundred pages, all that is worth telling about "little Detling," and it is to his credit that he rejects the superfluous *b* or *p* interjected into its orthography by modern historians, and persists in giving the parish its only proper name. He has covered the whole ground, and includes in his little *brochure* all the monumental inscriptions, important extracts from the registers, succession of incumbents, &c. If all the clergy of Kent would do for their parishes what Mr. Cave-Browne has done for the two with which he has dealt, and would do it as well, the coming historian of the county would find his work, to a great extent, done to his hands.

THE second volume of the *Folk-lore Record* is a decided improvement on the previous one. Mr. Lang supplies a valuable preface; and among the many interesting papers that follow may be mentioned one by Mr. Napier on old halled folk-lore, while Mr. Coote supplies an important chapter on the Neo-Latin Fay. Mr. Thoms gives a version of the story of Thomas of Erselstown, and Mr. Sibree discourses on the superstitions of the people

of Madagascar. Many curious items of folk-lore are given by Mr. Hardy in his chapter on the Cuckoo.

OUR readers will thank us for drawing their attention to the excellent (and very cheap) *Handbook to the Dyce and Forster Collections at South Kensington*, just issued by the Committee of Council on Education. It contains steel engravings of Mr. Dyce and Mr. Forster, with memoirs, that of the latter being specially prepared by his friend Prof. Morley. There are full accounts of both collections, and numerous fac-simile autographs. The Dyce library is rich in Elizabethan literature and poetry in general, the Forster library in eighteenth century authors and modern works. Let us add that all these books, many of them exceedingly rare, can be consulted daily upon payment of a trifling fee, and that the courteous librarian, Mr. R. F. Sketchley, is untiring in his efforts to assist inquirers.

WE have much pleasure in announcing that the Prime Minister, with Her Majesty's approval, has just granted a pension from the Civil List to Miss G. F. Jackson, the authoress of the *Skeppshires Word-Book*. Part II. of this work, it will be remembered, was noticed by us last week.

HERALDIC BOOK-PLATES.—MR. W. H. K. WRIGHT, Plymouth Free Library, writes:—"I have a few duplicates of the fine book-plate of the late George Prideaux, a well-known book-collector of this town. These, with other duplicates, I shall be pleased to exchange with any collector of these *ex-libris* who will do me the favour of communicating with me."

MR. DOMINICK BROWN, Wellington, New Zealand, writes:—"I have employed myself for some time in making a collection of engraved portraits of remarkable persons, and have already obtained a great many from books published, some of them many years ago, by Knight, Virtue, Blackie, &c. I should feel very much obliged if you could put me in communication with some one who would help me in obtaining more portraits, as I cannot find any one out here who cares much for such things. Any information as to where the best collections of engraved portraits are to be found, either in England or on the Continent, or where I could obtain priced catalogues of them, will be most thankfully received."

Notices to Correspondents.

WE must call special attention to the following notice: ON all communications should be written the name and address of the sender; not necessarily for publication, but as a guarantee of good faith.

ACHN ("Juste Juxta ultionis," &c.).—Part of the *Dies Ira*, the sequence appointed for requiem masses in the Roman Missal. It is also printed in Moll's *Hymnarium* (Halle, 1861), in the *Crown of Jesus*, &c.

C.—"The most probable explanation of these letters is, that *N* was anciently used as the initial of *Nomen*, and that *Nomen* vel *Nomina* was expressed by *N* vel *N* being the double *N* being afterwards corrupted into *Ch*."—Blunt's *Annotated Book of Common Prayer*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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THE GENERAL INDEX

TO THE FIFTH SERIES OF NOTES AND QUERIES.

Vols. I. to XII., 1874 to 1879 (Two Vols. in each Year).

Mr. THOMS has kindly contributed the following Preface :—

IF there be any truth in the old proverb, "Practice makes perfect," this ought to be a capital Preface, inasmuch as it is the Fifth to an Index of a twelve-volume Series of dear old NOTES AND QUERIES which I have been called upon to write.

The first three it was my duty to prepare, as I was responsible for the several collections of literary material to which they were the keys. I was urged to undertake the Fourth because to a certain extent the various articles to which it referred had been garnered under my superintendence. But now that I have neither the responsibility nor the credit for the store of varied, useful, and amusing information here duly sorted and labelled ready for use, to be compelled by the importunity, not to say tyranny, of my successor to repeat an old story, and so expose myself to the risk of being taunted by some captious critic with the profanity of Jack Falstaff, and told "Oh, thou hast damnable iteration!" is a little hard upon an Editor who has "retired from business."

I must, however, run the risk, inasmuch as by so doing I shall put myself in a position to make an acknowledgment which I ought to have made long since. My distinguished and warm-hearted friend Lord Brougham (who, I may here say, had on more than one occasion furnished me with some interesting Replies), speaking to me of the great value and utility of this Journal, was pleased to add that "that value and utility were increased tenfold by its capital Indexes." Lord Brougham was right; and if the critic in the *Saturday Review* who declared of "that little farrago of learning, oddities, absurdities, and shrewdnesses, NOTES AND QUERIES," that it was perhaps the only weekly newspaper that would be "consulted three hundred years hence," should also prove to be right, I do not hesitate to declare my belief that these Indexes will have greatly contributed to that success.

What a pleasant retribution it is for one who has for years been so mercilessly quizzed and jeered for his exposure of pretended Centenarians to think that he should be credited with the merit of having called into existence a *something* that shall be continuing its useful existence some three centuries hence!

But let that pass. I have on more than one occasion expressed my sense of how much these Indexes owed to the care, intelligence, and experience of their original compiler, the late Mr. James Yeowell, as they now owe to his successor in this important department. I have not, however, in any of these Prefaces acknowledged as I ought to have done that their existence is due to the suggestion of another highly esteemed old friend, one of the earliest contributors to "N. & Q.," Mr. William Bernard Mac Cabe, the learned author of "A Catholic History of England." It was he who, when some few volumes had appeared, urged upon me the advantage of taking stock of the information recorded in them by the publication of a General Index, and the advisability of doing so at stated intervals. The suggestion was one so full of common sense that I did not hesitate to adopt it. I am pleased to avail myself of the opportunity which is thus afforded me of doing justice to my old friend. Readers who share my regret at not seeing his name so frequently as they were wont in these pages may feel assured that it is from no diminished attachment to NOTES AND QUERIES, but from the fact that he is, like the original Editor, conscious of increasing years, but, unlike him, careful not to trespass too much on the good nature of the Public.

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Published by JOHN FRANCIS, 20, Wellington Street, Strand, London, W.C.

Printed by E. J. FRANCIS, Athenæum Press, Took's Court, Chancery Lane, E.C.; and Published by JOHN FRANCIS, at No. 20, Wellington Street, Strand, W.C.—Saturday, June 24, 1881.

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